K Bible. Old Test. Ecclesiastes

A COMMENTARY, UPON THE WHOLE BOOKE OF ECCLESIASTES OR THE PREACHER.

WHEREIN
The originall Hebrew text is carefully examined, our owne Englisth Translation and others are duely viewed and compared, in *which also*
The literall sense is chiefly considered, other senses as usefull are not omitted.

The exposition of the ancient Fathers, and other ancient and classicall Authours being diligently observed:
the whole
Is also illustrated with frequent passages and Sentences taken out of them.

Ratio divina in medulla est, non in superficie, & plerumque æmula manifestis. Tertull. *de Resurrect. Carnis. c.*3.

Search the Scriptures. *John* 5. 39.

By MICHAEL JERMIN, Dr. in Divinitie, and Rect. of St. *Martins Lud-gate.* London.

LONDON:
Printed by *Ric. Hodgkinsonne*, for JOHN CLARK, and are to be sold at his shop under Saint *Peters* Church in *Corne-hill.* 1639.

Par. Soc. 1693

BRITISH MUSEUM

TO THE
SACRED MAJESTIE
OF THE LADY
ELIZABETH,
QUEENE OF
BOHEMIA.

MOst Sacred Majeſtie, having before made ſome expoſition upon the Proverbs of King *Solomon*, I have now done the ſame upon his Preaching. For ſeeing ſo great a King was pleaſed to be a Preacher, I have brought the homage of a Preacher to him. My former labours received the honour of Patronage from your Royall Brother, my dread Soveraigne, to whom the God of mercy and glory be a gratious Patron, and a ſafe defender: theſe labours moſt humbly beſeech the ſame from your Sacred Majeſtie. For ſeeing, when I was your ordinary Chaplaine, I had long and often in expounding other parts of Scripture, the gracious attention of your hearing, I deſire that the world may read theſe with the favourable light of your Patronage. It is but a beame of that illuſtrious and

ſplendent light ſhining in you which I crave, and which though clouded with many trials, yet breaks out gloriouſly in heavenly patience, ſpirituall cheerfulneſſe, divine courage, noble courteſie. To put theſe, and many other graces in one, God hath made you, the onely Daughter of a famous King deceaſed, the only Siſter of a glorious King alive, that all might looke upon you to his greater glory. And he that hath made you the mirror of his praiſe for others to looke upon, vouchſafe himſelfe to looke upon you as the object of his graciouſneſſe. He that is the only wiſe God be your pretious comforter: he that is the only Sonne of God be your mercifull Saviour, and make you glorious in the happineſſe of heaven, who hath made you ſo glorious in the troubles of the earth.

5 JY 61

Your Majeſties in all devoted

and obliged ſerviceableneſſe of heart,

MICHAEL JERMIN.

To the Christian Reader.

CHristian Reader, to make a short commentary upon mine owne mind in publishing this commentary upon the Booke of Ecclesiastes: I desire that God may be glorified by the knowledge of his Word, and that the Church of God may be illightned in the knowledge of it, and that the discharge of my duety to the Church might be in some sort expressed. For though the Scriptures be the firmament of the Church, in which the Sun of truth shineth, the Moone of knowledge is in her full brightnesse, and where there are a multitude of starres of most excellent and divine light; yet such are the clouds of humane ignorance, such the mists of our corrupted nature, that we perceive but darkly the beauty and glory of them. If therefore such means be used, as that these clouds may be in some measure cleared, and the thicknesse of these mists in some part lessned, it is not a labour that needeth to be judged of, as needlessly bestowed. As for this booke of the Preacher, such is the blindnesse of the eyes of many in the reading of it, that mistaking utterly his heavenly meaning, from hence they frame pretences for their owne earthly and voluptuous living. But such also are many passages of this booke,

that

that even they who have the ſharpeſt ſight, muſt acknowledge a dimneſſe of their eyes when they looke upon them. Where if my ſmall candle hath given any light, the whole praiſe be given unto the Father of lights: if it hath caſt a falſe light, I preſume that they who diſcerne it, will not be miſled by it, I hope that they who diſcerne it, ſhall receive no hurt by it. For though we may not walke in the way of a right underſtanding, in all things, yet if we doe walke in the way of a right faith, and of a godly life, we ſhall be ſure not to miſſe the way unto eternall life, which God of his mercy grant to us all for his Sonne Jeſus Chriſts ſake. The faults of the printing had not been ſo many and great, had mine health beene greater, that I could have lookd after it. But let thy courteſie be the phyſicke to cure them, and for many of them there is a remedy ſet downe in the end of the booke, where ſeeing thou mayeſt eaſily correct them, be not haſty to condemne them. Farewell

Thine in CHRIST JESUS,

Michael Fermin.

---

5 JY 61

REcenſui Commenta hæc in Eccleſiaſtem, nec in iis quicquam reperio quò minus Imprimantur.

SAMUEL BAKER.

Londini December. 7. 1638.

A COMMENTARY VPON THE WHOLE BOOKE OF Ecclesiastes.

The Preface.



Regory Nyssene *writing upon this booke, beginneth thus:* Nobis Ecclesiasten proponimus exponendum, qui magnitudini utilitatis habet parem laborem contemplationis: *Ecclesiastes is proposed to be expounded by us, which is a Booke, that to answer the great profit of it, requireth great paines in him that shall goe about it, and not onely great paines, but also great abilities, to be able to reach the height, to fathome the depth of it: And what then can be expected,* Hac qualicunque

Gregor. Nyssen. in Ecclesiast. Hom. 1.

Hugo de Sanct. Vict. Præfat. in Eccleſiaſt.

lucubratiuncula mea, iter ad intelligentiam præeunte? *From this my dimme light, ſhewing the way for underſtanding of it? But ſeeing* Chriſt *hath commanded us to ſearch the Scriptures, let me have leave to ſearch this booke of Scripture as I can; truſting that He,* Qui ſcrutandi dedit præceptum, ad hoc etiam omnino dabit vires, *who hath given the commandement for ſearching, will alſo give ſtrength in ſome meaſure, for the doing of it.*

The generall ſcope of the Booke.

THe greateſt labour of Philoſophers hath been to finde out the greateſt good of man; wherein what hath their labour been, but a labyrinth, in which themſelves being loſt, they were farre from finding that which they ſought? But this being the ſcope of the Royall Philoſopher, the Eccleſiaſticall King of Iſrael in this Booke, he ſhews where it is, by ſhewing it not to be in the things of this world: he declareth what it is, by declaring what wee muſt be in the feare of the Lord, and in keeping his Commandements. It is a miſtake, as ſome thinke, of the meaning of *Epicurus*, to imagine that he placed the chiefe good of man in a ſenſuall pleaſure; but that he intended the ſweet delight of vertue, and therein the happy contentment of mans minde, to be the bed of reſt unto it. Now much more are they miſtaken, who thinke that in this book a luxurious pleaſure is commended to us: ſeeing it is from a diſcommendation of worldly things, in reſpect of the vanitie of them, *Et quæ dum tenentur, intereunt*, and which are ſtill in looſing even while they are kept, as S. *Hierome* ſpeaketh, that the Preacher laboureth to make us to deny the world: καὶ ἀφορᾶν τὸν νοῦν τῶν τῆς ἀϊδιότητος, and to ſeate the minde above a ſenſuall contentment, as a Greek Father expreſſeth the purpoſe of this booke. The things whereof the vanitie is here weighed unto us, are by *Hugo de Sancto Victore* reduced unto three heads, as being, *Aut quæ propter homines facta ſunt, aut quæ ab hominibus facta ſunt, aut quæ in hominibus facta ſunt*, Either thoſe things

Picolomineus.

Hieronym. in Eccleſiaſt.

things which were made for men, or thoſe things which are made by men, or thoſe which are made in men. *In his quæ ab hominibus facta ſunt, vanitas eſt curioſitatis, in his quæ propter homines facta ſunt, vanitas eſt mutabilitatis, in his quæ in hominibus facta ſunt, vanitas eſt mortalitatis,* In thoſe things that are made by men there is the vanitie of curioſitie, in thoſe things that are made for men, there is the vanitie of mutabilitie, in thoſe things that are made in men, there is the vanitie of mortalitie. The way which I ſhall follow in tracing out the ſenſe of what is here delivered, ſhall be by walking in the ſteps of a literall expoſition, becauſe that it is to which the Preachers hand leadeth me. And yet becauſe there may be ſome things, as an ancient Writer noteth, *Spiritualiter intelligenda, non negligenter prætereunda,* ſpiritually to be underſtood, and not to be omitted negligently, I ſhall ſometimes turne aſide to meet with a myſtery, that may bring profit with it: they being alike to be condemned, *Qui myſticam intelligentiam vel inquirendam pertinaciter negant, ubi eſt, vel apponendam ſuperſtitioſe contendunt, ubi non eſt,* who wilfully refuſe to ſeeke for a myſticall ſenſe, where it is to be had, and who ſuperſtitiouſly ſtrive in ſeeking for it, where it is not to be had, as the ſame Authour addeth.

Hugo de Sancto Victore in Eccleſiaſt. Homil. 1.

CHAPTER I.

VER. 1. *The words of the Preacher the Sonne of David King of Jeruſalem.*

Verſe 1. WE have here not onely the title of the Authour expreſſed by three names, but alſo the office of a Governour ſet forth by three duties. Firſt, that he muſt be a Preacher, in teaching thoſe that are under him: ſecondly, that he muſt be a Sonne, in being himſelfe obedient to that which hee teacheth: thirdly, that he muſt be a King, in commanding and exacting that thoſe things be performed which are taught by him. But to conſider them as the titles of the Authour, ſet downe to procure the better regard of what he writeth. Firſt, he is called the Preacher: and if wee take the reaſon to be, becauſe theſe words were written by *Solomon*, to be read in the Church and Congregation; then *Gregory Nyſſene* asking the queſtion, why this booke rather then others ſhould be called the *words of the Preacher*, ſeeing that *Moyſes* and the Prophets were read in the Church and Congregation alſo; he giveth a good anſwer to it: becauſe in other bookes, there are many things of Warres, and Cities, and Countries, and Mariages, which are not ſo profitable

Gregor. Nyſſen. in Eccleſiaſt. Hom. 1.

Gregor. Nyſſ. in Eccleſiaſt. Homil. 1.

for the Church of God, *Hujus autem libri doctrina ad ſolam Eccleſiaſticam converſationem pertinet, ut qua ea explicet, per quæ quis rectè & ex virtute vitam inſtituat*, but the Doctrine of this booke belongeth onely to an Eccleſiaſticall converſation, as ſpeaking of thoſe things by which any one may leade a vertuous and a godly life. Or elſe if we take this booke to be written by *Solomon* after his repentance, as the *Iewes* affirme, then we may conceive him to be called the Preacher or Eccleſiaſtes, as making his repentance in the Church, to which by his repentance he was againe joyned, and as thereby teaching repentance unto others. And then the Hebrew word קהלת rendred the Preacher, being of the feminine gender, in which regard ſome ſay, that נפש *anima* the ſoule is to be added to it, filling up the place thus, *The words of the preaching ſoule*, it very well agreeth to *Solomons* penitent ſoule, grieved for the ſinfull pleaſures of his body. It may be noted alſo that it is ſayd, *The words of the Preacher*, becauſe in this booke he ſpeaketh with the words of diverſe, ſometimes of himſelfe, ſometimes of ſome other perſon. And therefore in the end of the booke, as it were ſpeaking unto all, in whoſe words he had ſpoken, and ſhutting up their many words in a few, but containing the whole truth, he ſayth; *Let us heare the concluſion of the whole matter, feare God and keepe his Commandements, for this is the whole dutie of man.* Secondly, he is called the Sonne of *David*, as walking in the ſteps of his Father *David*, both in the courſe of his repentance, and in the wayes of godlineſſe, which here he teacheth. Thirdly, he is called the King of *Ieruſalem*, becauſe in *Ieruſalem* the glory of the world being chiefly ſhewed, the vanities of the world being moſt of all embraced, it is to them more eſpecially that he writeth, to make them contemne the glory of worldly things, to make them to ſee the vanitie of them. But ſeeing to the Sonne of *David*, to the King of *Ieruſalem* (or elſe the King in *Ieruſalem*, as the Originall more directly is) is added the Preacher; *Forte ad ducem eccleſiæ intuetur inſcriptio*, perhaps the inſcription caſteth an eye to him who is the Captaine and Leader of his Church, (as a Greeke Father ſpeaketh) to *Chriſt*, who is indeede the Preacher of righteouſneſſe, who is קהלת *Eccleſiaſtes, congregans cœtum*, gathering into one Church both Iewes and Gentiles, and calling together into one Congregation, thoſe who were ſcattered in the errours of iniquitie. He is *the Sonne of David*, to whom the whole multitude ſang their Hoſanna. He is *the King of Ieruſalem*, of that *Ieruſalem*, which is the Citie of the great King. He was King in *Ieruſalem*, being there crowned with thornes, being there lifted up on the throne of his croſſe.

Eccleſ. 12.13.

Hieronym. in Eccleſiaſt.

Non ad eum fit verbum Dei, ſicut ad cæteros prophetas, ſed ipſe eſt verbum, verbaq; loquitur ad eccleſiæ viros; The word of the Lord doth not come to him, as to the other Prophets, but he is the word, and he ſpeaketh words to the men of the Church, as S. *Hierome* hath it.

Ver. 2.

VER. 2. *Vanitie of vanities, ſayth the Preacher, vanitie of vanities, all is vanitie.*

VER. 3. *What profit hath a man of all his labour which he taketh under the Sunne?*

Verſe 2. After the three titles of the Authour, *Hugo de Sancto Victore* conceiveth *Solomon*, to ſet downe the ſumme of the three parts of his book in the three following verſes. In this verſe the vanitie of mutabilitie, which is handled from the firſt verſe unto the twelfth verſe of this Chapter: in the next verſe, the vanitie of curioſitie or deſire, which is handled from the twelfth verſe of this Chap. unto the twelfth Chapter: in the following verſes, the vanitie of mortalitie, which is handled from the beginning of the twelfth Chapter to the end of it, and of the booke. The ſame Authour ſpeaking of theſe vanities ſayth; *Prima vanitas naturalis eſt, & apta ſive congrua: ſecunda vanitas culpabilis eſt quia perverſa: tertia vanitas pœnalis & miſera. Prima cauſa eſt peccati; ſecunda peccatum; tertia pœna peccati*; The firſt vanitie is naturall, and fit for the nature of worldly things; the ſecond is ſinfull, becauſe perverſe and froward; the third penall and miſerable. The firſt is the occaſion of ſinne, the ſecond is ſinne, the third is the puniſhment of ſinne. But to conſider the verſe in it ſelfe. *The Preacher* which is the firſt of the titles in the former verſe, is here the onely title of the Authour, as ſhewing that to be his proper title as Authour of this booke. Or elſe it ſheweth that in his repentance, he eſteemed this title above all: and that he thought this to be more glorious unto him, then that he was either the ſonne of ſo great a King, or elſe ſo great a King himſelfe. An ancient Writer ſayth of this part of the verſe, *Sayth the Preacher, Cum pondere pronuntiandum eſt*, that it is to be pronounced with a weighty emphaſis. He ſayth it, who in his ſinfull folly did not conſider it: he ſayth it, who hath ſayd ſo much of ſo many things: he ſayth it, who being the Sonne of a wiſe King, was himſelfe the wiſeſt King that ever was or ſhall be. *Quod ergo tantus, & talis dixit, vanum eſſe non potuit, etiamſi de vanitate dixit*, Wherefore that which one ſo great, and ſuch a one hath ſayd, cannot be vaine, although he hath ſayd it of vanitie. But if *all things be vanitie*, then himſelfe alſo, who ſpake this, is vanitie. And if vanitie ſpeake, what can it be but vaine that is ſpoken? To anſwer this: it was not himſelfe in ſpeaking this that ſpake, it was the Spirit of God that gave him utterance. And therefore *Hugo de Sancto Victore* ſayth, *Ubi putatis mens erat hujus hominis, quum hæc diceret? Homo erat, ſed ſupra hominem erat. Quia niſi hominem excederet, omnem hominem mendacem eſſe non videret?* Where doe yee thinke was the minde of this man, when he ſayd theſe things? He was a man, but yet above a man: becauſe unleſſe he did exceed a man, he could not have ſeene that all men are vanitie. But to conſider what he

Hugo de Sanct. Vict. in Eccleſiaſt.

sayth, what the Spirit of God meaneth by *vanitie*, the Spirit of God can best tell us: who doth himselfe explane it, when the Prophet *Ieremiah* acknowledgeth, Surely our Fathers have inherited lyes, vanitie, and things wherein there is no profit. The *vanitie* then whereof the Preacher speaketh, is the lying promises of contentment which worldly things make, and the no-profit which is made of them. *Vanitie of vanities, sayth the Preacher*, that is, the vanitie of them, is even more then vanitie: and as if he would say more, but could not, he sayth the same againe: and least he should not have sayd all, yet he addeth, *All is vanitie*. Saint *Hierome* tels us, that in all translations besides the Septuagint, the words are rendred ἀτμὸς ἀτμῶν *vapor vaporum*, a vapour of vapours, as shewing, that as a vapour being the extraction of the thinnest part of any thing, if the thinnest part of a vapour should be extracted also, the thinnesse of that would be exceeding great: so the vanitie of worldly things, which is a vanitie of vanities, to be exceeding great also. But doth not this redound to the dishonour of the Creatour, if all things created by him in this world be so strangely vaine? *Clemens Alexandrinus* apprehendeth, that it was from a mistake of the meaning of this verse, that *Epicurus* affirmed, *Omnia temere ferri*, All things to be caried lightly and vainely. Wherefore that wee may not mistake also, Saint *Gregory* tels us the meaning to be, *In comparatione æternorum bonorum vana esse omnia, etiam bona temporalia*, In comparison of eternall good things, even all things to be vaine, yea, although they be good things temporally. Which is indeed most true, but I conceive the Preachers speech to intend rather the vanities of mans life, then to be uttered of the creatures generally. But having considered, who it is that sayth it, what it is that is sayd, I will say no more, but that which S. *Chrysostome* speaketh of this verse, *Hunc versiculum si saperent, qui in potestate sunt, in parietibus omnibus & in vestibus scriberent, in foro, in domo, in januis, in ingressibus, & ante omnia in conscientiis suis, ut semper eum oculis cernerent, & corde sentirent*. This verse, if they who are great in this world were wise, they would write on all their wals and garments, in their common meeting places, in their private houses, on their dores, in their entries, and above all in their consciences, that so they might alwayes see it before their eyes, alwayes consider it in their minds.

Jere. 16. 19.

Hieronym. in hunc vers.

Clemens Alexan. strom. l. 5.

Gregorius. M. in c. 12. *Pri. Samuel.*

Chrysost. Epistola ad Entropium.

Verse 3. The Originall word here used is יִתְרוֹן, which is well translated, *What profit*: for so the Syriac also reads it, *Quæ utilitas, filio hominis?* What profit is there to the Sonne of man? Now *Aquinas* tels us, *Vtilia dicuntur, quæ non habent in se unde desiderentur, sed desiderantur solum ut sunt ducentia in alterum*; Things are sayd to be profitable, which have not in themselves any thing for which they be desired, but only are desired as leading to some other thing. And what profit then hath a man of all his worldly labour, which neither in it selfe is to be desired, nor yet to be desired for any other thing? Wherefore *Gregorius Neocæsariensis* affirmeth boldly, *Nemo est qui utilitatem ullam iis annexam dicere possit, quæ homines humi reptantes perficere contendunt, rebus temporariis & caducis addicti*;

Aquin. 1. 2. 5. Ar. 6. ad 2^m.

Gregorius Neocæsar: in hunc vers.

dicti; There is no one who can ſay, that there is any profit ſo much as annexed unto thoſe things, which men crawling on the earth, and addicted to vaniſhing and temporary things doe ſeeke to performe. This tranſlation doth well anſwer to the expoſition of vanitie which in the former verſe I gave. The Arabick doth reade the word, *Quæ præſtantia homini?* What excellency is there to a man in all his worldly labour? Wherein doth this make any man to excell another? And therefore *Olympiodorus* ſayth, *Quid homine homo amplius habet in eo labore, quod non ſupra ſolem, ſed laborat ſub ſole, quando omnes relicta præſenti vita communem mortem ſubimus?* What more then another man hath any man in that labour which he taketh under the Sunne, not above the Sunne, when all leaving this life doe undergoe a common death? The Septuagint doe render it, τὶς περισσεία, *Quid ſupereſt?* What remaineth ſayth, S^t. *Hierome? Quid amplius habet?* What hath he more? ſaith the Vulgar latine? What remaineth to a man of all his worldly labour? What, beſides the vanity whereof the former verſe ſpeaketh? For as *Hugo de Sancto Victore* ſpeaketh, *Si ſecundum aliquid vanum eſt quod Deus creavit, quomodo non multo magis vanum eſt quod homo facit? Si temporale eſt quod fecit æternus, quod temporalis facit, quid eſt?* If that bee in ſome reſpect vaine, which God hath created, how is not that much more vaine, which man maketh? If that be temporary which he hath made who is eternall, what is that which he maketh, who is himſelfe temporary? *What hath he more?* What more of all his labour, then the labour it ſelfe, then his labour for his paines? St. *Ambroſe* and St. *Auſt.* doe reade it, *Quæ abundantia?* What abundance is there to a man of all his worldly labour? yea although he be abundant in his labour: yea although it be not only the early labour of the morning, but that labour which endureth the heate of the day, and is *under the Sunne:* yea although wee conſider not only that labour which a man hath taken, or ſtill taketh, but that alſo which hee ſhall take (for ſo the Originall is) even as long as the Sunne is up, and till the Sunne of his life be ſet, even of all his labour, what great matter, and worthy to bee regarded ariſeth from it? The Originall in the Hebrew, and the Greeke word in the Septuagint doe not reject any of theſe tranſlations. *Which he taketh under the Sunne.* The Sunne is the maſter-workman of the world, labouring continually, and labouring under his great maſter God, to miniſter unto the inferiour creatures of the world, as the Hebrew name of it שמש doth notifie unto us. Vnder this Maſter workeman are all other labourers, he calls them up to their labour, he overſees their labour, he appoints unto them their time of ceaſing from labour. But although we labour under him, yet unleſſe the end of our labour be for ſomething above him, it will not profit us: unleſſe as he calls us to labour, ſo we call upon God for a bleſſing on our labour, we ſhall have no comfort in it. *Hugo de Sancto Victore,* here by labouring under the Sun, underſtandeth our labouring under time, becauſe by the motion of the Sun times are diſtinguiſhed. Whereupon his diſtinction is, *Alia ſiunt in tempore tantum,*

Olympiodorus in Catena.

Hugo de Sancto Victore in Eccleſiaſt. Homil. 1.

tantum, alia fiunt in tempore & sub tempore, some things are done in time only, some things are done in time and under time: in time onely they are done, which are begun in time, but end not in time: they are done in time, and under time, which begin and end in it. Againe hee saith that of those things which are done under time, *Alia fiunt pro tempore, alia fiunt pro æternitate,* some things are done for time, and these are they that yeeld no profit to him that laboureth in them: other things are done for æternity, and these alone are profitable. As for the rest, whatsoever any one may now deeme of them, yet this speech of *Solomons, Cujusvis est animæ oratio, quando iis quæ hic sunt spoliata, ad vitam quæ speratur migraverit,* Is the speech of every soule, when being spoiled of those things which are here, she goeth to that life, which is hoped for, as *Gregory Nyssene* hath it.

Gregor: Nyssenus in Ecclesiast. Hom. 1.

VER. 4. *One generation passeth away, and another commeth, but the earth abideth for ever.*

VER. 5. *The Sunne also ariseth, and the Sunne goeth downe, and hasteth to the place, where it arose.*

VER. 6. *The wind goeth toward the South, and turneth about unto the North: it whirleth about continually, and the wind returneth againe according to his courses.*

VER. 7. *All the rivers come into the Sea, yet the Sea is not full; unto the place from whence all the rivers come, thither they returne againe.*

Clem: Alex. Stromat: 5. *Ver. 4. Clemens Alexandrinus* who sheweth the theft of Philosophers from the sacred Scriptures, might easily have shewed, that *Aristotle* tooke from hence his principles, that *Materia prima,* The first matter, which is as it were the earthly foundation of things abideth for ever, and that *Corruptio unius est generatio alterius,* the corruption of one thing is the generation of another, the passing away of one generation is the comming of another. But to view the words. *A generation,* is, the number of men, which at any time are living together upon the earth, according as the derivation of the Hebrew word דור doth give us to understand, and so long as any of them are alive, so long doth that generation continue.

Now

Now ever ſince that the firſt man paſſed away from his obedience unto GODS Law, and that ſinne came into the world, thus it hath beene ſtill, that *one paſſeth away, and another commeth:* one paſſeth away that the other may come, the other commeth to paſſe away alſo, *Et hanc viam omnes poſt ipſum per tranſeunt, qui ab ipſo per carnis nativitatem deſcendunt.* And this way doe all paſſe after him, who by the birth of the fleſh are come from him, as one ſaith. The force of the verſe, as it followeth the former, is this, If you cannot beleeve but that mans labour doth get him ſome profit, yet what profit is it, when it cannot bee enjoyed? And how can it bee enjoyed, when man himſelfe paſſeth away? Or elſe the force is this, if you thinke it a thing not to bee regarded, that what you doe is vanity: is that alſo not to bee regarded, that yee your ſelves are vanity? For yee *paſſe away.* And were it but a few, or if many, were it not all, the miſerable vanity were the leſſe, but it is the whole *generation* that paſſeth away, and though *another commeth*, the other by paſſing away, hath ſhewed it the way which it muſt paſſe likewiſe. But ſeeing it paſſeth away, whither doth it paſſe? When it commeth, from whence doth it come? Surely, this alſo ſheweth the great vanity of men. For all can ſay, *Hinc abeundum*, Hence we muſt: but *quò tranſeundum*, whither then, none can tell. All have a comming; but whence they come, none brings the newes with them. The Preacher therefore only ſaith, *One generation paſſeth away, and another commeth.* The originall doth expreſſe it ſelfe by a participle, and thereby ſheweth, that it doth not only paſſe away, as it were when the time commeth, but is continually paſſing away, and never abideth, which as it maketh the vanity the more, ſo it is ſtill made more, in that *the earth abideth for ever.* The element which is ſo much beneath man, that element which a man treadeth under his feete. (For as the latine word *terra*, is taken *a terendo* from breaking and wearing, ſo the Hebrew word ארץ is taken from רצץ which ſignifieth to breake and to weare alſo,) even the earth which is trampled on abideth, when man paſſeth away. Man was made of the earth, yet man vaniſheth, and the earth continueth: the earth was made for man, yet man paſſeth away and the earth ſtandeth ſtill. The earth ſtandeth, and ſtandeth *in teſtimonium & pœnam culpæ hominis*, for a monument of mans ſinne, and puniſhment, bringing forth bryars and thornes unto him. The earth ſtandeth, and ſtandeth up an accuſer againſt man. For ſo *Olympiodorus* ſpeaketh, *Terra quidem in perpetuum ſtat, accuſatrix veſtra effecta, in qua nefaria opera purpetraſtis*, The earth indeed ſtandeth for ever, being made an accuſer againſt you, for the evill deeds which yee have committed in it. The earth ſtandeth, *Vt venientes mittat, pertranſeuntes portet, diſcedentes recipiat*, to ſend thoſe people that come, to beare thoſe that are paſſing away, to receive thoſe that are gone, as *Hugo de Sancto Victore* ſpeaketh. But doth the earth ſtand for ever? If we take it, in a myſtery for the Church, as Saint *Gregory* doth, then moſt true it is, that it abideth for ever, *Quia ſancta eccleſia*

Olympiodor. in Eccleſiaſt.

Hugo de Sanct. Vict. in Eccleſiaſt. Hom. 1.

Gregor. in 7. Psalmos Pœnitentiales.

ecclesia in hoc sæculo a catholica fide nequaquam deficiet, & in futuro cum Deo æterna stabilitate permanebit, Because the holy Church in this world shall never faile from the Catholike faith, in the next, shall abide with God for ever setled. And then wee may understand the generation which passeth away to be the *Iewes*, the generation that commeth to be the *Gentiles*, the Christians, as Saint *Hierome* doth. Or else if we may here understand a mystery, wee may take the generation that passeth away, for that which was made out of the earth, the generation that commeth for that which shall be raised out of the earth, and that the earth is said to abide for ever, because it shall continue untill this be done.

Hieron. in Eccles. ast.

Tremellius in hunc vers.

But to keepe to the letter. The earth is said *to abide for ever*, in respect of the vanity and shortnesse of mans life, which is so quickly gone. Or else it is said *to abide for ever*, because it is a thing unknowne to men, or Angels how long it shall continue. For the originall word עולם is taken from עלם which signifieth to lye hid, and speaketh of that continuance, the continuance, and the ceasing whereof is a thing unkowne and concealed. But what is it that maketh the earth to abide so firmely? Surely let Philosophers search for a reason of it, let us abide satisfied with that of Saint *Ambrose*, *Non fulcris suis stabilis perseverat, sed Dominus fundavit eam*, They are not her owne pillars that doe beare it up, but the Lord hath founded it.

Ambros. l. 1. Exam. c. 16.

Ver. 5. The generall exposition among the Ancients given of this Verse, and of the two following, is, that by the vanity of these creatures is set forth the vanity of man. And therefore *Gregory Nysene* saith, *O homines qui universitatem aspicitis, vestram ipsorum naturam intelligite*, O men who doe behold the universe, understand your owne nature in it, *Est ad solis similitudinem nostræ quoq; naturæ ortus & occasus: una est omnibus via, unus ingressus vitæ circulus*, There is of our nature a rising, and a going downe, as of the Sunne: there is one way to all, wee all walke one circle of life. But as I conceive, this ariseth not to the meaning of the place. For as in the Verse before the Preacher comparing man with the earth, shewed the vanity of man to be greater than the earth is subject to: So in these following verses he compareth the vanity of man with the Sunne, and wind, and waters, shewing it to bee greater, than that which they have in them. This verse speaketh of the Sunne, which though a glorious creature, and as *Zanchius* speaketh, *Glorioſior quod alios illuminet, quam quod ipse luceat*, more glorious that it illightneth others, then that it is so bright in it selfe, yet much inferiour is it unto mans beauty and glory. Notwithstanding the Preacher shewing the transitory vanity of man, preferreth the Sunne before it: which though in motion it passeth on from rising to going downe, yet passeth not away, but returneth to his place, as *Symmachus* and *Theodotio* did translate the word: or ἐφέλκεται as *Aquila* translated it, that is, saith Saint *Hierome aspirat*, and so doth *Tremellius* translate it, attaineth to his place. Our English saith, hasteth, the French very well, *ahane*; labourcth hard towards his place, as one that bloweth labouring:

Greg. Nyſſ. in Eccleſiaſt. Hom. 1.

Zanchius de operibus Dei.

and

and which though labouring, yet laboureth not in vaine, but commeth to his place. *Man paſſeth away, and his place beholdeth him no more*, as *Zophar* ſpeaketh in *Iob*: but the Sunne commeth to his place, that is, to the poynt where his circular motion is terminated and accompliſhed: for as the place of any thing is, that wherein it ſtayeth; ſo that is ſayd to be the place of the Sunne, becauſe there it ſtayeth from going to any other poynt, wherein it hath not been before. The Sunne commeth to his place וזרח הוא שם *& oritur ipſe ibi*, and it ſelfe ariſeth there, as Saint *Hierome* rightly tranſlateth the Hebrew; whereas man paſſeth away, and another ariſeth in his place. Now this being the proper tranſlation of the Originall words, doth much confirme that to be the meaning of the verſe which I have delivered. Saint *Ambroſe*, as alſo St. *Hierome* applying this verſe in a myſtery to *Chriſt*, ſhew how that he is the Sunne, *Qui oritur juſtis, & occidit injuſtis*, which riſeth to the righteous, and ſhineth upon them, but goeth downe to the unrighteous, and leaveth them in darkneſſe: but then they doe alſo both of them reade the next words thus, *Trahit ad locum ſuum*, draweth to his place, and applying it to *Chriſt*, ſay, that he being gone to heaven, doth draw the deſires of all men unto him.

Iob 20. 9.

Ambroſ. in Pſal. 119. *Octon.* 12.

Verſe 6. The Septuagint doe make the firſt part of this verſe to belong to the former verſe, as if the Preacher ſpake it of the Sunne, That he goeth to the South, and returneth about to the North: and thereupon Saint *Ambroſe* applying it myſtically to *Chriſt*, ſayth that he went firſt to the South, firſt to the *Iewes*, *Ad nobiliorem plebem, quæ erat genus electum, vendicans ſibi Patriarcharum proſapiam*, The more noble people, which was a choſen Nation, challenging to themſelves their deſcent from the Patriarchs: but becauſe theſe perſiſted in their wickedneſſe, he returned about to the North, *Gyravit ad Gentes*, He came about to the Gentiles. But to take the words as a part of this verſe, and as applyed to the winde, for ſo the Originall doth apply them. Wee have here the vanitie of man compared to *the winde*: and though that may be conceived to be of all things moſt vaine, moſt light; yet here mans vanitie is ſhewed to be greater. And whereas *Iob* ſayth, *O remember that my life is winde*; the Preacher ſayth, that it is more vaine then winde. For though the winde paſſe on ſpeedily, and paſſe away quickly, though moſt inconſtantly it paſſe from place to place, and every way turneth it ſelfe, which our Tranſlation hath; *whirleth about continually*, yet it returneth ſtill, and going from the North, it commeth backe to the North againe: but it is not ſo with man: and that which *Iob* ſpeaketh of himſelfe, is true of every man, *When a few yeares are come, I ſhall goe the way whence I ſhall not returne*. That this is the meaning of the verſe, the Originall ſheweth by the concluſion of it, where it is ſayd, *Vadit ventus & revertitur ſuper circulos ſuos*, the winde goeth and returneth againe upon his circles, *Atque in ſe ſua per veſtigia volvitur*, and is turned into it ſelfe, by its owne ſteps, as the Poet ſpeaketh: as if the Preacher did bid us to note, that although the winde goeth toward the South, and

Ambroſ. in Pſal. 119. *Octon.* 12.

Iob 7. 7.

Iob 16. 22.

and returneth unto the North, that though it turne never so many wayes whirling continually, yet that the going of it hath his returnes in the circles of it: whereas the passing breath of mans life hath no returne. But though man being gone from his naturall life cannot returne, yet being gone from his spirituall life, he may and should returne. In this it were good, if man were like the winde, and being gone to the South of sinfull lusts and pleasures, to the South of vaine and worldly contentments, it were good that he would returne to the North of sorrow and repentance for his sinnes, for his vanities; and having wandred here and there, and whirled about continually in the giddy mazes of iniquitie, it were good that he would returne according to his circuits, and goe backe to God by the contrary courses of amendment. This is
Cantic.6.13. that which God calleth for so earnestly, saying, *Returne, returne O Shulamite, returne, returne.* Where the word *returne* being foure times repeated, Saint *Bernard* sayth, that wee are called to returne from foure
Bern. Par. Serm. 58. things, *Primò ab inepta lætitia, secundò ab inutili tristitia, tertiò ab inani gloria, quartò a latenti superbia,* First, from a foolish mirth, secondly, from an unprofitable sadnesse, thirdly, from a vaine ostentation, fourthly, from a hidden pride. For these being the vanities of the world, from these wee must returne, to goe to God, to come to happinesse.

Verse 7. Here the vanitie of man is compared to *the Rivers*, which though they goe away likewise, yet it is but into *the Sea*: from whence as they come forth, so thither their returne is, that from thence they may come forth againe. And therefore as one speaketh, *Dum mare sine intermissione recipit quod effudit, sine defectu effundit quod recipit, & fit defectus sine defectu,* while the Sea without ceasing receiveth that which it sendeth forth, it sendeth forth without ceasing that which it receiveth, and so the passing away of the Rivers is not a passing away. But the passing away of men is into the bottomlesse gulph of death, from whence is no issuing forth: that devoureth all, sendeth backe none, which sheweth the vanitie of men to be worse then of the Rivers. And that this is the meaning, appeareth from the words. For when it is sayd, *All the rivers run into the Sea, yet the Sea is not full,* why is this added, but to shew that the end why the Rivers goe into the Sea, is not to fill it, seeing that is not filled, that is, is not filled the more by them. But what then is the end why the Rivers goe into the Sea? The Originall plainly sheweth, and as it is rightly translated by the Septuagint, and by the Vulgar Latine it cleerely appeareth. For say they, *Ad locum unde exeunt flumina, revertuntur, ut iterum fluant*, the Rivers returne to the place from whence they came, that they may flow againe. Wherefore in their flowing againe, they are not so vaine as man, who in his flowing away hath no reflux allowed him. Saint *Gregory* in a morall sense applyeth this verse unto Preachers, who having studied and meditated of heavenly things, doe then send them forth, for the watering of the Lords
Greg. Mor. l. 30. c. 3. fields; and when they have done so, doe then returne to studying and meditating againe. Because unlesse they doe this, *Interna cæcitas etiam*

externa

externa prædicationis verba ſiccabit, An inward ignorance, will dry up the outward words of their preaching. But by this meanes, *Quaſi decurſura foras flumina intus ſemper oriuntur, quatenus illic amando ſumunt, unde ad nos prædicando defluunt,* the rivers which flow forth abroad, doe ariſe within continually, for as much as from them they take by a ſtudious love, thoſe things which by preaching flow forth to us. Or elſe in a morall ſenſe, we may apply the verſe another way. And as *Caſarius* the brother of *Nazianzene* ſaith, *Pulchrum quoq; quod quum mare fluminum ſit mater, ipſum eadem rurſus ſuſcipit; hinc quidem quaſi inlucem proferens, illinc vero recipiens quaſi hoſpites,* This alſo is delightfull, that whereas the Sea is the mother of the rivers, it ſelfe doth receive the ſame againe: now bringing them forth as it were into the light, then receaving them, as it were gueſts unto her. So may we admire the Sea of Gods goodneſſe, who by his Holy Spirit having brought forth the children of grace, when by their holy obedience they doe returne unto him, doth entertaine them as welcome gueſts with all reſpects of love. Now as all this ought to humble us; ſo it muſt ſtirre us up to the ſeeking of a better life, ſeeing in this life ſo many of the creatures doe excell us.

Caſarius, Dialog. 1.

VER. 8. *All things are full of labour, man cannot utter it: the eye is not ſatisfied with ſeeing, nor the eare with hearing.*

verſe 8. The verſe ſaith, *All things are full of labour,* and it is not an eaſie thing, it is not a little labour to find the meaning of the verſe. Howſoever the ancient expoſitours may have ſatisfied themſelves in the underſtanding of it, that which they ſay doth not ſatisfie me. The Originall may be tranſlated, either *Omnes res* all things, and ſo doe the ſeptuagint and the vulgar latine read it, or elſe *omnes ſermones,* all words, and ſo doe *Gregory Nyſſene* and Saint *Hierome* reade it. In that which followeth, the Originall ſaith no more then this, *Non poteſt homo eloqui,* man cannot expreſſe. Our Engliſh applyeth it unto labour, ſaying, *Man cannot utter it.* The Ancients apply it either to the things, or to the words, ſaying, Man cannot expreſſe them. As for the meaning of the Verſe, the Ancients underſtood it of the knowledge of things, which it is laborious and difficult for man to get: and ſeeing man doth not know what things are, much leſſe can hee expreſſe what they are. The eye is not ſatisfied with ſeeing, man cannot by his owne ſtudy, find the knowledge of things: the eare is not filled with hearing, man cannot learne the knowledge of things by the hearing of others. Wherefore Saint *Hierome* ſaith that it is written *Contra eos qui putant otioſis ſibi & vota facientibus, venire notitiam ſcripturarum,* Who thinke that the knowledge of the Scriptures

Hieronym. in hunc verſ.

will come unto them, being idle and wiſhing for it only: *Hugo de Sancto Victore* underſtandeth the latter part of the verſe thus, That although man doth not attaine to the knowledge of things, yet that which hee attaineth unto, doth give him that ſweet delight, that hee ſtill ſeeketh more, and that the eye is not ſatisfied with ſeeing, nor the eare filled with hearing. Wherefore hee ſaith, *Cor humanum toti mundo non ſufficit: & totus mundus cordi humano non ſufficit*, The heart of man is not ſufficient for the whole world, and the whole world is not ſufficient for the heart of man. The firſt he ſheweth, becauſe all things are hard to be underſtood, and man cannot expreſſe what they are: The ſecond, becauſe the eye is not ſatisfied, nor the eare filled with ſeeing and hearing. *Gregory Nyſſene* expounding the verſe as being tranſlated, *Omnes ſermones ſunt laborioſi*, *All words are full of labour, man cannot utter them*, tells us, that nothing is more eaſie then to ſpeake, and therefore that we muſt underſtand the Preacher of thoſe words, whereof the Apoſtle ſpeaking ſaith, That they are worthy of double honour who labour in the word. *Sermones ergo ſunt qui verè ſunt ſermones, qui fiunt ad animarum utilitatem.* The words therefore (ſaith he) are thoſe, which are truly words, and which are ſpoken to the profit of ſoules. And ſuch words (ſaith he) are full of labour, becauſe they who teach them muſt be carefull to follow them in their owne lives. But if a man cannot expreſſe thoſe words, how can he utter that Æternall word of God? The Father addeth truely, *Quævis certè quantumvis ſublimis oratio, & vox quantumvis magna eſt obſcuritas quædam & ſilentium, ſi ad veram ejus quod quæritur judicetur ſignificationem*, Whatſoever ſpeech it be, though never ſo high, whatſoever voice, though never ſo great, it is but darkeneſſe and ſilence, if compared with the true ſignification of that which is ſought. But to deliver mine apprehenſion of the meaning of the verſe: I conceive the Preacher to ſay, That all things deſired by man are full of labour, full of wearineſſe in the ſeeking of them, which is a miſery unto him: and that the miſery is made the greater, for as much as the deſire of man is not full, not wearied in the ſeeking of them. For as one well ſpeaketh, *Magna eſt miſeria ſemper ad indigentiam accipere, & nunquam indigentiâ accipiendi poſſe carere*, It is a great miſery, alwayes to receive for the ſupplying of our want, and never to want the need of receiving. And yet this is the vaine condition of man in this world. So that as Saint *Ambroſe* ſpeaketh, *Nullus finis laboris, nullus eſt fructus abundantiæ*, there is no end of his labour, no fruit of his abundance to ſatisfie his deſire. Or elſe, I take the meaning of the Preacher thus: That all things being full of wearineſſe even when they are enjoyed, yet that man is not weary in the deſiring of them. And the things deſired or enjoyed by man belonging either to the body or to the ſoule, the unſatisfied deſire of things belonging to the body, is expreſſed by *the eye*, of things belonging to the ſoule is expreſſed by *the eare*.

Hugo de Sancto Vict. Homil. 1. in Eccleſiaſt.

1 *Tim.* 5. 17.

Gregor. Nyſſen. in Eccleſiaſt. Hom. 1.

Ambroſ. de Bono mortis c. 7.

Verſe

VER. 9. *The thing which hath beene, is that which ſhall be, and that which is done, is that which ſhall bee done, and there is no new thing under the Sunne.*

VER. 10. *Is there any thing whereof it may bee ſaid, See this is new? It hath beene already of old time, which was before us.*

VER. 11. *There is no remembrance of former things; neither ſhall there be any remembrance of things that are to come, with thoſe that ſhall come after.*

Verſe 9. Man, whoſe fickle changeableneſſe cannot faſten upon the permanency of any thing, doth ſeeke to ſettle his contentment in the newneſſe of things. But this alſo the Preacher declareth to be vaine, ſhewing here that there is nothing new, neither that which ſhall bee, nor that which is, becauſe *that which ſhall be, hath beene, that which is, ſhall be.* The kind of things is ſtill the ſame, the contentment which they yeeld is ſtill the ſame in the nature of it, the vanity of the things, and of the delight taken in them is ſtill the ſame, for *there is nothing new under the Sunne.* If we will have new things, we muſt goe above the Sunne. There indeed are new things of another nature, things of eternity, things of true contentment, things in which there is no vanity. But that we may attaine to theſe, we muſt be new creatures by amendment of our life: the old man muſt be crucified in us, that we may be glorified in theſe new things. The Septuagint, Saint *Hierome* and the Vulgar Latin, doe read this verſe by way of queſtion and anſwer, ſaying, *Quid eſt quod fuit? Ipſum quod futurum eſt. Quid eſt quod factum eſt? Ipſum quod faciendum eſt,* What is that which hath beene? The very ſame which ſhall be. What is that which hath beene done? The very ſame which ſhall bee done. And ſurely in naturall things it is a thing moſt evident, a certaine courſe and conſtant order being ſtill obſerved in them. As for civill affaires, which are ſwayed and caryed by the will of man, he that ſhall duely marke them, even in the greateſt variety and inconſtancy thereof, ſhall find a revolution, whereby they are turned about in one and the ſame circle. Wherefore hence it is that the knowledge of Hiſtories is accounted ſo excellent, becauſe ſetting things paſt before our eyes, it ſhewes us how to order the things

that are preſent. So that they who are taken up with novelty and ſtand ſo much amazed at it, doe thereby but give the greater teſtimony of their great ignorance in things that are paſt, being indeed like children or rude Country people, by whom many things are received and admired as new and ſtrange, which in the City and Court, are common, ſtale, and of no regard. But ſeeing there *is nothing new*, let this bridle our reſtleſſe deſire in ſeeking after new things, let us faſten our minds with this nayle, and make them contented with things that are preſent, leaſt skipping hither and thither, now after one thing, then another, we take away quietneſſe which is the only ſolace of our life. *Gregory Nyſſene* having here a peculiar expoſition of this paſſage, let me have leave to ſet it downe. He reading the verſe by way of a queſtion, ſuppoſeth that the Preacher having ſhewed all things, that are, to be vaine, doth here aske the queſtion, What is to be conceived of thoſe things which have been? And that anſwering he telleth us, that as things ſhall be, ſo they were, that is, as they ſhall be renued to a perfection in the reſurrection, ſo they were made in perfection in the creation. And then we may take the following words to ſignifie: but that as yet *there is nothing under the Sunne* renued from the vanitie thereof. There muſt be a new heaven, and a new earth, when that ſhall be. The ſame Father obſerving the difference of phraſe that is uſed, in, *Hath been*, and *Hath been done*, applyeth the one to the ſoule, the other to the body. For (ſayth he) *Fuit ſeu orta eſt anima, & corpus factum eſt*, The ſoule was or began to be; but the body was made. The ſoule therefore which was without ſinne, ſhall be purged, and ſhall be ſo againe: the body as it was firſt made, ſo ſhall it be made againe. *Neque enim eſt aliquid aliud reſurrectio niſi quæ ſit omnino in priſtinum ſtatum reſtitutio*, for (ſayth he) the reſurrection is nothing elſe but a reſtitution into the former ſtate and condition.

Gregor. Nyſſen. in Eccleſiaſt. Homil. 1.

Verſe 10. This verſe is added, to expreſſe more fully, more forceably the ſenſe of the former: and becauſe worldly mindes imagine to themſelves, a newneſſe, a varietie of ſome things, wherewith their delight is much taken; the Preacher therefore ſayth, whatſoever any one may imagine to himſelfe, or others may admire; *Is there any thing whereof it may be truely ſayd, See this is new?* Or ſeeing the Originall goes thus, *Eſtne verbum, quod dicat?* Is there a word which may ſay? Wee may take it thus. Is there any new word to be invented, that may ſet forth any new thing? The anſwer of the common ſaying is, *Nihil jam dictum, quod non ſit dictum prius*, there is nothing now ſayd, which was not ſayd before. And the anſwer of the Preacher is, that all things are ſo farre from being new, that they are old, and have been already of old time. But becauſe the former verſe may alſo have another meaning, that will give another ſenſe unto this. When it is ſayd therefore, *The thing which hath been, it is that which ſhall be*, wee may conceive the meaning to be, That as that which hath been, is not now, ſo that which ſhall be, is not yet, and ſo both doe ſhew their vanitie in their not being. When it is

ſayd,

ſayd, *That which is done, is that which ſhall be done,* we may take the ſenſe to be, that alſo the thing which is, is much what the ſame with that which ſhall be, becauſe it is ſo little time untill that it ſhall not be, and ſo even no leſſe vaine. Wherefore an ancient writer ſayth, *Quod eſt, dum eſt, pene nihil eſt*, that which is, while it is, is almoſt nothing, ſeeing the moments of the preſent time doe flie away ſo faſt. And when the Preacher addeth, *Nihil eſt novum ſub ſole*, Nothing is new under the Sunne, *Gregory Nyſſene* expoundeth it, That which is new under the Sunne, is nothing indeed. Now if thus we take the meaning of the former verſe: then the force, which this verſe addeth to it, is this, That ſo vaine is the continuance of the thing, that is, that it doth not ſtay, untill it can be ſayd, It is. And if it be asked, what it is? He that anſwereth muſt tell, what it was, not what it is. And when it is added, *It hath been already of old time, which was before:* in a conſequent expoſition, the meaning of that muſt be, that nothing is truely ſayd to be but God onely, who hath been of old even from everlaſting, and before that wee ever were. For ſeeing *Gregory Nyſſene* expoundeth *novum eſſe* to be new, by *revera ſubſiſtere*, to be and to ſubſiſt indeed, and thereupon underſtandeth nothing to be new, becauſe nothing in this world truely is; therefore in like manner that which is ſayd to be of old, muſt be underſtood of that which truely is, and that is God alone. But to apply this in a morall ſenſe: it ſerveth well to teach patience unto Gods ſervants, and if they be hated of the world, it is that which hath been alwayes in the world; if they ſuffer reproach, ſlanders, perſecution, it is that which ſhall be done to Gods ſervants after themſelves be gone. *The thing which hath been, it is that which ſhall be; and that which is done, it is that which ſhall be done.* Neither let any ſay it is ſtrange, it is new that which I endure. For *is there any thing of which it may be ſayd, ſee this is new?* No, the ſervants of God have of old endured the ſame, whatſoever it be that is endured by any: and therefore let every one expect that to be done to himſelfe, which hath been done to them. In the viſion of the Prophet *Ezechiel*, wee reade of a wheele in the wheele, and this Saint *Ambroſe* expoundeth to be, *Vitam intra vitam, quod Sanctorum vita ſibi non diſſonet, ſed qualis fuerit ſuperioris ætatis, talis ſit & ſequentis*, Life within life, becauſe the life of Gods Saints is not different the one from the other, but ſuch as it was in the former ages, ſuch it is in the ages that follow.

Gregor. Nyſſen. in Eccleſiaſt. Homil. 1.

Ezek. 1. 16.

Ambroſ. de Virg. l. 3. circa finem.

Verſe 11. It is ſome kinde of preſervation of things that are not, that they are not forgotten: and becauſe this might ſeeme to mitigate the vanitie of worldly things, the Preacher ſheweth that there is alſo *no remembrance* of things, neither *of former things* which goe before, that is, neither of things paſt which are already gone, neither of things preſent when they ſhall be gone alſo, neither ſhall there be any remembrance of things which ſhall be, whether they ſhall be ſoone after, or whether a long time after. So that as *Hugo de Sancto Victore* ſpeaketh; *Non ſolum præſentia eorum interitu ſublata eſt, ſed memoria quoq; oblivione deleta*

Hugo de Sanct. Vict. Homil. 2. in Eccleſiaſt.

deleta eſt, not onely their preſence by periſhing is taken away, but their memory alſo by oblivion is blotted out. Wherefore let this check the great minds of ſome, who thinke to doe ſome great thing by which they will be remembred, and let it make them to ſeeke after righteouſneſſe; for it is the righteous, it is the memory of the righteous that is bleſſed. Or elſe let me offer to conſideration, this meaning of the Preacher: who to ſhew the vanitie of worldly things, ſayth, that there is no remembrance ראשנים *capitum & primariorum*, of thoſe who have been chiefe and higheſt in worldly eſteeme, of thoſe who by their famous deeds, their glorious works, have ſtriven to leave their memory behind them: גם and much more that there is no remembrance of them, who have been inferiour in the worlds repute: and that they who ſhall be, whether great ones or of meaner accompt, ſhall not be remembred by them who follow after them. *Gregory Nyſſene* taking here alſo the ſame way in expounding this verſe, that he did in expounding the former, goes from the beginning to the end of the world, and conceiveth the Preachers meaning to be, That as now there is no memory of that happineſſe wherein man was created; ſo in the Reſurrection, there ſhall be no remembrance of the miſery which man now ſuffereth. *Quando enim ad vitium converſa eſt natura, bonorum nobis ſubrepſit oblivio; quando autem ad bonum redierimus, rurſus malum oblivione tegetur*; For when our nature turned unto ſinne, then a forgetfulneſſe of good things came upon us; and when we ſhall returne unto goodneſſe, then evils ſhall be covered by forgetfulneſſe from us. The Chaldee doth here underſtand a myſtery, and ſhewing the great happineſſe of the time of the Meſſiah, he ſayth; *Profecto præteritarum nationum memoria non extat, neq; earum quæ poſt futuræ ſunt recordatio erit iis qui temporibus Regis Meſſiæ victuri ſunt*; Surely in reſpect of them who ſhall live in the times of Meſſiah the King, the memory of paſt Nations is not, the memory of them which ſhall come after ſhall not be: as if they onely were worthy not to be forgotten, and that time onely were worthy to be remembred. And indeed a moſt happy time it was: but, if wee ſo remember it, as to forget our ſinnes.

Prov. 10. 7.

Gregor. Nyſſen. in Eccleſiaſt. Hom. 1.

Chaldæus Coſti.

VER. 12.

VER. 12. *I the Preacher was King over Iſrael in Jeruſalem.*

VER. 13. *And I gave my heart to ſeeke and ſearch out by wiſedome concerning all things that are done under heaven: this ſore travell hath God given to the ſonnes of men to be exerciſed therewith.*

VER. 14. *I have ſeene all the workes that are done under the Sunne, and behold, all is vanitie and vexation of ſpirit.*

Verſe 12. *I the Preacher*, that is, as an ancient writer ſpeaketh, *Ego qui vos doceo, expertus ſum univerſa, quæ dico*, I who teach you, have learnt in my ſelfe all theſe things which I ſay unto you: and therefore as I ſpeake no more then I know, ſo doe yee regard it the more becauſe I ſpeake it unto you. *I was King*. He had not yet put off his royall robes, he had not yet layd aſide his crowne, and yet conſidering the vaine uncertaintie, and ſpeedy paſſing away of worldly greatneſſe, he rather affirmeth himſelfe to have been then to be. *Hildebertus* conſidering the ſame of all worldly things, ſayth of them; *Hæc aliena eſſe fuga ipſorum denuntiat. Bona vaga, bona pennata ſunt hæc omnia. Eorum eſt, nuſquam eſſe diutius, eorum ſtatus nemini ſtatum præfigere certiorem*, That theſe things doe not properly belong unto us, their flying away from us doth plainly declare. Gadding good things, winged good things are all theſe things. It is their propertie to be no where long, it is their condition to afford unto none a certaine condition. *Hugo de Sancto Victore* noting alſo that he ſayth, *I was King*, giveth it this touch; *Fui inquit, quaſi dicat, jam non ſum, quia etſi ſum, id ipſum jam nihil eſſe agnoſco quod ſum*; He ſayth, I was, as if he had ſayd, I am not now; becauſe although I am, yet I know that to be nothing which now I am. Or elſe if we conceive this booke to have been written by *Solomon* after his repentance, wee may conceive him to ſay, *I was King*, as one that was come downe from his throne of glory, and lying on the ground, lamenting and bewailing his former iniquities and vanities. But one ſayth very well, *Vtinam tam certum de pœnitentia illius, quam non dubium de culpa teſtimonium haberemus*, I would to God that the proofe of his repentance were as certaine, as that of his fault is undoubted. Or laſtly, in that he ſayth, *I was*, wee may note him to have been King a long time when that he wrote this Booke, and ſo to have written it in his old age. *King over Iſrael in Ieruſalem*: and being ſo, he wanted neither wealth nor power

Hildebertus Epiſc. de contemptu rerum humanarum. Epiſt. 56.

to

to get knowledge, both the more fully and the more easily. Which therefore shameth those which being great and rich, yet are illiterate and idiots in knowledge. And surely it is a great damage both to Church and State, that they are the poorer sort onely who seeke after knowledge, and who being destitute of meanes, cannot make so happy progresse in it. But these also are too often worthy of blame. For when by some degree of knowledge they have attained greatnesse and wealth, and so are made fit to seeke more, then doe they lay aside their seeking, as refusing to fight when they are well armed, and then onely being forward to the battell, when they are naked and without weapons. A Greeke Father applyeth the verse to *Christ*, telling us, that as he is called the Physitian, the life, the resurrection, the light, the way, the dore, the truth, so here the Preacher, *Omnia nomina humanitatis & benevolentiæ in homines*, all being names of his love and good will towards men. Wherefore he addeth, *Nos alloquitur Ecclesiastes: audiamus ejus verba, qui sumus ecclesia*, The head of the Church speaketh unto us: let us heare him, who are the Church.

Verse 13. Behold here the royall Student, not given to his pleasures, but given to his Booke: and see the matter, the method, the manner, the diligence of his studying. The matter is *all things that are done under heaven*, as the Ethicks of the manners of men, the civill histories of the deeds of men, the naturall history of the works of God. Or else to take the matter more largely, *by all things under heaven*, wee may un-
Daniel 4. 26. derstand all things under God, it being the phrase of Scripture, sometimes by the heavens the throne of God, to understand God himselfe who sitteth on the throne: so high his study caryed him, but there it stood amazed. The method of his study we have, in that it is sayd, *by wisedome*, for that is the onely right method of well seeking any thing. And therefore an ancient Writer maketh him to say, *Si sine sapientia quærerem, etiamsi sapientiam quærerem, insipienter quærerem*, If I sought without wisedome, although I sought wisedome, I should unwisely seeke. Method is the wise part of study, but an unwise method, is a methodicall folly. The manner of his studying wee have in that *he sought and searched*. *Quærebat ignota, investigabat profunda*, he sought things unknowne, he searched deepe things, sayth *Hugo de Sancto Victore*. Or else we may understand his seeking, of seeking the helpe, counsell, direction of others, for that the Originall word דרש signifieth, from whence is derived מדרש *commentarius* a commentary. His searching wee may understand to be his owne meditation. For both must goe together to make a good Student: seeking to see what others have found, searching to try what himselfe can finde. The diligence of his studying we have in that he gave his heart unto it; he went about it, not onely with a willingnesse, but with a love, which lockt him up, and held him hard unto it. Againe, his disigence is shewed, in that he did not seeke and search all things, but על כל *super omne* concerning all things, as what the causes, the reasons, the uses, the effects of them were

as

as well as their natures. In the latter part of the verſe, where we reade *ſore travell*, the Originall is ענין רע which the Septuagint and as S^t. *Hierome* tels us, *Aquila* and *Theodotio* tranſlated περισπασμὸν, that is, *diſtentio ſive occupatio*, a buſie occupying or diſtending of the minde with care. *Symmachus* as S^t. *Hierome* alſo ſheweth, did tranſlate the word ἀχλίαν, a reſtleſſe troubling of the minde. The Hebrew word רע properly ſignifieth evill, but as the Greeke πονηρὸν evill is taken ἀπὸ τοῦ πόνου from labour, ſo in Hebrew the word ſignifying *evill*, ſignifieth alſo the hardneſſe and ſoreneſſe of labour. The reſt of the verſe I finde Interpreters generally to render as our Engliſh hath it, *This ſore travaile hath God given to the ſonnes of men, to be exerciſed or afflicted therewith.* And therefore S^t. *Hierome* taking this ſtudy of *Solomon* in an ill ſenſe, as winding up the ſpring of his minde too high; in which reſpect, *H. de S. Vict.* ſayth, *Magna ſuperbia mortalem hominẽ de tam multis præſumere, & rurſum magna curioſitas tam multa appetere*, it was a great pride for a mortall man to preſume of ſo many things, and a great curioſitie to ſeeke ſo many things. Saint *Hierome*, I ſay, accordingly underſtandeth theſe words, that God is ſayd to give *this ſore travaile* unto men, as a puniſhment of their curious and ambitious minde. But to adde to *Solomons* hard ſtudy, this hard cenſure, I doe not ſee any reaſon, ſeeing it is ſayd, that he ſought by wiſedome. And if I may deliver mine apprehenſion, I ſhould tranſlate the latter part of the verſe thus. This ſore travaile hath God appointed unto man לענות בו *ad reſpondendum in eo*, or *ad exorandum in eo*, to anſwer thereto with his bleſſing upon it, or to be intreated therein for giving ſucceſſe unto it, for ſo the Originall may well enough be rendred. For it is a diligent and painfull labour and ſtudy, on which God beſtoweth knowledge and the finding out of things. And yet he ſtileth them the *ſonnes of men*, that whatſoever their knowledge may be, they might not be proud of it, but conſidering themſelves to be ſubject to infirmities, miſery, and death, might uſe their knowledge to gaine happineſſe and glory. And ſurely this glory will be the greater unto them, who ſtudying the knowledge of the creatures, and thoſe many miracles which are ſhewed in them, doe thereby ſet forth the glory of the Creatour. For there is nothing which though it have not words, yet hath not as it were a mouth to ſpeake his praiſe that made it. *Gregory Nyſſene* going on in his myſticall ſenſe telleth us, that here is ſet downe the cauſe why *Chriſt* came in the fleſh, and converſed with men, *Nempe ut daret cor ſuum ad conſiderandum in ſapientia, de omnibus quæ facta ſunt ſub ſole*, Namely, that he might give his heart to conſider in his wiſedome of all things that are done *under the Sunne*; for the things above the Sun had no need of a Phyſitian: but under the Sunne he conſidered, how vanitie entred into the world, how it encreaſed, how it prevailed, what the confuſion of all things was.

Hieronym. in hunc verſ.

Hugo de Sancto Victore in Eccleſiaſt. Homil. 5.

Greg. Nyſſ. in Eccleſiaſt. Hom. 2.

Ver. 14. There is one word of the Originall in this verſe not eaſily tranſlated, and that is עזות which the Septuagint tranſlated ἀφαίρεσιν, & which anciently was rendred in Latin *præſumptio* preſumption of ſpirit; and

S^t. *Auſtin*

S^t. *Auſtin* reading it ſo, thereupon tels us that the things of this world, *Elationis & ſuperbiæ plena ſunt*, are full of pride and loftineſſe of ſpirit. And to the ſame purpoſe *Gregory Neocæſarienſis* ſayth, *Spiritu prodigioſo & execrando omnia hæc inferiora plena ſunt*, All theſe inferiour things are full of a prodigious and execrable ſpirit. A Greeke Father underſtanding the Greeke word προαίρεσις according to the proper ſignification of it, for the free election of mans will, conceiveth the Preacher to ſhew here what is the cauſe of the vanitie of things, namely, the free will of mans ſpirit. S^t. *Hierome* tels us, that his Hebrew Maſter taught him to take it *pro afflictione ſpiritus*, for the affliction of the ſpirit. And to this effect moſt Interpreters doe render it. For the radicall word רעה ſignifying *paſcere & depaſcere*, to feed, and to conſume, they take the meaning of the derivative word here uſed according to the latter ſignification. And therefore the French to expreſſe the force of the word renders it *rougement*, a gnawing and knipping of the ſpirit. But as Saint *Hierome* ſayth, *Aquila* did render it νόμη, *Symmachus* βόσκησις, that is, *paſtio* nouriſhment or feeding. And this being the moſt proper ſignification of the radicall word, doth alſo exceeding well agree unto the place. For if we take *the ſpirit* for the winde, and ſo render it, how excellently is the vanitie of worldly things expreſſed, by ſaying that it is a feeding on the winde, and nouriſheth alike? In which reſpect, *Bernard* ſayth of them, *Non eſurientes animas, ſed eſuriem ipſam paſcunt animarum*, They doe not feed our hungry ſoules, but rather the hunger of our ſoules. And here we may note the difference of the phraſe uſed in this verſe, from that in the former. For there ſpeaking of his ſtudy, he ſpeaketh of all things *under the heavens*, under God: but here ſpeaking of the vanitie of things, he ſpeaketh of all things *under the Sunne*. Now if we doe referre *the vexation of ſpirit* to his ſtudy mentioned in the former verſe, and underſtand the ſtudy to be a curious and preſumptuous ſtudy, then it is a great mercy that God is ſayd to give *this ſore travaile, this vexation of ſpirit unto the ſonnes of men*. For if this ſtudy were not painfull and evill, who would ſee the evill of it? But now the affliction of it doth make it to be hatefull, *Et facilius quod præmittit, vanum eſſe agnoſcitur, dum id quod infert durum eſſe ſentitur*, And that which it promiſeth is the more eaſily acknowledged to be vaine, by how much that which it bringeth is found to be grievous, as *Hugo* ſpeaketh. Or elſe if we underſtand the ſtudy to be a diligent and commendable ſearching for knowledge: then wee have here the bleſſing of God upon it, bringing the Preacher ſo to ſee all the workes done under the Sunne, as to ſee them *all to be vanitie and vexation of ſpirit*; and ſo to ſhew them unto the ſight of others. Now they are ſayd to be vaine, *Quia poſſidentes non adjuvant*, becauſe they doe not helpe the poſſeſſours of them; and are ſayd to be vexation of ſpirit, *Quia quærentes affligunt*, becauſe they afflict them that doe ſeeke after thm, as *Hugo* alſo ſpeaketh. Or elſe *the vanitie and vexation of ſpirit*, may be referred unto his *ſeeing* and *knowing*; the knowledge of man being ſuch as is full of vanitie and unquietneſſe,

Auguſt. de Serm. Dom. in Monte. Homil. 1.

Gregor. Neocæſar.

Bernardus.

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 6.

Ibid.

quietneſſe, unquiet in the getting, unquiet being gotten, leaſt forgetfulneſſe ſhould looſe it againe, and vaine where it is greateſt, becauſe it is farre from the perfect diſcovery of any thing. For this world and the things in it, are a booke of that largeneſſe and greatneſſe, that none is able to reade it over.

VER. 15. *That which is crooked, cannot be made ſtraight: and that which is wanting, cannot be numbred.*

Verſe 15. The Septuagint, and according to them the Vulgar Latin, reading this verſe in a more morall ſenſe, doe ſet it downe thus; *Perverſi difficilè corriguntur, & ſtultorum infinitus eſt numerus*, The perverſe are hardly corrected, and of fooles the number is infinite. Now they are properly ſayd to be perverſe, who have been right, and how hardly they are amended, S^t. *Auſtin* ſheweth, ſaying, *Quomodo difficilè expertus ſum meliores, quam qui monaſteriis profecerunt, ita non ſum expertus pejores quam qui in monaſteriis ceciderunt*, As I have hardly found any better then they who have profited in monaſteries; ſo I have found none to be worſe, then they who have fallen in monaſteries. For ſuch are hardly amended. But as for fooles, as for thoſe who were never good, the number of them is infinite. It is a ſmall matter, which *Cajetane* lamenteth, as ſtanding amazed at the miſerable condition of mankinde, becauſe of ten Virgins, the one halfe even five were fooliſh: it is rather to be wondred at, that all are not fooliſh, ſeeing ſo many are. For as *Seneca* ſayth, *Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant: argumentum peſſimi, turba eſt*, It is not well with humane things, that the beſt things doe pleaſe the moſt, a multitude is an argument of that which is worſt. But to conſider the words, as in themſelves they offer themſelves. Saint *Hierome* and *Gregory Nyſſene* doe reade the firſt part of the verſe thus, *Perverſum non poteſt adornari*, that which is perverſe cannot be adorned; and thereupon S^t. *Hierome* ſayth, *Qui perverſus niſi ante corrigatur, non poteſt adornari. Recta ornatum recipiunt, & curva correctionem*, He that is perverſe, unleſſe he be firſt corrected, cannot be adorned. Right things doe receive adorning, and crooked things correction. Our Engliſh ſayth, *that which is crooked cannot be made ſtraight*: or elſe it may be read thus; that which is out of order cannot be ordered; *and that which is wanting cannot be numbred.* And for the meaning of it, the Preacher having ſayd, that all things that are done *are vanitie and vexation of ſpirit*, here he ſheweth the vanitie of them, in that they are *crooked*, perverſe, and out of order: the vexation of ſpirit that they bring, in that their crookedneſſe cannot be corrected. *The vanitie* he ſheweth in the defects of them; *the vexation of ſpirit* that they bring, in that their defects cannot be ſupplyed. For not to be numbred, is, not to be, becauſe of nothing there is no number, and there-

Auguſt. Epiſt. 137. ad plebem Hipponenſ.

Cajetanus.

Seneca de vita beata. c. 2.

fore

Tremellius. fore that which cannot be numbred, cannot be made to be. *Tremellius* therefore reads it well, *Non posse in numerum venire*, that it cannot come into number, it cannot come into being, it cannot be supplyed. Or else we may take the meaning to be, that the vanitie of things that are done under the Sunne is thus aggravated. First, that they *are crooked* and out of order, and so crooked, so out of order that they cannot be rectified *and made straight*. Secondly, that they are full of defects, and that the defects are so great, as not having so much entitie or being in them, as that they can *be numbred*: for the least thing that is admitteth numeration. Or else, that they are full of defects, and so full, that they are infinite and *cannot be numbred*.

VER. 16. *I communed with mine owne heart, saying, Loe I am come to great estate, and have gotten more wisedome then all they that have been before me in Jerusalem: yea, my heart had great experience of wisedome and knowledge.*

VER. 17. *And I gave my heart to know wisedome, and to know madnesse and folly: I perceived that this also is vexation of spirit.*

VER. 18. *For in much wisedome is much griefe, and he that increaseth knowledge increaseth sorrow.*

Hugo de Sanct. Vict. in Eccles. Homil. 7.

Verse 16. *Hugo de Sancto Victore*, who still taketh *Solomon* in the worst sense, supposeth him to speake this of his former pride of life. And thereupon when the Preacher sayth, *In corde dixi*, I sayd in mine heart, he addeth, *In corde dixi, de corde enim tumui*, I sayd in mine heart, for I swelled in mine heart. And then shewing how a proud heart doth still swell bigger, he noteth, that he, *Qui primum de se plus quam debuit, sensit; deinde usque ad aliorum contemptum venit*, who first thought of himselfe more than he ought, next proceeded even to a contempt of others, saying, *that he had gotten more wisedome, then all that were before him in Ierusalem*: So that he made himselfe *præcedentibus summum, subsequentibus primum*, the highest to them that went before him, the first to them that followed after him. But not to thinke so ill of what *Solomon* spake: if we looke with a milder eye upon him, wee may behold his humilitie here. For first he did speake *in his owne heart* of his great estate, he did not with great words set it out to others.

His

His heart ſayd it, that his heart might give thankes to God, who had made him ſo great. Secondly, whereas God had ſayd of him that he ſhould be wiſer then any that were before him, or any that ſhould be after him, he ſpeaketh onely of thoſe *that were in Ieruſalem before him*; ſo that he doth not preferre himſelfe before *Abraham*, and *Moyſes*, and others that were not in *Ieruſalem*. Yea, whereas the Originall is לפני *ad facies meas*, before me in *Ieruſalem*, as preſent there with me, I ſuppoſe that he may be underſtood, onely to preferre himſelfe before them, which either himſelfe had ſent for to commune with; or which had come of themſelves to try him and his wiſedome; as the Queene of *Sheba* did. But to conſider the meaning of the verſe, as it ſtandeth in the Chapter. Either we may take it thus, that *Solomon* from the vanitie of other things reflecting upon himſelfe, and ſaying in his own heart, What ſhall I ſay of my ſelfe? *I am become great*, though other things be ſmall and vaine; and though the wiſedome of others before me were vaine, *I have gotten more wiſedome then all that were before me:* yea, not onely is it more then others have gotten, but much alſo in it ſelfe, much wiſedome, much knowledge. *My heart hath ſeene much*, ſayth the Originall, and S^t. *Hierome* ſayth upon it, that the eye of his heart had ſeene more, then his tongue was able to utter. Or elſe wee may take the meaning thus: that *Solomon* being aſhamed in himſelfe of the vanitie which he ſaw in worldly things, He communed with his owne heart, ſaying, *I am come to great eſtate*, I am a great King, I have meanes to doe things in a better manner, ſhall thoſe things which are done by me be vaine alſo? And that thereupon he ſayth, הוספתי *adjeci* I added, as S^t. *Ierome* and *Gregory Nyſſene* doe reade it, I added to my great eſtate, great wiſedome by ſtudy and paines, even greater then all they that have been before me in *Ieruſalem:* yea my heart looked into the depth of wiſedome, and knowledge. Where *Clemens Alexandrinus* noteth, that firſt it is ſayd wiſedome, then knowledge, *Quoniam in multitudine ſapientiæ eſt multitudo cognitionis*, becauſe in the greatneſſe of wiſedome, is the greatneſſe of knowledge. Or elſe as *Gregory Nyſſene* ſpeaketh, *Quia ex ſapientia conſtat cognitio*, becauſe knowledge conſiſteth of wiſedome, the knowledge of humane things conſiſteth of the underſtanding of things divine.

1 *King.* 3. 12.

Hieronym. in hunc verſ.

Clemens Alexand. Stromatum 1.

Gregor. Nyſſen. in Eccleſiaſt. Hom. 2.

Ver. 17. In this verſe *Hugo* ſuppoſeth *Solomon* to ſet forth alſo his own former vanity. And therfore when he ſaith, *I gave mine heart to know*, he noteth him, to ſhew the pride of his heart, as if for him to know wiſedom, it were enough but to give his mind to know it. And when he ſaith, that he ſought to know madneſſe and folly, he expoundeth it. *Nequaquã ad hoc mala cognoſcere voluit, ut cognita vitaret, ſed ut ſe de malorum cognitione extolleret, & alios de opere damnaret*, that his will to know thoſe evils was not at all, that he might ſhunne them being knowne, but that he might boaſt himſelfe of the knowledge of the evils, and might condemne others for the doing of them. And laſtly, when he ſaith, *I perceived that this alſo is vexation of ſpirit:* he apprehendeth the affliction

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 7.

of labour to have quelled the pride of his ſpirit, as before it did the curioſity of his ſpirit: and that his vexation was, becauſe his knowledge, *Iniquum per conſcientiam arguebat, quam elatus ad oſtentationem quærebat*, did prove him in his conſcience to bee wicked, ſeeing in his pride hee ſought it for oſtentation. But to conſider *Solomon* in a better minde. This verſe ſheweth, that having gotten more wiſedome then others before him, yet he did not ceaſe to get ſtill more, but *giving his heart to it*, he ſtill laboured to know wiſdome. And that he might the better know it, he laboured not only to know it in it ſelfe, but to know it alſo by comparing it with *madneſſe and folly*, that the foulneſſe of the one might ſet out the beauty and cleareneſſe of the other. And firſt hee ſought to know wiſdome, that knowing madneſſe and folly, he might as well hate them, as know them. The Originall word is plurall, and ſpeaketh of *madneſſes*, as ſhewing the many kinds which are of *madneſſe*. And becauſe *madneſſe* commonly is joyned with a conceit of wiſdome, he addeth *folly* to expreſſe it truly. But whatſoever he was in greatneſſe, or how great ſoever the wiſedome was which he had gotten, or how great paines ſoever he tooke to get wiſdome, in concluſion, *it was vexation of ſpirit* to him, to know, that himſelfe alſo was vanity, that his wiſdome was no better, and that he could not by all his wiſedome redreſſe the vanity of thoſe things which he did. In concluſion, by his wiſedome and knowledge he perceaved and came to know, that even *this was vexation of ſpirit*. The Originall word is רעיון and by Pagnine according to the Chaldee ſignification of the word is tranſlated *cogitatio ſpiritus*, a thought of the ſpirit: which well agreeth to the place. For *Solomon* having communed in his heart, and thought with himſelfe of this and that, he knew it at laſt to be but a vaine thought of his heart: having brought himſelfe to this perfection of knowledge, as to know himſelfe and his wiſdome to be as the vanity of a thought. For as St. *Bernard* ſpeaketh, *Vere ſcientia eſt, ſcire nos mortales & fragiles, & in hac peregrinatione dolendum & lugendum eſſe*, It is truly knowledge to know that we are mortall and fraile, and that in this pilgrimage it is ſorrow and griefe and vexation of ſpirit that is our portion.

Bernard in Serm. de 7. donis Spir. Sanct.

Ver. 18. The Preacher from his own particular experience delivereth a generall rule, that wiſdome and griefe are made up in the ſame heape, that knowledge and ſorrow doe grow upon the ſame ſtalke. But how then doth the Philoſopher ſay, *Quod maxima delectatio eſt, quæ eſt ſecundum operationem intelligentiæ*, That the greateſt delight is that which is according to the operation of wiſdome? How then doth St. *Auſtin* ſay, *Videbatur mihi ſi ſe ille mentibus noſtris veritatis fulgor aperiret, aut non me ſenſurum fuiſſe illum dolorem, aut certe pro nihilo toleraturum*, It ſeemed to me, that if that light of truth would open it ſelfe to our mindes, either I ſhould not feele this paine, or elſe endure it as a thing of nothing? The anſwer which *Aquinas* giveth is this, *Quod ex parte rerum cognitarum ſcientia dolorem cauſat, ex parte autem contemplationis veritatis delectationem*, that in reſpect of the contemplation of truth know-

Ariſtotle Ethic. 10. *cap.* 7.

Aug. ſolil. l. 1. *c.* 12.

Aquin. 1. 2a. *Queſt.* 38. *Art.* 4.

knowledge cauſeth delight, but in reſpect of the things knowne, that it cauſeth ſorrow. Now if they bee good things which are knowne, then the ſorrow is from the great labour, which a man muſt take to attaine the knowledge of them; and from the little perfection of knowledge to which his great paines hath brought him. If they bee evill things which are knowne, then his ſorrow is, that he is ſubject to them. Thus Saint *Ambroſe* underſtandeth the latter part of the verſe, ſaying, *Qui apponit ſcientiam, apponit dolorem; quia quanto magis homo ſua mala intelligit, tanto amplius ſuſpirat & gemit*, He that addeth knowledge, addeth griefe; becauſe by how much the more a man knoweth his evils, by ſo much the more hee lamenteth and ſorroweth. And to the ſame purpoſe Saint *Gregory* expoundeth it, ſaying, *Qui apponit ſcientiam, apponit dolorem; quia quanto plus homo cæpit ſcire quod perdidit, tanto plus lugere incipit corruptionis ſuæ ſententiam, quam invenit*, He that increaſeth knowledge, increaſeth ſorrow, becauſe by how much the more a man beginneth to know that which he hath loſt, by ſo much the more he beginneth to lament the ſentence of his corruption which he hath found. But as for the former part of the verſe, that which our tranſlation readeth griefe, in the originall is כעס which ſignifieth *indignation*, according as by the Septuagint it is tranſlated, and as the vulgar Latine readeth it. Now as it is ſo read, the ſenſe of it is well given by Saint *Hierome*, *Quanto magis quis ſapientiam fuerit conſecutus, tanto plus indignatur ſubjacere vitiis, & procul eſſe a virtutibus quas requirit*; By how much the more any one hath obtained wiſedome, by ſo much the greater is his indignation, that he is ſubject to vices, and is ſo farre from vertues which he ſeeketh after. And this is that indignation which, that the ſorrow of repentance had cauſed in the Corinthians, was Saint *Pauls* joy. And therefore *Salonius* alſo ſaith, *Quanto quiſque plus proficit in ſapientia, tanto magis ſibi irascitur de malis operibus quæ geſſit*, By how much the more any one profiteth in wiſdome, by ſo much the more is he angry with himſelfe for the evill workes which he hath done. But the indignation which is here ſpoken of, the *Chaldee Paraphraſt* underſtandeth not to be the indignation of man, but the indignation of God, and therefore expoundeth it, *Vir qui multiplicat ſcientiam, quando peccat & non convertitur ad ſapientiam, multiplicat indignationem a Domino*, The man who multiplieth wiſdome, when he ſinneth, and is not turned unto wiſdome, multiplieth indignation from the Lord Himſelfe.

Ambroſ. de ſpiritu & Anima.

Gregor. Moral. l. 18. cap. 24.

Hieronym. in hunc verſum.

2 Cor. 7. 11.

Salonius.

Chald. Paraph.

Now againſt this which *Solomon* here teacheth, perhaps it will be objected, that ſome there are, who ſpend their whole time, and even grow old in the ſtudy of Philoſophy, Hiſtory and other leſſe uſefull matters, and therefore that they ſeeme to find great delight in it, ſeeing they cannot be drawne from it. But the reaſon of this is, not that they have attained to more than *Solomon* did, but that with *Solomon* they doe not take an account of their ſtudy, to ſee what the true benefit of their paines and ſtudy is, whereby they would ſoone perceive the ſmall com-

fort and great trouble of it. Wherefore though there be not [illegible] such as overſee our ſtudies, and call us to a reckoning for them; yet it were very good that we would reckon with our ſelves, to ſee how we imploy our time and abilities, that our care therein may make the trouble and ſorrow of our paines the leſſe, by the greater good wee reape.

CHAPTER. II.

VER. 1. *I ſayd in my heart, Goe to now, I will proove thee with mirth, therefore enjoy pleaſure: and behold this alſo is vanitie.*

VER. 2. *I ſayd of laughter, it is mad: and of mirth, What doth it?*

Verſe 1. THe ſpeech of the Preacher is not like the ſpeech of many, who have not that in their power, which is pleaſing to their heart; *Adeo ut propterea fide ſit indignus, ut qui illa accuſet, quæ non eſt expertus*, ſo that he might be unworthy of credit, as one condemning thoſe things whereof himſelfe had no experience. For he being the glorious King of *Iſrael*, *Non operam ponebat in iis quæ non habebat acquirendis, ſed ut frueretur in quibus abundabat*, he did not place his labour in getting thoſe things which he had not, but how he might enjoy thoſe things wherein he abounded. *Nam cum cupiditate ſimul extendebatur copia, & ad fruendum laxum et liberũ erat otium*, For his plentie was extended as wide as his deſire, and his leaſure of enjoying both was looſe and at libertie, as *Gregory Nyſſene* ſpeaketh. He therefore could *ſay in his heart, to his heart, Goe to now, I will proove thee with mirth.* Our Engliſh phraſe, *Goe to now*, though in the words it anſwereth very well to the Originall, yet as our manner is of uſing it, it doth not expreſſe the force of the Originall. That is לְכָה נָא *vade nunc*, Goe now. Firſt, he ſayth it, as ſpeaking to a heart that was under authoritie, under the command of wiſedome, and that ſtirred not, untill leave and order was given. Secondly, he ſayth, *Goe now*, now (if we may take the Hebrew נָא for עַתָּה as *Aben Ezra* ſayth that in the Scriptures it is alwayes taken) that I have firſt ſetled thee by wiſedome,

Gregor. Nyſ. Hom. 2. in Eccleſiaſt.

that

that pleaſure doe not tranſport thee: now that I have firſt tryed the ſtudy of wiſedome and knowledge, and found that to be vanitie and vexation, now goe, I will try thee with mirth. In our tranſlation it followeth, *therefore enjoy pleaſure*; but the Originall is וראה בטוב, *Et vide in bonum*, And ſee into the good of it, ſee what thou canſt finde in it, which may be the good that is deſired by thee, and which may give thee ſatisfaction in the pleaſing of thee. *Vatablus* therefore doth well expreſſe the ſenſe of the place, *Experiar quantum in eo bonum ſit*, I will try how much good there may be in that. And to the ſame effect the Chaldee Paraphraſe ſayth, *Videbo bona ſæculi hujus*, I will ſee the good things of this world. But *behold, all is vanitie.* He quickly giveth his judgement of this: the folly of this was ſo manifeſt, that forthwith his heart deſcryeth it, and pronounceth the vanitie of it. For ſeeing the objects of worldly mirth, as *Plato* ſpeaketh, *Inania ſunt omnia, & longius abſint ab ente quam a nihilo, quî fieri poteſt, ut vacuitates animi noſtri expleant*, are all of them emptie things, and farther diſtant from a true being then they are from nothing, how can it be that they ſhould fill the emptie capacities of our mindes? How truely therefore doth the Preacher pronounce them to be *vanitie*.

Vatablus.

Chald. Para.

Plato de Repub. 9.

Verſe 2. The Originall moſt directly maketh the Preacher to ſpeake to laughter, to mirth, not of laughter, of mirth, as ſhewing that even in laughter, in mirth, he had that care of himſelfe, as that even then he was able to condemne it, able to reproove it. Now by *laughter*, wee may underſtand an exceſſive mirth, becauſe it is commonly an exceſſive mirth that breaketh forth into laughter: by *mirth*, we may underſtand a leſſer violent degree of worldly delight. Or elſe by *laughter*, we may underſtand an outward delight, becauſe that joy which lyeth hid within, by laughter, *Ruptis quaſi modeſtiæ clauſtris, quadam levitate & incontinentia lubricæ mentis propalatur*, the barres, as it were, of modeſtie being broken open by a kinde of lightneſſe and incontinency of an inconſtant minde, is made to be manifeſt, as *Hugo* ſpeaketh. By *mirth*, wee may underſtand, an inward and ſecret delight, which ſometimes is the greater from the ſecrecy of it. Or elſe we may underſtand the Preacher to mention *laughter*, thereby to ſhew that he ſpeaketh of a carnall mirth. For a ſpirituall mirth, doth ſeldome or never diſſolve the minde into laughter. *Sed ea tantum lætitia quæ a carnis blandimento concipitur, etiam per carnis motum facile aperitur*, but onely that mirth which is conceived by a flattering of the fleſh, is alſo manifeſted eaſily by the motion of the fleſh, as *Hugo* alſo hath it. That which the Preacher ſayth of *laughter*, is, *that it is madneſſe.* The Hebrew word which we have is מהולל and ſignifieth *madneſſe*: but Saint *Hierome* tels us, that *Aquila* did reade it πλάνην *errorem* errour, as the Vulgar Latin alſo hath it; and ſurely it is a great errour to take that for the true good of man: that *Symmachus* did reade it θόρυβον *tumultum*, a tumult, and ſurely it is a riotous diſorderly tumult, that uſually it maketh in the minde and underſtanding of man: that *Theodotio* did reade it as the Septuagint doe περιφοράν *circumlationem*,

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 8.

lationem, a giddineſſe, and ſurely it is a giddineſſe of the head, a whirling lightneſſe of the minde that laughter cauſeth. *Gregory Nyſſene* ſpeaking of this reading, ſayth, *Quod quidem ſenſu idem eſt quod delirium & amentia*, which in the ſenſe of it is the ſame with raving and madneſſe. Of *mirth*, that which the Preacher ſayth, is onely a queſtion, *What doth it?* As ſhewing that himſelfe could not tell of any good that it doth. Or elſe it may be taken as implying, What doth it but cauſe that madneſſe of laughter whereof I have ſpoken? Or elſe it may be taken as a challenge to all the moſt cunning inventers of pleaſure, to tell if they can, what true good it doth? The expoſition which the Chaldee giveth of it, is this, *Quid emolumenti eſt viro qui fecerit illud*, What benefit is it to a man who hath been taken with it? And if you will know the anſwer which a Greeke Father giveth, he will tell you, what it doth, ſaying, *Naturæ virtutem effœminat, animi robur emollit, animæ vires enervat, affert interitum rationi, cogitationum ſerenarum puritati caliginis tenebras immittit*; It effeminateth the vertue of nature, it enfeebleth the ſtrength of the minde, it weakneth the forces of the ſoule, it bringeth deſtruction to reaſon, it caſteth the miſt of darkneſſe upon the puritie of ſerene thoughts. The ſame Father apprehendeth the Preacher to ſpeake here of or to mirth as to a thiefe unawares crept into the houſe of his ſoule, and thereupon to ſay unto it, *What doſt thou?* What doſt thou here thou pernicious enemy, and doing me little or no good, whatſoever contentment for the preſent thou pretendeſt to bring unto me? Laſtly, an ancient Writer noteth here, *Quod gaudium tantum arguitur, riſus vero omnino reprobatur: quia riſus omnimodo malus eſt, gaudium verò non ſemper malum eſt, niſi quando de malo eſt*, That mirth is here onely reprooved, but that laughter is altogether rejected: becauſe that laughter is wholly evill, mirth is not alwayes evill, unleſſe it be in an evill thing. But then laughter muſt be underſtood to be with indecency. For as *Clemens Alexandrinus* ſpeaketh; *Si quomodo oportet, proferatur, præ ſe fert decorem & honeſtatem; ſin aliter prodeat, indicat intemperantiam*, If laughter be uſed as it ought, it ſetteth out the comelineſſe and dignitie of man; but if it be uſed otherwiſe, it ſheweth an intemperancy in man.

Chald. Para.

Clemens Alexand. Pedagogu. l. 2. c. 5.

VER. 3. *I ſought in mine heart to give my ſelfe unto Wine (yet acquainting mine heart with Wiſedome) and to lay hold on folly, till I might ſee, what was that good for the Sons of men, which they ſhould doe under the heaven, all the dayes of their life.*

Verſe 3. The firſt part of this verſe is rendred with great diverſitie.

The

The Septuagint, and according to them the Vulgar Latin doe render it, *Cogitavi in corde meo abſtrahere a vino carnem meam, ut animum meum transferrem ad ſapientiam devitaremq; ſtultitiam*, I thought in mine heart to withdraw my fleſh from wine, that I might apply my minde to wiſedome, and might ſhun folly. And this ſayth *Aquinas*, is ſpoken to teach us to avoyd needleſſe curioſitie in the ſtudy and contemplation of divine things, ſeeing as S^t. *Gregory* ſpeaketh, *Nonnulli dum veritatis diſcipuli eſſe humiliter negligunt, magiſtri errorum fiunt*, Many while they neglect to be humbly the Schollers of truth, are made the Maſters of errours. Saint *Hierome* renders it thus; *Conſideravi in corde meo, ut traherem in vino carnem meam: & cor meum deduxit me in ſapientiam*, I conſidered in mine heart, that I would ſpend the time of my fleſh in wine: and mine heart lead me into wiſedome. Which he expoundeth thus; *Volui vitam meam tradere delitiis, & carnem meam ab omnibus curis liberare, & quaſi vino ſic voluptate ſopire; ſed cogitatio mea & ratio naturalis retraxerunt me, & deduxerunt ad ſapientiam requirendam*, I would have given my life to delights, and to have freed my fleſh from all cares, and as it were with wine, ſo with pleaſure, to have brought it aſleepe; but mine owne thoughts and naturall reaſon drew me backe, and lead me to the ſeeking of wiſedome. According whereunto the French tranſlation doth alſo render it. *I' ai recherche en mon caur le moyen de me traitter delicatement*, I ſought in mine heart the meanes to uſe my ſelfe delicately. *Gregory Nyſſene* doth reade it, *Conſideravi an cor meum carnem meam tanquam vinum traheret, & cor meum deduxit me in ſapientia*, I conſidered whether my heart could draw my fleſh as it were wine, and my heart lead me in wiſedome: which he expoundeth thus; As the thirſt of a man draweth the wine eaſily and earneſtly unto it, ſo I conſidered how my heart, how mine underſtanding might eaſily draw the ſenſitive parts of my ſoule after it, and make them readily to be ruled by it: which being done, I went on without any hindrance in the way of wiſedome. As our tranſlation doth render it, ſo we may note, that the folly of following wine, and the voluptuouſneſſe of feeding and feaſting thereby noted, was ſo apparant without tryall, that it was not enough for him to ſay, *I thought to give my ſelfe to wine*, but *I ſought in my heart to doe it*, it was a labour to him to bring his heart unto ſo fooliſh a thing. Or elſe we may conceive the labour to be, becauſe he would both give himſelfe to wine and belly delight, and alſo *acquaint his heart with wiſedome*, which muſt needs be very hard, ſeeing that ſo quickly deſtroyeth the wiſedome of any one. But therefore it followeth, *that he would lay hold on folly*, he would not ſuffer that to lay hold on him; becauſe then he ſhould not be able to caſt it off ſo readily, as having it in his owne power he might doe. And if I might preſume to deliver mine apprehenſion, I would render it thus: *I ſought in my heart to bend eagerly my ſenſuall appetite unto the drinking of wine, and I ſought alſo to draw my heart unto it, which leading me in wiſedome was averſe from it, and that I might make it to take hold on folly.* For though the Originall word ſignifie

Aquin. 2. 2^æ. Q. 188. A. 5.

Gregor. Moral. l. 6. c. 26.

Hieronym. in hunc verſum.

Hieronym. in hunc verſum.

Greg. Nyſſ. in hunc verſ.

to

to draw, yet I render it to bend, the drawing of the appetite being like the drawing of a bow, which the more ſtrongly it is drawne, the more it is bent. In the rendring of the latter part of the verſe, which ſheweth the end for which he did the other, all doe agree. And becauſe it ſpeaketh *of the good which men ſhould doe all the dayes of their life:* a Greeke Father noteth, that ſome things ſeeme good to men, but it is only for a ſhort time, there being ſpeedily a wearineſſe of them: and that there are ſome things which are good to men in their youth, other things that are good to them in their old age; but that the Preacher would ſee that good thing, *Cujus cum participatione extenditur appetitus, & ejus ætate qui deſiderat non circumſcribitur,* the deſire whereof is extended with the enjoying of it, and which is not limited by his age, by whom it is deſired. But the Originall goes thus, *Numero dierum vitæ eorum,* in the number of the dayes of their life, as ſhewing the fewneſſe of mans dayes, ſo that they may be numbred. For as the Poet ſpeaketh, *Pauperis eſt numerare pecus,* It is a ſigne of a poore man to number his Cattle, ſo it is a proofe of the ſcantneſſe of mans dayes, that number doth eaſily meaſure them.

VER. 4. *I made me great workes, I builded mee houſes, & planted me Vineyards.*

VER. 5. *& made me Gardens and Orchards, and I planted trees in them of all kind of fruits.*

VER. 6. *I made me pooles of water, to water therewith the wood that bringeth forth trees.*

VER. 7. *& got me ſervants and maidens, and had ſervants borne in my houſe, alſo I had great poſſeſſions of great and ſmall Cattell, above all that were in* Ieruſalem *before me.*

VER. 8. *& gathered mee alſo Silver and Gold, and the peculiar treaſure of Kings, and of the provinces: & gate me men ſingers, and women ſingers, and the delights of the ſons of men, as muſicall inſtruments; and that of all ſorts.*

VER.

VER. 9. *So I was great and increased more than all that were before me in* Ierusalem; *also my wisedome remained with mee.*

VER. 10. *And whatsoever mine eye desired I kept not from them, I withheld not mine heart from any ioy: for my heart reioyced in all my labour, and this was my portion of all my labour.*

VER. 11. *Then I looked on all my workes, that my hands had wrought, and on the labour that I had laboured to doe: and behold all was vanity and vexation of Spirit, and there was no profit under the Sunne.*

Verse 4. The true greatnesse of man is to esteeme little the vanities of this world, and as *Maximus* speaketh, *Magnus est cui nihil magnum*, he is truly great, to whom nothing in this world is great. Saint *Gregory* therefore saith very well, Let any one be never so great, *Parvulus est qui terrena diligit*, He is very little that loveth earthly things. And let any one be never so little, *Magnus est qui æterna concupiscit*, He is indeed great, that seeketh heavenly things. And to the same purpose *Seneca* speakes worthily, *Nihil magnum in rebus humanis, nisi cor magna despiciens*, There is nothing great in humane things, but a heart despising the things esteemed great by men. But man having by sinne deprived himselfe of that inward greatnesse, wherein by God he was made; *Extra quærit quod intus perdidit, & in semetipso minoratus, magnificat opera sua*, He seeketh without that which was lost within, and being made little in himselfe, who was Gods worke, he striveth to make his owne workes to be great, as *Hugo* speaketh. His owne *workes* he raiseth to a mighty height, *Et dolore propemodum afficitur, quod cœlum in suo tecto non fecerit*, and is as it were grieved, that he hath not made the heaven to be the roofe of them. His owne *workes* he setteth out with a glorious pompe, and as it were troubled, *Quod ipsos solis radios in eis fabricari non possit*, That he cannot worke the very beames of the Sunne in them. His own *workes* he enlargeth to a vast greatnesse, *Tanquam alium orbem terræ sibi construens*, as it were making to himselfe upon the earth another earthly world, as *Gregory Nyssene* speaketh. And then being as great in pride, as his workes are great, this is the delight that hee taketh in them. But

Maximus.

Gregorius.

Seneca.

Hugo de Sancto Vict. in Ecclesiast. Homil. 9.

Gregor. Nyssen. in Ecclesiast. Hom. 3.

Seneca

Seneca. Seneca ſaith well, he is truly great, *Qui magna facit, & parva ſentit, licet magna ſciat,* Who doth great things and thinketh them to be little, although he know them to be great. *I builded me houſes*; The weakneſſe of mans conſtitution being not able to endure the inequalities of heate and cold, therefore an houſe is both uſefull and needfull for man. But the pleaſure of man tranſcendeth the bounds of uſe and need, and hee muſt build houſes, many houſes, many houſes in one, for the greatneſſe of it, and many houſes in diverſe places, to multiply his vanity. To adde yet unto it, theſe alſo muſt be trimmed with much coſt, and more curioſity. *Aurum in aereas membranas diſſectum ubiq; illinitur, ut avidos in ſe oculos convertat: arbores ita formantur ex ligno, ut putentur ex cælaturis ramos, fructus & folia producere*; Gold being cut into ayrie skinnes and beaten into very thinne leaves, is every where beſmeered on them, to turne the greedy eyes to looke upon them: trees are ſo made out of the wood, that from the carving they may be thought to bring forth branches and leaves and fruit. But as *Gregory Nyſſene* very well addeth, *Greg. Nyſſ. in Eccleſ. Homil. 3.* *In hac ſtudium quod confertur, eſt reprehenſio & inſimulatio negligentiæ in iis quæ ſunt priora. Quo enim major fuerit & multitudine & materiæ ſumptu magnificentia in ædium ſtructuris, eo magis arguitur inornatam eſſe animam,* The care which is beſtowed upon theſe things doth accuſe and reprove the negligence which is in things that are better. For how much the magnificence is greater in the ſtructure of houſes, either in reſpect of the multitude of them, or the coſt of the matter, by ſo much the ſhame is greater, that the ſoule is not adorned. Let that be built up carefully; let humility be the pavement of it, let hope be the roofe of it, let faith be the pillars of it; on this ſide let Iuſtice be towards men, on that ſide devotion towards God, *Et hæc omnia præclarus artifex, nempe charitas, apte inter ſe conjungat,* And let love an excellent Artificer neately joyne all theſe together, and then there will be a houſe for wiſedome to dwell in. *I planted me Vineyards.* The Preacher having told us, that he made workes, built houſes, even as great as mountaines, he ſheweth alſo how hee planted the mountaines with Vineyards. Now a Greeke Father telleth us, *Magnum affectionum catalogum comprehendit vinearum plantationis confeſsio,* This his confeſſion of the planting of Vineyards containeth a great catalogue of his vaine affections. For as the ſame addeth, Wine immoderately taken, *Eſt fomes intemperantiæ, pernicies juventutis, probrum ſenectutis, dedecus mulierum, inſaniæ pharmacum,* Is the nouriſhment of intemperancy, the bane of youth, the reproach of old age, the ſhame of Women, the poiſon of madneſſe. But the Preacher ſheweth, that he did not only uſe that Wine which was to be gotten, but provided alſo by planting many Vineyards, both for the abundance and delicacy of it. Surely where this mind is, there is commonly no mind to plant the Vineyard of the ſoule, but there the plants of vertue are ſuffered to dry up, and wither quite away. Whereas if it were well dreſſed, well ordered, it would be a moſt fruitfull Vineyard, ſo that a man ſhould bruiſe his Grapes into the cup of wiſdome, and drinke that

Wine

Wine which would indeed make his heart merry. Laſtly, wee may note in theſe words, that the Preacher doth kindly expreſſe the nature of worldly pleaſure, which is to bee all for it ſelfe. And therefore hee ſaith, *I made me great workes, I builded me houſes, I planted me Vineyards.* If theſe great workes had beene made for ſome great good ends; if theſe houſes had beene built to lodge ſtrangers, the fatherleſſe and widdowes, if theſe Vineyards had beene planted to relieve and comfort thoſe; whoſe Vineyards were ſpoyled and deſtroyed, they had beene made, builded, planted for God, and he would have given a reward of bleſſednesſe unto it. But that all was for himſelfe made all to be nothing though never ſo great.

Verſe 5. From the pleaſures of the eye, the Preacher ſheweth how hee lead himſelfe to the pleaſures of the taſt and ſmell. Or elſe as *Gregory Nyſſene* noteth, from the pleaſures of the houſe, he ſheweth how he walked πρὸς ὑπαιθρὸν ἕξιν *ad ſubdiales voluptates*, to the open pleaſures of the ayre. He ſaith, *I made me Gardens and Orchards*, as ſhewing that there were none already made pleaſant enough for him, and that there were none made before him like unto his. Yea, it was his owne particular direction that gave order for the making of them. And he made not only Gardens, but Orchards [redacted] ſaith the Originall, *Paradiſos* Paradiſes, moſt pleaſant and delicious Gardens and Orchards. It was not one, but many Paradiſes that he made, as if he would ſtrive to exceed that delight wherein at firſt man was placed by God, who made but one Paradiſe for him. But let ſenſuall hearts take heed how they ſuffer themſelves to feed too much upon theſe pleaſures, leaſt at length, to uſe the words of the Prophet *Iſaiah*, they be confounded for the Gardens that they have choſen, and that themſelves be as a Garden that hath no water. And let thoſe to whom God hath afforded theſe delights, have in their Gardens as *Ioſeph* had, a Sepulcher, that is, let them in their pleaſures, remember their death, that will bee a good meanes to keepe away the ſinne of pleaſure from them. For as *Petrus Damianus* ſpeaketh, *Nullum libidini diverſorium, in qua verſatur mente Sepulchrum*, there is in that mind no lodging for the luſt of ſin, where the bed of the grave is already made. And as *Ioſephs* Sepulcher in his Garden was made the Sepulcher of Chriſt, ſo it were good alſo, that ſuch in their Gardens would thinke of Chriſts Sepulcher, that is, in their delights would thinke of the miſery which he ſuffered for them. For as Saint *Baſil* ſpeaketh, *Benedicitur hortus, in quo monumentum eſt quod temporariam excepit diſpenſationem mortis in corpore Domini*, Bleſſed is that Garden, in which is the monument that hath received the temporary diſpenſation of death in the body of the Lord. But to goe on with the Preacher. *And I planted trees in them of all kinds of fruits. Adeo ut omni ex parte jucunda omnia in oculum incurrant*, So that from all parts all pleaſant things might preſent themſelves to the eye: *Et quolibet anni tempore videat quod eſt præter anni tempus*, and in every ſeaſon of the yeare might ſee that which was above the ſeaſon, as *Gregory Nyſſene*

Iſai. 1.29. & 30.

Petrus Damianus Epiſt. 114.

Baſilius.

Greg. Nyſſen. in Eccleſ. Hom. 3.

Chaldæus Coſti.

Nyſſene ſpeaketh. The Chaldee Paraphraſt doth thus enlarge the ſenſe of the words, *Plantavi viridaria amœnitatis plerißima, ubi omnis generis olera ſeminavi, quæ ad victum et convivia, et ad ſanitatem uſui forent : herbas quoque olfactu nobiles adjeci ; item et arbores ſteriles, et aromata ferentes, quas ad me dæmones et nocentes angeli ex India detulerunt*, I planted me orchards full of delight, where I ſowed herbs of all kinds, whether uſefull for food and feaſts, or health. I added alſo flowers excellent for ſmell, and moreover trees that did beare no fruit, but were for ſhadow onely, *tecti vicem aeri præbentes*, being as it were a roofe hanging in the ayre, *Vt etiam quum ſub dio eſſem tanquam, in domo delicatè vitam agerem*, that when I was in the open ayre, yet I might be for delicacy as it were in an houſe, as a Greeke Father expreſſeth it. I had alſo trees bearing ſpices, which the devils and hurtfull Angels brought from India unto mee. S^t. *Cyprian* alſo ſpeaking of other the like vanities, ſayth, *Quæ omnia peccatores & apoſtatæ angeli ſuis artibus prodiderunt*, All which things ſinners and the apoſtate Angels have brought forth by their arts. But as *Gregory Nyſſene* ſpeaketh ſweetly, *Quid multis opus eſt hortis ei qui ad unum intuetur ? Si eſſem in Paradiſo non ad multorum hortorum deſiderium diffunderer*, What need of many gardens unto him, who looketh unto one? If I were in Paradiſe, my heart would not be ſpread after many gardens. And that wee may come to this Paradiſe, we muſt keepe well the garden of our ſoules; that muſt be *hortus incluſus* a garden ſhut up carefully, ſo that the deſtroying beaſts come not into it, and that the malicious enemy ſow not weeds in it: that garden we muſt plant with trees of all kindes of fruits, with all vertues, all graces: and as Saint *Hierome* ſpeaketh, the chiefe plant muſt be *lignum ſapientiæ*, the tree of wiſedome: *Niſi enim in medio illud plantetur, ligna cætera ſiccabuntur*, for unleſſe that be planted in the middle, the reſt of the trees will be dryed up. *Nazianzene* writeth of a Country called Ozyza, which was full of all ſorts of moſt pleaſant and curious flowers, but there was no corne in it : now ſurely this part of the world ſheweth what this world is, namely, a world full of flowers, full of vanities, and wherein worldly hearts doe make moſt pleaſant gardens : but in theſe gardens, in this world, there is no corne, no true comfort to be found : that is in heaven, where it is alwayes ripe, alwayes gathered, and yet alwayes growing, alwayes ſtanding. Thither therefore let us labour to come, that we may reape the harveſt of bleſſedneſſe.

Cyprianus de diſcipl. & habitu virgin.

Hieronym. in hunc verſ.

Gregor. Nazianzen.

Verſe 6. Among *Per tenia vanitatis*, the ſtrange phantaſmes of vanitie, as *Hugo* ſpeaketh, wherein the world ſtill exceedeth, one is the invention of a wilderneſſe which often is adjoyned to great gardens belonging to great houſes, and by a multitude of thick buſhes and trees affecting an oſtentation of ſolitarineſſe in the midſt of worldly pleaſures. And this it was as I conceive whereof *Solomon* in this verſe ſpeaketh, having made ſuch a one for himſelfe, and for which he made pooles of water, that as S^t. *Hierome* ſpeaketh, *Longius viror humore præpeti nutriretur*, the greenneſſe might be the longer continued and nouriſhed by

Hugo de Sancto Vict. in Eccleſiaſt. Homil. 9.

Hieronym. in hunc verſ.

moyſture

moyſture alwayes ready at hand. The Vulgar Latin doth reade it, *Extruxi*, I built me pooles of water, as implying the greatneſſe and neatneſſe of them. And ſurely in that he ſayth, *I made*, wee may apprehend an intimation, as if they were to be preſerved before thoſe which God had made. In regard whereof *Gregory Nyſſene* ſtileth them *Maria manu facta*, Seas made by the hand of man. But here alſo wee may note the method of the Kings pleaſures; and how from his eye, taſte, and ſmelling, he ſwimmeth along to delight himſelfe and his touch, by bathing his body in the cold and ſoft and playing waters. For though this end of making the pooles be not expreſſed, yet that to this end they were alſo made, we may not amiſſe conceive, this being no little pleaſure, τοῖς φαιδρυνομένοις τὰ σώματα, *iis qui exhilarant corpora*, to them who refreſh and cheere up their bodies, as a Greeke Father ſpeaketh. Or elſe wee may obſerve the method of his pleaſures to be; that paſſing from the earth, whereon he built houſes and his great workes, and comming to the ayre, the ſweetneſſe whereof he enjoyed in his gardens and orchards, from thence he is caryed to the waters, *Vtpote quod oporteat in omnibus elementis ſe explere deliciis*, as ſeeking to fill himſelfe with delights even in all the elements, as the ſame Father alſo hath it. But that from theſe pooles of water, wee may draw ſomething that ſhall be wholeſome for us: let us alſo make pooles of waters; let us make our eyes pooles of waters, that ſo a ſorrow for our ſinnes, *Irriguo ſuo diluat, & fluento fontis ſui abſtergat*, may waſh them away with the watering of it, and cleanſe us from them by the current of amendment in the courſe of our life, as the words of S^t. *Ambroſe* are. Or elſe let us make us pooles of charitie, therewith to water the decayed trees of miſery, therewith to moyſten the dry ground of want and neceſſitie. For as S^t. *Ambroſe* againe ſpeaketh, *Exuberat charitas, ut haurire eam cominus poſſis*, charitie overfloweth, ſo that it is alwayes neare at hand for thee to draw out of it. Charitie is *puteus Rehoboth, puteus latitudinis*, the well of bredth, which name we reade to be given by *Iſaac* to a Well which his ſervants digged: for charitie doth ſpread abroad her waters whereſoever is need of them. Or laſtly, let us make us pooles by digging into the depth of heavenly knowledge. For as *Gregory Nyſſene* ſpeaketh, *Nihil melius fonte divino per quem animæ ſiccitas irroratur, virtutes oriuntur, & nemus bonorum ſtudiorum & operum in noſtris germinet animis*, There is nothing better then this divine fountaine, by which the dryneſſe and barrenneſſe of our ſoules is made wet and moyſtned, by which vertues doe ſpring up in us, ſo that even a wood of good deſires and works doth ſprout forth in our lives.

Greg. Nyſſen. in Eccleſ. Hom. 3.

Ibid.

Ambroſ. lib. de Iſaac & anima.

Ibid.

Gen. 26. 22.

Gregor. Nyſſen. in Eccleſiaſt. Hom. 3.

Verſe 7. It is the folly of man, that he is not onely delighted in the vanitie of his owne eyes and of his owne imagination, but alſo in the vanitie of the eyes of others, and of the imagination that others have of him. The Preacher therefore having ſhewed, how he tryed his heart with the delight of the one, here he ſheweth how he tryed himſelfe alſo with the delight of the other. For what is the pleaſure of a

multitude of ſervants, of a greater multitude of cattell, but that others looke with admiration upon them, and by the great number of them, imagine a great deale of happineſſe in him that hath them: And this imagination in others, is that which much increaſeth his owne imagination of his owne greatneſſe, which the Preacher here expreſſeth, ſaying, *that he had ſervants and cattell above all that were in Ieruſalem before him:* Wherein the pride of man doth even exceed nature, making him to behold himſelfe, as if he were not of the ſame nature, but even of another from all that had foregone him. And in a particular reference to *Solomon*, we may conceive it as an imagination, that he was King not onely over thoſe that lived with him, but as it were a King over all that had been before him, being above them all in his great retinue of ſervants, and poſſeſſions of cattle. S^t. *Hierome* readeth it, *Mercatus ſum ſervos & ancillas*, I bought me ſervants and maydens. But as a Greeke Father ſpeaketh, *Quot nummis æſtimaſti rationem? Quot obolos expendiſti pro Dei imagine?* At how many pence diddeſt thou value reaſon? At how many halfe-pence diddeſt thou rate the image of God? Plainly, as if theſe were vanities, glory in the buying of them. To the ſervants and maydens that were bought, the Preacher addeth thoſe which were borne in his houſe; and as if they had been borne of his ſmall and great cattell, ſo doth he joyne them to his great and ſmall cattell. It being the vaine pride of too many men, to reckon thoſe that are under them no better then beaſts. But the Originall calleth them בני בית *filios domus*, Sonnes of the houſe, as ſhewing, that though they be not ſonnes of the body, yet that they are ſonnes of the houſe, and therefore in ſome ſort to be reſpected as ſonnes. After his ſervants come his cattle, as ſhewing alſo that he had his ſervants to this end, for to looke unto his cattle, and therein to be imployed. And here it may be noted, that it is not onely ſayd, that he *had ſervants*, but that he *had much cattell*, ſo that his cattle were more than his ſervants, his imployment no leſſe than his ſervants were. Whereas it is the vanitie of many, to have many ſervants, and few or no cattell, little or no buſineſſe for them, or elſe that buſineſſe which is worſe then none. This it is which *Seneca* condemneth, who ſayth, *Cænantem dominum ſtantium ſervorum turba circumdedit, alius ſputa detergit, alius reliquias temulentorum colligit, alius pretioſas aves ſcindit, & erudita manu fruſta colligit, alius vini miniſter, alius cui convivarum cenſura commiſſa eſt, expectat quos revocet in craſtinum*, A troope of ſervants compaſſe their feaſting Maſter, one wipeth away that which is ſpitten, another taketh away the fowle trenchers, another carveth the coſtly birds, and with his artificiall hand divideth them into pieces, another filleth the wine, to another is committed the diſpoſing of the gueſts, and he expecteth whom he muſt invite the next day. It is true, that *Abraham* had many ſervants, but that they were all imployed, it appeareth, becauſe when the three men came to his Tent, there was none at home, but himſelfe ran for a Kid, and his wife made ready the meale. And in *Athenæus* it is related, that among the *Trojans* one man had a thouſand

Hieronym. in hunc verſ.

Seneca Epiſt. l. 6. Epiſt. 46.

Gen. 18. 6. & 7.

thouſand ſervants, and ſome, more; *Ac eorum unumquemq; pacis tempore agros colere; belli vero, militiæ nomen dare, ſuoſque illis duces eſſe dominos,* And that in time of peace they did dreſſe the ground, in time of warre they ſerved in the warre, and had their Maſters for their Captaines. *Athenæus. l. 6.*

And ſurely where there is not imployment for more, the judgement of S. *Chryſoſtome* is, *Herum unum uno ſervo contentum eſſe decebit, imo uno ſervo tres heros,* It is meet that one Maſter be contented with one ſervant, yea three Maſters with one ſervant. It may ſeeme in ſome ſort that God thought ſo (though I take it for no argument) and therefore he ſayth, That the Sabbath of the Land ſhall be meate for thee and for thy ſervant, and for thy mayd, As if God ſuppoſed that one Maſter ſhould not have above one ſervant, one mayden. Saint *Hierome* applying this verſe in a myſtery to *Chriſt* the King of his Church: by *the ſervants* underſtandeth thoſe, *Qui habent ſpiritum timoris in ſervitute, & ſpiritualia magis deſiderant quam habent,* who have in ſervitude the ſpirit of feare, and doe rather deſire ſpirituall things then enjoy them: by *the maydens*, he underſtandeth thoſe ſoules, which are yet addicted to the world and fleſh: by *thoſe borne in the houſe,* he underſtandeth thoſe who are members of the Church, and are before the ſervants and maydens before mentioned, *Necdum tamen libertate donati ſunt nec nobilitate a Domino,* but yet are not ſet free or ennobled by their Maſter. Others he ſayth there are in this family of the Preacher, who for their ignorance and ſimplicitie in divine things, are no better then Oxen or Sheepe, having not attayned, *Vt homines eſſe mereantur, & redeant ad imaginem conditoris,* that they ſhould be accounted men, as being returned to the image of their Maker. *Chryſ. in 1. ad Corinth. Homil. 40.* *Levit. 25. 6.* *Hieronym. in hunc verſ.*

Verſe 8. To make up the greatneſſe of his wealth, whereof he ſpake in the end of the former verſe, here he addeth, *that he gathered ſilver and gold,* whereby indeed he made up the greatneſſe of his vanitie. For they are gold and ſilver, which are the worſt riches, though moſt eſteemed of, and which doe bring the greateſt evils unto men. Wherefore the Scripture declaring how hard it is for the rich to enter into heaven, and yet ſhewing *Abraham* and *Iob* to be rich, who no doubt are poſſeſſed of heaven. Saint *Chryſoſtome* ſayth, *Opes illis non in auri argentique talentis erant, ſed in pecoribus: quæ profecto divitiæ & innocuæ & divinitus permiſſæ ſunt,* Their riches were not in talents of gold and ſilver, but in ſtore of cattle: which are hurtleſſe riches, and allowed by God. Wherefore God hath placed theſe kindes of riches upon the face of the earth, as ſhewing them to man, and offering them unto his paines and diligence: but gold and ſilver he hath hid in the bowels of the earth, to keepe men from ſeeking of thoſe things which are ſo pernicious unto them. And indeed in ſeeking of thoſe riches the greedineſſe of mans deſire is ſooner ſatisfied, then in ſeeking of gold and ſilver: in poſſeſſing of thoſe riches the uncharitableneſſe of mans heart is not ſo hard, as in gold and ſilver: in keeping of thoſe riches the feare of mans minde is not ſo troubleſome as in keeping of gold and ſilver. *Chryſoſt. in Epiſt. ad Timoth. Homil. 12.*

Sidonius Apollinaris. Epiſt. l. 2. Epiſt. 13.

For how is the money-rich man, *Septus armis ac ſatellitibus, ac ferro preſſus ut premat aurum ?* Hedged about with weapons and Guards, and preſſed downe with iron, that he may preſſe under him and keepe cloſe his gold, as *Sidonius Apollinaris* ſpeaketh ? But gold and ſilver being the common treaſure of many, the Preacher ſheweth that he had *the peculiar treaſure of Kings, and of the Provinces*, that is, ſayth the French tranſlation, The moſt precious jewels which are found with Kings, and throughout the Provinces. And becauſe the gathering of gold and ſilver depriveth men many times of other delights; the Preacher ſheweth how in his wealth, and with his wealth, he ſought the delights of muſicke, that ſo he might finde if he could that good thing of mans life, wherein he might rejoyce. *He got him men-ſingers, and women-ſingers*; but the Originall is diverſified onely by the maſculine and feminine gender; and it being the manner of Scripture by that variation to expreſſe a generalitie or univerſalitie of things, wee may here underſtand all kindes of ſingers, as in the end of the verſe by the variation of the ſingular and plurall number, are expreſſed all ſorts of *muſicall inſtruments*. Now theſe are called *the delights of the Sonnes of men*, becauſe the muſicke of inſtruments is proper unto men, whereas the muſicke of the voyce is in birds alſo. Or elſe we may underſtand *the delights of the Sonnes of men*, of muſick generally, great being the power which the delight of muſick hath upon men. Of which King *Theodoric* writing to *Boetius* in *Caſſiodore* ſayth;

Caſſiodorus. l. 2. var. 41.

Hæc quum de ſecreto naturæ tanquam ſenſuum regina, tropis ſuis ornata proceſſerit, reliquæ cogitationes exiliunt, omniaque facit ejici, ut ipſam ſolummodo delectet audiri. Triſtitiam jucundat, furores attenuat, ſævitiam blandam efficit, ignaviam excitat, vigilantibus reddit requiem, vitiatam turpi amore revocat ad caſtitatem, & quod beatum curationis genus eſt per dulciſſimas voluptates expellit animi paſſiones, & per inſenſibilium obſequium prævalet ſenſuum exercere dominatum, When ſhee commeth from the ſecret of nature, as it were the Queene of the ſenſes, adorned with her muſicall figures, other thoughts skip away, and ſhee cauſeth all things to be caſt out, that there may be a delight onely of hearing her. Shee ſweetneth griefe, mollifieth rage, mitigateth cruelty, quickneth lazineſſe, giveth reſt to the watchfull, maketh her chaſt who hath been defiled with uncleane love, and that which is a moſt bleſſed kinde of curing, by moſt ſweet pleaſures driveth away the paſſions of the minde, and by the ſubjection of things that are inſenſible, obtaineth command over the ſenſes. But though this be *the delight of the ſonnes of men*, let the delight of the ſonnes of God be the muſicke and harmony of their lives unto Gods cõmandements: for as *Caſſiodore* ſpeaketh, *Quando iniquitates gerimus, muſicã non habemus*, when we commit wickedneſſe, we have not then muſick. Thus have we the end of the verſe rendred in our tranſlation, becauſe as I conceive, the former words ſpeake of ſinging. The Septuagint do render the latter part of the verſe, οἰνοχόους καὶ οἰνοχόας *pocillatores & pocillatrices*, men cup-bearers and women cup-bearers; or as S. *Hierome* hath it, *Miniſtros vini & miniſtras*,

Caſſiodorus, l. de Muſica.

men-

men-ſervers and women-ſervers of wine, and I ſuppoſe it to be rendred ſo, becauſe *Solomon* (as it appeareth) had ſuch cup-bearers, as that the Queene of *Sheba* wondred at them. *Arias Montanus* doth render it *captivam & captivas*, that is, many captive women; and to the ſame effect *Pagnine*, ſuppoſing the Preacher to meane ſuch delicate captive women as were taken in warre. Wherein as they have ſome furtherance from the roote of the Originall word, ſo it may be they were pleaſed the rather with that tranſlation, becauſe of the words going immediately before. The delight of the ſonnes of men. But how the Originall is here to be taken, he that is the originall of all languages and words knoweth beſt. 2 *Chron.* 9. 4.

Verſe 9. The Preacher had before ſhewed at the fourth verſe, how he had made great works, and here he ſheweth how he was made great by his works, and by his houſes, by his vineyards, by his gardens, orchards and trees of all kinds, and of all kindes of fruits, by his pooles of water, and by his watered woods, by his ſervants and maydens, and by his much cattle great and ſmall, by his ſilver and gold and peculiar treaſure of Kings and Provinces, by his ſingers of all kindes, and muſicall inſtruments of all ſorts: and from hence is ſhewed that it was to make himſelfe great, that he made himſelfe great workes. For this it is which the heart of man ſeeketh after in this world before all things. The rich foole in the Goſpel ſayth, that he will build his barnes greater; he ſpeaketh not of the ſtrength of his barnes, nor of the commodiouſneſſe of them, but only of the greatneſſe of them, that by the greatneſſe of them his owne greatneſſe might be ſet out. It is not without ſome myſtery that the blind man beginning to recover his ſight, ſayth, that he ſaw men walking as trees. For mans blindneſſe doth not otherwiſe looke upon men, then it looketh upon trees, eſteeming of them according to their talneſſe and greatneſſe. For ſo it eſteemeth of men according to their greatneſſe and talneſſe in worldly eſtate and earthly vanities. But S. *Chryſoſtome* admoniſheth us, *Si videris virum ſpecioſum, ne admireris, nam & arbores altitudine excelſæ*, If thou ſeeſt a goodly tall man, doe not admire him, for trees are of a great talneſſe alſo: and if thou ſeeſt a man great in worldly eſtate, doe not gaze upon him, it is but a worldly greatneſſe that is in him. For though *Solomon* were great and encreaſed, yet it was onely *more then they that were in Ieruſalem before him*: not more then they that were in the feare of God before him, not more then they that were in vertue and holineſſe before him. There is no compariſon betweene the greatneſſe of the world, and the greatneſſe of them. But *Solomon* alſo telleth us, *that his wiſedome remained with him*. And ſurely he had need to tell us ſo, for elſe it might have been feared much, leaſt theſe worldly delights had ſpoyled him of that: elſe it might have been thought, that while he followed after them, he had forſaken that, and while he filled himſelfe with the one, he emptied himſelfe of the other. Well alſo it is, that he calleth it *my wiſedome*, that is, the wiſdome which God gave him, divine and heavenly, for elſe it might have been doubted, *Luk.* 12. 18. *Mark.* 8. 24. *Chryſ. Homil. in Pſal.* 150.

ted, leaſt he had beene deceived, and had thought that to be wiſedome, which hath a ſhadow of wiſedome, but is none in truth. For there is a wiſedome in the ſonnes of this world, a wiſedome which looketh to the pleaſing of the fleſh, regardeth not the hurting of the ſoule; a wiſedome whereby they being fearefull where no feare is, they have no care where the greateſt danger is. But this was not the wiſedome which *Solomon* received from heaven, and of which he ſayth, *my wiſedome continued with me*. Saint *Hierome* reads it, *Adſtitit mihi*, my wiſedome ſtood by me. *Gregory Nyſſene* reads it ἐστάθη μοὶ *ſtetit mihi*, ſtood with me: and ſo doe *Pagnine* and *Arias Montanus* render it. So that although he increaſed in worldly greatneſſe, yet he did not in wiſedome: that ſtood ſtill. The time and deſire which he ſpent upon worldly delights, left him no time, no deſire to looke after the benefiting of himſelfe therein. All that he can ſay, is, and that is much conſidering his preſent diſpoſition, that his wiſedome ſtayd with him. That was at a ſtay, while he went on from delight to delight. Or elſe wee may take his meaning, that beſides all his other delights, alſo his wiſdome remained with him, as ſhewing that to be his chiefeſt delight, and which made up the fulneſſe of all the reſt.

Verſe 10. After the matter and objects of the Preachers delight, wee have here the manner of his ſeeking it, and the manner of his enjoying it. Firſt, the manner of his ſeeking it, and if we take the end of the former verſe, with reference to this, as *Gregory Nyſſene* doth, then by the remaining of his wiſedome with him, he meaneth that his wiſedome ſerved him, to ſearch out delights for him, and to direct him to the greateſt of them, and in the greateſt to the greatneſſe of their delight. To the wiſedome of his underſtanding, he added the helpe *of his eye*, which is a ſenſe both eager and quicke in hunting after pleaſant delights. And he ſayth, that he gave it free and full ſcope, it had all the play of the game: *for whatſoever his eyes deſired, he kept not from them*. Now certainly the eye is moſt forward in deſiring, and if it may have for asking, it will aske often enough. Yea indeed too bold it is, and too often taketh leave where it is not granted, and yeeldeth to deſire, when care laboureth to keepe it away. Wherefore take wee heed of giving this libertie, and let it be our care to keepe our eyes ſhut from the delights of them. *Paulinus* doth well admoniſh us, *Reminiſcamur qua pernicie illis in Paradiſo oculi ſunt aperti: quos tamdiu habuerunt illuminatos, quamdiu clauſos habuere peccato*, Let us remember how unhappily their eyes were opened unto them, that were in Paradiſe: which they had illightned, ſo long as they had them ſhut unto ſinne. Where we reade, the eye is the light of the body, the Greeke is, ὁ λύχνος τοῦ σώματος, *lucerna corporis*, the lampe, the candle of the body: for as a lampe burneth very well, and giveth good light ſo long as it is ſhut up and kept cloſe within ſome roome: but if it be ſet open in the ayre, is ſoone blowne out with the winde; ſo the eye if it be kept ſhut from vanities by a watchfull carefulneſſe, then it giveth the beſt light to the body;

Greg. Nyſſ. in Eccleſ. Homil. 4.

Paulinus Epiſt. 4.

Mat. 6. 22.

body; but if it bee wantonly and negligently opened, then the good light of it is ſoone put out. Of this the Poet ſingeth ſweetly, *Quum lumina claudit, Pectora tunc aperit, cæliq; cognoſcitur autor: Diſcedente die, quantum meruere tenebræ*, when the eyes are ſhut, then the heart is opened, and then is God diſcerned: when the day goeth away, how great is the benefit which the night bringeth. But to returne to the Preacher, who when his wiſdome had ſearched, and his eyes ſought for delight, then *permitted his heart to make choice of what joy it would:* hee uſed no reſtraint, but to the pleaſure of the joy added alſo the pleaſure of a free choice. For joy it is that the heart of man would have, and yet almoſt it would not have it, unleſſe it might have it in this manner, that it ſelfe may have a freedome in the chooſing of it. But what doth the Preacher ſpeake of not withholding his heart from any joy? Can there be any joy, where God is not? *Philo* tels us, *Opifex eſt Deus boni riſus, & gaudii, ideoq; Iſaac non vulgariter genitus, ſed operante Deo credendus eſt. Nam ſi riſus Iſaac intelligitur, riſus autem factor eſt Deus*, The worker of good laughter is God, and therefore *Iſaac* is not in a common manner borne, but by faith he is conceived. For if *Iſaac* be underſtood laughter, it is God who is the cauſe of laughter and joy to the heart. But it was no true joy, it was a worldly joy wherof the Preacher ſpeaketh, and that he ſheweth by ſpeaking of the labour alſo which was joyned with it, ſaying, *My heart rejoyced in all my labour.* Labour there was in the ſeeking of it, labour in the poſſeſſion of it, and yet this is the All, which man ſeeketh of all his labour: this is *the portion* which the Preacher ſaith he deſired to obtaine, and this he ſaith he had, there being no ſickneſſe, no enemy, no other croſſe either in mind or body, at home or abroad, to diſturbe him in it, or deprive him of it. So that wee have here under the law, the Prodigall of the Goſpell, asking his portion of his Father: which is devided to him, and ſpent by him in the farre Country of this world upon worldly delights.

Arator.

Philo. l. Quod deterior potiori inſidietur.

Luk. 15.

Verſe 11. Wee have here the Prodigall returned to himſelfe, and *Solomon* ſaying as the Septuagint have it, *Quum convertiſſem me*, when I had turned my ſelfe to all my workes, I ſaw the feeding of my pleaſures to be, but the feeding of ſwine, and the joy wherewith I would faine have fed my ſelfe, to have beene but as huskes. And therefore now deviding all his pleaſures before particularly mentioned into two kinds, the outward workes of his hands, and the inward contentment of his phantaſy and ſenſes, now looking upon them with the eye of his mind, he doth not call them joyes and pleaſures, but *working* only and *labour*. And whereas in the beginning of the former Chapter, hee had ſaid, *that all is vanity*, he repeateth the ſame againe, as ſhewing that he meant it of all the contentments of this life. Now Saint *Chryſoſtome* tell us, *Vanum eſt quod eſt inane, quando nomen quidem fuerit, res nequaquam. Nomen divitiarum, res autem minime, & nomen gloriæ, res vero minime, nomen potentiæ & remanet nomen ſolum. Quis eſt ergo adeo excors ut quærat nomina, quæ rebus defecta ſunt, & perſequatur inania, quæ oportet fugere,*

Chryſoſt. in Pſal. 4.

fugere, That is vaine which is empty, when there is a name, but not any thing at all, a name of riches, but not the thing, a name of glory, but without the thing, a name of power, but the name is only to be found. Who is therefore so voyd and empty of understanding, as to seeke after names which have not the things, and to follow after those vaine things which should be shunned. It seemeth, that before *Solomon* did not *looke* upon the things, but only after the satisfying of his desire: but now *looking* upon the things, and seeing them the better, because he had tryed them, he pronounced them to be *vanity*, that is, saith *Petrus Damianus*, *Qui tot momentaneorum rerum congesit exempla, non tam vile quid esse omnem mundanam gloriam, quam nihil esse signavit*, He that had gathered together the exemplary proofes of so many momentany things, sheweth all worldly glory, not so much to be a vile thing, as rather to bee nothing. Wherefore a Greeke Father also saith, *Qui ad hæc adspicit, nihil aspicit*, Hee that looketh on these things, beholdeth nothing. Yea not only doth the Preacher judge them to be nothing, but a vexation of spirit: nothing in themselves, and yet a vexation of Spirit to him that embraceth them: nothing, besides this one thing a vexation of mind. Wherefore he addeth, *And there was* אין יתרון *Nihil amplius, nothing more under the Sun.* The Septuagint, and according to them the vulgar Latine doe render it, *Et nihil permanere sub sole*, and nothing to remaine under the Sunne, nothing which he could lay hold of, nothing to which he could firmely adhere, and on which settle himselfe, as shewing this to bee the vanity of worldly things, and the vexation of them. *Gregory Nyssene* understandeth it of the short continuance of sensuall delights, so that, *Quum cessaverit operatio, deletur etiam sensus voluptatis, neq; ejus quicquam amplius reconditur*, When the operation ceaseth, the feeling of the pleasure is also abolished, and there is not any thing that is reserved of it. Our translation reads it, *There was no profit.* For what profit can there bee, when of all things there is one end, vanity? Vnlesse that any one can find profit in vexation of spirit. Lastly, seeing the Preacher useth so often this phrase *under the Sun*, perhaps hee considered, what his father said of God, *Posuit in sole Tabernaculum suum*, he hath set his Tabernacle in the Sunne, as the Septuagint and the vulgar Latine have it: as shewing that he speaketh of all things in this world under God. Or else the meaning of the phrase is, that as farre and wide as the Sunne shineth there is no true profit to be found upon earth in earthly things. The *insulæ fortunatæ*, fortunate Ilands, which any one may talke of, are but meere dreames, not lying any where under the Sunnes light.

Petrus Damian. Epist. l. 2. Ep. 17.

Greg. Nyssen. in Eccles. Hom. 4.

Psal. 18. 5.

VER.

VER. 12. *And I turned my ſelfe to behold wiſedome, and madneſſe, and folly; for what can the man doe that commeth after the King? Even that which hath beene already done.*

VER. 13. *Then I ſaw that wiſdome excelleth folly, as farre as light excelleth darkeneſſe.*

VER. 14. *The wiſe mans eyes are in his head, but the foole walketh in darkneſſe: and I my ſelfe perceived alſo that one event hapneth to them all.*

VER. 15. *Then ſaid I in my heart; as it hapneth to the foole, ſo it hapneth even to me, and why was I then more wiſe? Then I ſaid in my heart, That this alſo is vanity.*

VER. 16. *For there is no remembrance of the wiſe more than of the foole for ever, ſeeing that which now is, in the dayes to come ſhall bee forgotten: and how dyeth the wiſe man? as the foole.*

VER. 17. *Therefore I hated life, becauſe the worke that is wrought under the Sunne is grievous unto me: for all is vanity and vexation of ſpirit.*

Verſe 12. The Preacher having returned to himſelfe, and rightly judged of the vanity of all inferiour and ſenſuall delights; he turneth himſelfe now to view and conſider the things belonging to the mind. Saint *Hierome* and *Gregory Nyſſene* begin the verſe thus, *Reſpexi ut viderem,*

rem, I looked that I might behold, that is, he carefully looked, that he might understand. For many there are that doe looke upon things, but it is not to behold, it is not to understand them, it is onely because they stand in their way, because they offer themselves to their sight. But he that will judge of things, must looke upon them, as here the wise man doth, he must looke upon them, that hee may behold them, he must looke upon them, that he may looke into them. To expresse the passing of the Preacher from one matter to another, the Septuagint, and the Vulgar Latine after them, begin the verse thus, *Transivi ad contemplandum*, I passed to consider; and *Hugo de Sancto Victore* noteth upon it, that *Hebraus*, and Hebrew in the Originall signifieth *Transeuntem* one that passeth along, as if the King were made a right Hebrew herein. For let the heathen boast of what they can, the Hebrewes were the first that attained to humane wisdome, and knowledge. But to passe on with the Preacher. *To behold wisedome and madnesse and folly*: by *wisdome* I understand a Philosophicall prudence, by *madnesse* the curiosity of men, either in pursuing after things above their strength, or in pleasing themselves with their owne toyes, by *folly* the simplicity of men in not perceaving or misapprehending the right course of things. Saint *Hierome* supposeth these two to be added to wisdome, as noting the wisdome to which man attaineth, *Plus erroris stultitiæq; habere quam veræ certæq; prudentiæ. Itaq; illa quæ novimus, opinari nos potius quam tenere, & æstimare magis quam scire quod verum est*, To have in it more errour and folly, then true and certaine wisdome. And therefore that even those things which we doe know, wee doe rather imagine then apprehend, and doe suppose rather then conceive that which is right. Now this doth well agree with that reading which a Greeke Father hath of the latter part of the verse, who saith, *Quis est homo, qui ingredietur post consilium ea, quæcunq; ipsum fecit?* Who is the man that will enter after counsell into all those things, which counsell it selfe hath made? To which the answer is implyed, it is madnesse and folly to attempt it, it is madnesse and folly that is attained by it. Where the Originall word מחשבה is translated counsell, according to the Chaldee signification of it: and *Gregory Nyssene* telleth us, that by counsell in the latter part, is understood that wisdome whereof the first part of the verse speaketh. But to take madnesse and folly, as they are plainely opposed to wisdome, it is well noted by *Hugo*, that first he looked upon wisdome, as thereby comming to behold madnesse and folly. For as he speaketh, *Nemo ad tenebras vadit ut videat tenebras, sed ad lucem venit ut videat per lucem, non solum lucem, sed & tenebras & lucem*, No one goeth to darknesse, that he may see darknesse; but he commeth to the light, that by the light he may see, not only light, but light and darknesse also. First therefore the Preacher saith, that *hee beheld wisedome*, that so he might behold *In ipsâ quod ipsa est sapientia, & per ipsam, errores & stultitiam, quod ipsa non est sapientia*, In wisedome it selfe, what it selfe is, and by it selfe madnesse and folly, which wisedome it selfe is

Hugo de Sanct. Vict. in hunc vers.

Hieronym. in hunc vers.

Hugo de Sanct. Vict. in Eccles. Homil. 7.

nor,

not, as *Hugo* addeth. The laſt part of the verſe the Septuagint doe read in a much different manner: and Saint *Hierome* tels us, that from their reading, *Multum in hoc loco ſenſus diverſus eſt*, much in this place is the ſenſe different. But I doe not ſee, but that the ſenſe alſo is as much different from the reading which himſelfe bringeth. Our tranſlation agreeth with *Tremellius*, but that it agreeth fully with the Originall is more than I perceive. I deſiring to come as neere to the Originall, as I could, ſhould render it thus, for what is that man, who ſhall attaine after the King, to that which they have already made him? That is, to that which wiſdome, and the knowledge of madneſſe and folly have made him: thereby implying the perfection to which he had attained, ſo that he was the better able to judge of theſe things. There is in this verſe, and the former, and in ſome other verſes, a kind of emphaticall uſe of the pronoune אֲנִי *ego*, I turned my ſelfe. And I conceive that it is ſo uſed by the Preacher; thereby to ſhew unto us, that it was a thing, which he did of himſelfe, and of his owne ſetled purpoſe; and that it was not done by the meanes of any other occaſion.

Verſe 13. *Then I ſaw*, That is, hee had no ſooner turned himſelfe to behold, but he ſaw preſently the excellency of wiſdome above folly: it being ſo great, ſo manifeſt, that it appeared forthwith, and was as clearely diſcerned as the excellency of light is above the darkneſſe. But yet he ſaw, before he judged; he did not raſhly deliver his ſentence, as the manner of too many is, commending things and preferring them before others, before they ſee any good cauſe why to doe it. Of Almighty God Saint *Ambroſe* ſaith, *Quæ probat videt, & quæ videt probat*, Thoſe things which he approveth he ſeeth, and thoſe things which he ſeeth he approveth; and ſo it is with thoſe that feare God, they doe not approve any thing but that which they ſee to be good, neither doe they delight to ſee any thing, but that which for the goodneſſe of it, they approve. And fitly is it ſaid, that he ſaw the excellency of wiſedome. For as Saint *Ambroſe* alſo ſaith, *Bonorum proprium eſt, ut externo commendatore non egeant, ſed gratiam ſuam quum videntur ipſa teſtantur. Plus eſt quod probatur aſpectu, quam quod ſermone laudatur*, It is the property of good things, that they doe not need an externall prayſer, but themſelves when they are ſeene, doe teſtifie their grace. It is a greater excellency which is approved by ſight, then that is which is commended by ſpeech. Againe by this phraſe hee doth properly ſet out the nature of wiſdome, *Quæ videndo complacet, quoniam ipſa videndi officium ſubminiſtrat*, which pleaſeth in being ſeene, becauſe it is it ſelfe which giveth ability of rightly ſeeing things. *Then I ſaw that wiſdome excelleth folly:* It is a humane wiſdome whereof I conceive him to ſpeake, which therefore though he could not free from vanity, yet doth he preferre before folly, as *much as light is to be preferred before darkneſſe.* Now light hath God himſelfe for the praiſer of it, and it is the firſt thing that God praiſed. Let there bee light, is the firſt word that God ever ſpake, and that God ſaw the light to be good, is the firſt praiſe that God ever gave.

Ambroſ. Hexam. l. 1. cap. 9.

Ambroſius Ibid.

Ambr. Ibid. gave. Wherefore Saint *Ambroſe* ſaith, *Vnde vox Dei in divina Scriptura debuit inchoare, niſi a lumine? Vnde mundi ornatus niſi a luce exordium ſumere?* From whence ought the voice of God, in Scripture to begin, but from the light? From whence ſhould the beauty of the world take his beginning, but from the lights excellency? Aſſoone as God had made the light, hee divided the darkeneſſe from it, as if he would not have the excellency thereof to be diſhonoured by the company of it: or as ſhewing the unworthineſſe of darkneſſe, as not being fit to be joyned with light. Let it therefore be our care alſo, to divide wiſdome from folly: the ſociety of the one doth much ſhame the other, and indeed moſt unworthy is folly, ſo much as to be joyned in compariſon with wiſdome.

Greg. Nyſſ. in Eccleſ. *Verſe* 14. *Gregory Nyſſene* ſpeaking of this verſe ſaith, *Eſtne ullum animal eorum qui caput habent, quod habaet oculos extra caput?* Is there any living creature which hath a head, and hath not his eyes in his head? What is this therefore, that the Preacher ſaith of a wiſeman, that he hath his eyes in his head? The anſwer which hee giveth is this. That Chriſt is the head of a wiſeman, and that his eyes are fixed upon Chriſt. And ſo doth Saint *Gregory* the great expound or rather apply the words ſaying, *Sapiens quiſque illum tota intentione conſiderat, cujus ſe membrum per fidem penſat,* Every wiſe man thinketh upon him with the whole intention of his mind, a member of whom by faith he conſidereth himſelfe to be. *Olympiodorus* expounding the words, more largely ſaith, That a *Wiſe man hath his eyes in his head, Quia ad ſuprema viſum & animum erectum habet, cœleſtia meditatur, cogitatq; illa quæ Dei ſunt, non contemplante illo quæ videntur, ſed quæ non videntur,* Becauſe he hath his ſight and his mind lifted up unto the higheſt things, he meditateth heavenly things, he thinketh on the things of God, he mindeth not thoſe things which are ſeene, but thoſe things which are not ſeene. *Gregor. Neocæſarienſis* expounding thoſe words ſaith, *Sicut ſapienter Deus cuſtodes oculos in capite collocavit ut longius pertingere viſu poſſint; Sic ſapiens in capite ponit viſum, h. e. intellectum ſuum (hic eſt oculus animæ) hoc. ita ut quæ à longe ſunt proſpicere valeat,* As God hath wiſely placed thoſe keepers, the eyes in the head, from whence their ſight is able to reach farre; ſo a wiſe man placeth his ſight, that is, his underſtanding (for that is the eye of the ſoule) in his head, that is, ſo, that hee may bee able to diſcerne thoſe things which are a farre of, as namely what ſhall bee at death, what after death, what account hee ſhall give to God, what in hell the damned ſuffer, what in heaven the bleſſed enjoy. And then going on and expounding the next words he ſaith, *But the foole walketh in darkneſſe,* that is, *Ignorat hæc omnia, & qui hæc ignorat, cæcus & ſtultus eſt, quamvis omnes mundi ſcientias norit,* Is ignorant of all theſe things, and hee that is ignorant of theſe things is blind and a foole, although he have all the knowledge of the world. Wherefore a Greeke Father alſo ſaith, *Veræ ſunt tenebræ acer viſus in ſenſibilibus,* A ſharp ſight in worldly things is indeed true darkeneſſe. A foole then hath

Olympiod. in hunc verſ.

Greg. Neocæſarienſis in hunc verſ.

not

not his eyes in his head but in his heeles, *Nam quando vis anima contemplativa occupatur in rebus ſenſibilibus, in ejus calcaneos oculorum tranſit natura*, For when the contemplative power of the ſoule is buſied in worldly things, the nature of the eyes paſſeth to the heeles, which the Serpent purſueth, and biteth with his teeth, as *Gregory Nyſſene* alſo hath it. But if we take the wiſe man here to be a humane wiſe man, we may underſtand *his eyes to be in his head*, becauſe he looketh *in capita et principia rerum*, into the cauſes and beginnings of things, and marketh what is chiefely to be regarded in them; *whereas a foole walketh in darkneſſe*, neither conſidering from whence things come and ariſe, neither whither they goe, nor to what they tend. A wiſe man ſeeth what is paſt, foreſeeth what is to come, and accordingly ordereth his wayes; whereas a foole, looketh no farther then the preſent, and when evill is preſent to ſeiſe upon him, then onely ſeeth it. A wiſe man is ſharp-ſighted and circumſpect, marking all circumſtances for the right doing of any thing; wheras a foole goeth on in a confuſed blind manner in all that he doth. But againſt this preferring of wiſedome before folly, as much as light is before darkneſſe: againſt this placing of a wiſe man above a foole, as much as the head is above the feete, the Preacher objecteth, *That one event happeneth to them all*: he ſayth not to them both, but to all of both; to all wiſe men, to all fooles. And this objection he ſayth that others need not to make, but that himſelfe alſo *perceived it*, himſelfe made it in his minde, and that thereupon he ſayd in his heart, as the next verſe ſheweth.

Verſe 15. I have not omitted to give ſuch uſefull expoſitions of the former verſes, as the words would beare. But the wiſedome wherof the twelfth verſe ſpeaketh, being as I conceive to be underſtood of humane prudence and underſtanding: in the thirteenth verſe, that is ſayd to give light to him that hath it, and therefore to preferre him before the ignorant who is in darkneſſe: in the fourteenth verſe it is ſayd to be the eyes of the wiſe man, becauſe he ſeeth farre into the natures, conditions, cauſes, reaſons, circumſtances, vertues, operations, events of things; whereas the foole walking in darkneſſe, ſeeth not the things that are obvious unto him, and lie before his feete when he walketh. But againſt this the Preacher objecteth, that although the wiſe man ſeeth ſo farre into the nature and condition of things, and into the event of them, yet that one event happeneth to them all. And to this objection anſwering in this fifteenth verſe; firſt of all he granteth it; ſecondly, he applyeth it; thirdly, he repineth at it; fourthly, he delivereth his ſentence upon it. He granteth it in theſe words, *Then ſayd I in my heart*, I ſayd that it was ſo, and in my heart confeſſed it to be true. He applyeth it in theſe words, *As it happeneth to the foole, ſo it happeneth even to me*, I cannot deny it in my ſelfe, of whom it cannot be denyed, that my wiſedome is the greateſt of any. He repineth in theſe words, *And why was I then more wiſe?* Why did I take ſo much paines to be wiſe? Why did I ſo carefully ſearch into the nature and condition of things, forecaſt the events

of things? He delivereth his ſentence in theſe words, *Then I ſayd in my heart, that this is alſo vanitie.* Then I concluded of it, and ſayd in my heart, when I had conſidered of it, *that this is alſo vanitie.* And that we may not thinke it to be a ſmall matter which he ſayth, S^t. *Ambroſe* ſayth, *Ambroſ. de Abrah. l. 2. c. 10.* *Quid deterius vanitate?* What is worſe then vanitie? The vanitie whereof this verſe ſpeaketh, is this, That all the learning and wiſedome of man, is not able to diſpoſe of the event of things, but that as they fall out to fooles, ſo oftentimes to wiſe men. And therefore I may uſe the words of S^t. *Auſtin*, though not in his ſenſe, *Auguſtin. de Temp. Serm. 50.* *Ambulat homo in imagine veritatis, & conturbatur in conſilio vanitatis,* Man walketh in a ſhadow of truth, and is diſquieted in the counſell of vanitie. This is that which the Pſalmiſt teacheth, Surely every man walketh in a vaine ſhew: ſurely *Pſal. 38. 6.* they are diſquieted in vaine: he heapeth up riches and knoweth not who ſhall gather them. His wiſedome provideth that his ſonne may gather them, that his ſonne, a good husband, a wiſe man may enjoy them. But yet he knoweth not, what ſhall be; perhaps it ſhall be ſo, perhaps not; and as S^t. *Auſtin* ſpeaketh, *Auguſtin. Ibid.* *Inter forte fiet, forte non fiet; neſcit quid fiet, & vane conturbatur,* betweene perhaps it ſhall be done, perhaps it ſhall not be done, he knoweth not what ſhall be done, and diſquieteth himſelfe in vaine. S^t. *Gregory* ſheweth this vanitie very well, ſaying, *Greg. Moral. l. 2. c. 25.* *Sæpè dum cautus futura prævidet, incautus damna præſentia non videt: ſæpe dum plus juſto vigilantem ſe in actione exhibet, ipſa actionis ſuæ inquietudine rebus ſubditis pejus nocet: plerumque tantis cogitationum voluminibus implicatur, ut ipſe ferre vix valeat, quæ inter ſe providus verſat, et quum nihil aperè faciat, ſub magno cordis ſui pondere vehementer inſudet: plerumque quaſi ventura animus conſpicit et fit plerumque ut nulla eveniant, quæ prævidentur, totaque cogitatio illa quæ diu plenâ ſe intentione paraverat, repente vacua requieſcit,* Oftentimes while he is wary in foreſeeing things to come, unawares he doth not ſee preſent evils: oftentimes while he is too vigilant in his buſineſſe, his owne troubleſomneſſe doth moſt hurt the buſineſſe: not ſeldome he is ſo overwhelmed with the waves of his own thoughts, that he is unable to cary himſelfe up in thoſe things which his provident care toſſeth up and downe in his mind; and when he effecteth nothing, he ſtrugleth mightily under the burden of his owne heart: not ſeldome his minde even beholdeth the things that are to come, and often it commeth to paſſe that none of them fall out; and all that imagination which with a great deale of earneſtneſſe made it ſelfe ready to entertaine what it looked for, reſteth at length emptie of what it expected. What therefore ſhould this teach man, but not to truſt to his owne wiſedome? What therefore ſhould man doe, but with the care and diligence of his owne wiſedome, ſeeke to God for his bleſſing upon his wiſedome, to whom the events of all things are knowne, and by whom they are diſpoſed? To God let every one commit the event of things, and let no one judge of a wiſe mans care by the event that followeth it.

Greg. Nyſſ. in hunc verſ. *Verſe* 16. *Gregory Nyſſene* taketh the objection of the fourteenth verſe

verſe to be propoſed by the Preacher in the perſon of ſome other, and that rejecting it himſelfe, he ſayth, *This is alſo vanitie.* Accordingly therefore in this verſe, he conceiveth the Preacher to confirme his rejecting of it. And when the Preacher ſayth, *Non eſt memoria ſapientis cum ſtulto in æternum,* The remembrance of the wiſe man is not with the foole for ever (for ſo the Originall goes) he conceiveth it, That the memory of the wiſe man is for ever, but the memory of the foole is not ſo. And therefore that although both dye, yet the dying of both is not alike. For as *Hugo* ſayth, *Sapientia quæ vitæ præſenti mortalitatem non tollit, futuræ vitæ tribuit æternitatem,* Wiſedome which doth not take away the mortalitie of this preſent life, giveth eternitie to the life to come. And whereas the Preacher ſayth, *The things which now are, in the dayes to come ſhall be forgotten, Gregory Nyſſene* underſtandeth them of the things of a foole. Laſtly, whereas the Preacher ſayth, *How dyeth the wiſe man? as the foole.* (For ſo the Originall may be well rendred) he conceiveth it in this manner. How therefore doth any one ſay, that the one dyeth as the other? For as *Hugo de Sancto Victore* alſo ſayth, *Quare unâ viâ ab hac vita exeunt, qui poſt hanc vitam ad unum præmium non pertingunt?* Why doe they goe the ſame way out of this life, who after this life doe not come unto the ſame reward? But to underſtand this paſſage of the prudent and fooliſh, learned and unlearned; for ſo in this place the Septuagint, and after them the Vulgar Latin doe reade it, ſaying, *Moritur doctus ſimiliter et indoctus,* The learned dyeth as well as the unlearned. And to take *Solomon* as granting the objection made in the fourteenth verſe, here he confirmeth the truth of it by another argument; becauſe the memory of the wiſeman, as well as of the foole doth not abide for ever. They are the words of King *Theodoric* in *Caſſiodore,* though there uttered in another ſenſe, *Magnum beneficium, oblivionis neſcire defectum, & quædam ſimilitudo verè cæleſtium eſt,* It is a great benefit, not to know the decay of forgetfulneſſe, and it is a kinde of ſimilitude of true heavenly things. But it is the condition of a wiſe man as well as of a foole to be forgotten: and though a wiſeman may be remembred ſomewhat longer then a foole; yet in reſpect of for ever, they are both forgotten alike. For in that, in eternitie, the כבר the *Iam,* the now *dierum tranſeuntium* of dayes that paſſe away is wholy ſwallowed up, wholy forgotten; in which manner I conceive the Originall words to be moſt fitly tranſlated. And though while the wiſe man and the foole live, there be ſome difference betweene them, yet when they are dead, in reſpect of the memory of them for ever there is no difference. For ſo I underſtand the laſt part of the verſe in reference to the former, and doe not take it to be another argument, prooving the equalitie of them, *in that they both dye.* But yet ſeeing the words may be ſo taken, it may be conſidered, that though the learned man know many things, yet he knoweth not how to eſcape death, that is beyond his skill. And as *Seneca* ſayth, *Errores fortunæ mors inevitabilis reformat,* inevitable death reformeth the errours of fortune, making the

Hugo de Sanct. Vict. in Eccleſiaſt. Hom. 12.

Hugo de Sanct. Vict. Ibid.

Caſſiodor. var.

Seneca.

rich and poore, noble and ignoble alike; So it may be sayd, *Differentias scientiæ mors confundit*, The differences of learning death confoundeth,
Laertius. and shuts up both learned and unlearned in the grave. *Laertius* reporteth, that *Alexander* seeing *Diogenes* tumbling among dead bones, he asked him what he sought, to whom the other replyed, that which I cannot finde, the difference betweene the rich and the poore. And he that shall seeke there the difference betweene the learned and unlearned, shall never finde it also. Wherefore this may well quell the pride of any ones wisedome, any ones learning: and let this make every wise man, to seeke that happinesse, wherein not onely his memory but himselfe shall be immortall.

Verse 17. *I hated life*: *I* who abounded so much with all things, which might make me to love it. *I* whom the delights of this life did even wooe, to winne mine affection. *I hated*. Indeed I had given mine heart to the pleasures of this life, I had pursued them with the heate of mine affection: but finding my heart to be deceived, my desire frustrated, my love deluded, this hath turned it into hatred. *I hated life*, not onely the things of this life, but even life it selfe which is spent in such things, as being foolishly led on, shamefully wasted, wretchedly im-
Ambros. de bono mortis. c. 2. ployed. For as S^t. *Ambrose* speaketh, *Quid est, quo hæt vita delectet, in qua et multæ molestiæ, et multa lachrymæ eorum, qui afflictantur molestiis, & non est qui eos consoletur?* What is there in this life that may truely please, in which there are many troubles, and many teares of those that are troubled, and there is not at all wherewith to comfort them? *Therefore I hated life*, therefore, because of the confusion of things before spoken of, *Quum tota confusioni sit obnoxia, neque in bonis suis dum stare videtur, neque in malis suis dum finitur, bonos a malis, vel dignos ab indignis secernit*, Seeing it is all of it subject to confusion, and neither in the good things of it, while it seemeth to continue, nor in the bad things of it, when it is ended, doth distinguish the bad from the good, or the worthy from the unworthy, as an ancient Writer speaketh. *Therefore I hated life*, which me seemes *Solomon* speaketh with such an indignation, as when *Seneca*
Sene. Quæst. Natur. l. 1. sayth, *O quam contempta res est homo, nisi supra humana se erexerit*, O how contemptible a thing is man, unlesse he be lifted up above the things of men! But the Originall expresseth it selfe more fully, then by *life*, that sayth, *I hated lives*, not onely this kinde of life, or that kinde of life, not onely this time of life, or that time of life, not onely the life of this man, or of that man, but the lives of all men, of all kindes, of all times. I hated mine owne life as well as the life of others. Mine owne life, *because the worke that is wrought under the Sunne is grievous unto me*: the life of others, *because all is vanitie and vexation of spirit*. That which our translation hath *is grievous unto me*, the Originall delivereth thus עלי רע which S^t. *Hierome* translateth, *Malum supra me*, evill above me, above my skill, my strength, my command to make it good unto me by any meanes. *Gregory Nyssene* translateth it, *Malum adversum me*, evill against me: for though it pretend the delight and pleasing of me, yet in truth

truth it is hurtfull and pernicious unto me. For as S^t. *Auſtin* ſpeaking of the things of this life ſayth, *Habent aſperitatem veram, jucunditatem falſam, certum dolorem, incertam voluptatem, durum laborem, timidam quietem, rem plenam miſeria, ſpem beatitudinis inanem,* They have true bitterneſſe, falſe contentment, certaine griefe, uncertaine pleaſure, hard labour, fearefull reſt, matter full of miſery, hope emptie of happineſſe. *All is vanitie and vexation of ſpirit.* And therefore as S^t. *Ambroſe* ſayth, *Quid miſerius, quam ut cuſtodia torqueat, quorum abundantia non proſit?* What more miſerable, then that the keeping of thoſe things ſhould torment by vexation of ſpirit, the abundance whereof by the vanitie of them doth no way profit? The hatred therefore which the Preacher here ſpeaketh of, I conceive to be rather an elegant and forcible expreſſion of the miſerable vanitie of mans life, little deſerving any love, then that the Preacher had any ſuch affection in himſelfe of it.

Auguſtin. Epiſt. 36. ad Licentium.

Ambroſ. de bono mortis. c. 2.

VER. 18. *Yea I hated all my labour, which I had taken under the Sunne: becauſe I ſhould leave it unto the man that ſhould be after me.*

VER. 19. *And who knoweth whether he ſhall be a wiſe man, or a foole? Yet ſhall he have rule over all my labour, wherein I have laboured, and wherein I have ſhewed my ſelfe wiſe under the Sunne. This is alſo vanitie.*

Verſe 18. It is the commandement of God in the law of *Moſes, Every creeping thing that creepeth on the earth, ſhall be an abomination unto thee.* And what is all mans labour concerning the things of this life, but a creeping thing on the earth? Wherefore *Solomon* might well ſay, *I hated all my labour.* But there are in this verſe couched together ſix reaſons of the Preachers hatred. Firſt, becauſe it was *labour* and toyleſome unto him: ſecondly, becauſe it was labour taken *under the Sunne*, and for things of baſe unworthineſſe: thirdly, becauſe he muſt *leave it* and paſſe it over: for as a Father ſpeaketh, *Tranſmiſſores ſumus, non poſſeſſores*, wee are onely conveyers to others of the things of this life, not poſſeſſours of them: fourthly, becauſe he muſt leave them to *the man* he knoweth not who: and as S^t. *Auſtin* ſpeaketh, perhaps to ſome thiefe, *Qui una nocte venit, et tot diebus et noctibus congregatum invenit paratum. Et multa quæ congregavit inanis vanitas, parata invenit hoſtilis iniquitas*, who commeth in one night, and findeth that ready for him,

Lev. 11. 41.

Auguſtin. de Temp. Serm. 50.

which was gathered and laboured for, many dayes and nights. And thoſe things which an idle vanitie ſcraped together, an hoſtile crueltie taketh as ready prey: fifthly, becauſe himſelfe muſt goe away, that the other may come *after him*, and enjoy his labours: laſtly, becauſe he doth leave his labours to thoſe, who ſhall alſo goe away as himſelfe doth. For they are as S^t. *Auſtin* ſpeaketh, but *ſucceſſuri non permanſuri*, They are but ſuch, as ſhall come *after him* and ſucceed him, they are not ſuch as ſhall continue when he is gone. And therefore ſuppoſe that a man leaveth his labours to his children, yet S^t. *Auſtin* doth handſomely mocke at it; ſaying, *Magna pietas, theſaurizat pater filiis, imo magna vanitas, theſaurizat moriturus morituris*, O great naturall affection, the Father laboureth and gathereth riches for his children; yea rather, O great vanitie, he that ſhall dye himſelfe, laboureth for them that ſhall dye alſo. In the beginning of the verſe, the Pronoune *I*, in the Originall is uſed with an Emphaſis, as noting that he was the ſame who now did hate, who before did love, and that as he had given himſelfe to delight in the things of this life, ſo he could take away himſelfe againe, and make himſelfe to hate them. And *Gregory Nyſſene* noting here, that he calleth his pleaſures *labour*, ſayth, *Per hoc quod laborem nominavit delitias, ſignificat, quod per vim veluti quoddam difficile certamen admiſit voluptatis participationem*; by this that he termeth his delights labour, he ſignifieth, that he admitted the tryall of pleaſure, as putting himſelfe to ſome diſtreſſe, and as it were entring into a hard combat, that his wiſedome might both comply with him, and yet keepe a ruling and commanding hand over his delights. Now let the conſideration of this verſe, make us in our hearts to leave our worldly goods, before that we leave them in the world. And if any hatred ariſe in us by reaſon of this miſery, let it be againſt our ſinnes the cauſe of it, not againſt our labour, wherein we are by God appointed to imploy our time.

Auguſtin. Ibid.

Gregor. Niſ. in Eccleſiaſt. Homil. 5.

Verſe 19. From the more generall complaint, of not knowing who ſhall come after, the Preacher deſcendeth to a more particular complaint, of not knowing, whether he that commeth after ſhall *be a wiſe man, or a foole*. If he be a wiſe man, then he complaineth, that he ſhall *have rule over all his labour, wherein he hath laboured*, and that when he hath taken the paines and care, another ſhall enjoy the comfort and pleaſure of it: if he be a foole, then he complaineth, that he ſhould have authoritie over his labour, *wherein he hath ſhewed himſelfe wiſe under the Sunne*. Or elſe wee may ſuppoſe the Preacher, to ſpeake onely of the foole, and to omit to ſpeake of the wiſe man, that ſhould come after him, as being contented with his owne loſſe, ſo that a wiſe man might gaine his labour and ſucceed him in it. But that a foole ſhould be maſter of his labour, as if himſelfe had been a ſervant to him in it; this he ſayth *is a great vanitie*. For though our Engliſh *Alſo* doth not expreſſe this unto us, yet the Originall גם doth import ſo much. And therefore the Septuagint, and after them the Vulgar Latin doe render it, *Et eſt quicquam tam vanum?* And is there any thing ſo vaine? For as

Hugo

Hugo de S. Victore ſpeaketh, *Si vana ſunt hæc omnia, etiam in noſtros uſus quæſita & retenta, quid erunt ad ſtultorum voluptatem tranſmiſſa?* If all theſe things be vaine, being gotten and kept to our owne uſe, what will they be being left to the pleaſure of a foole? If all theſe bee vaine being left to a wiſe ſonne, who as Saint *Auſtin* ſpeaketh, *Servabit quod dimiſiſti, augebit quod ſervaſti*, will keepe that which thou haſt left him, will encreaſe that which thou haſt kept: what ſhall they be being left to a foole, who will manifeſt his folly in that wherein thou haſt ſhewed thy wiſdome, *Et fluendo perdet quod tu laborando congregaſti*; and by a profuſeneſſe will waſt that, which thou by labouring haſt gathered? Saint *Hierome*, becauſe the Preacher ſpeaketh of *ſhewing his wiſdome* will not have the verſe to bee underſtood of worldly things, for ſaith hee, what wiſedome is there in them? He therefore expoundeth the place of the labours of ſpirituall wiſedome in writing of bookes, wherein a man having laboured night and day, yet they may come into the hands of fooles, who thence may take the ſeeds of hereſie, and bring a ſlander upon them. A Greeke Father marking thoſe words, hee expoundeth them another way, and ſaith, It is not the manner of every one, *cognitionis cauſa dimittere ſenſum, ad faciendum harum rerum periculum. Quod quidem ego inquit, per ſapientiam feci*, For experience ſake to let looſe his ſenſuall delight, thereby to get a tryall of theſe things, which I by wiſedome was able for to doe. For ſuffering the deſire of nature, as it were a young Colt, *Libere in inferioribus parumper exultare animi motibus*, A little while to ſport it ſelfe freely in the inferiour motions of the ſoule, I did againe reine it backe by reaſon, and made it ſubject to my power. But who can tell, whether hee that ſhall have rule over my things, will not rather ſerve his pleaſure, then keepe a ruling hand over it, and ſo like a foole, make my riches and abundance the matter of his wickedneſſe. But the plaineſt ſenſe is to underſtand here a humane wiſedome, which *Solomon* having ſhewed in his great workes, ſtrong Caſtles, ſtately buildings which he had made, hee complaineth that they ſhould come to a foole coming after him, who neither would diſcerne the wiſdome of them, nor have wit how to uſe them. This therefore ſhould make Parents carefull to bring up their children in knowledge, and the practiſe of godlineſſe, that ſo the hope of their religious and diſcreete lives when themſelves are dead, may diminiſh this miſery while they are yet alive.

Hugo de Sancto Vict. in Eccleſ. Homil. 12.

Auguſt. de Temp. Ser. 50.

Hieronym. in hunc verſ.

VER.

VER. 20. *Therefore I went about to cauſe my heart to deſpaire of the labour which I tooke under the Sunne.*

VER. 21. *For there is a man, whoſe labour is in wiſedome, and in knowledge, and in equity: yet to a man that hath not laboured therein, ſhall hee leave it for his portion. This alſo is vanity, and a great evill.*

Verſe 20. We have here *Solomon* turning another way, for ſo the Originall moſt directly ſoundeth, ſaying, *Then I turned my ſelfe to make my heart deſpaire.* For faine would his heart find contentment, and ſeeing it could not be found in the vanity of his labour, he turned his heart to a careleſneſſe of his labours, not regarding what did become of them: ſeeing he could not find it in the vexation of his ſpirit, he turned his heart to a ſecure deſpaire of ſpirit: there being ſome imaginary contentment in this, where none elſe is to bee had. But as Saint *Auſtin* ſpeaketh, *Fallax fœlicitas, ipſa eſt major infœlicitas*, a deceitfull happines is in it ſelfe a greater unhappineſſe; and whatſoever the eaſe of this courſe may be to a diſtreſſed mind, it is in it ſelf the greater miſery. But *Solomon* would try all, and therfore here he ſaith, *that he made his heart deſpaire, and that of all his labour which he took under the Sunne*, as well of his better labour, as of his worſer, as well of his labour of wiſdome, as of his labour to delight his ſenſes, *of all*, becauſe where there is any hope, there is no deſpaire. Now here wee have ſet downe the two cauſes of deſpaire, firſt vanity, ſecondly vexation. Vanity is a great cauſe of deſpaire, for when men have laboured hard, and find no ſucceſſe, that makes them to deſpaire of any ſucceſſe. Thus he that hath taken paines, and tryed many wayes to recall ſome one from his ſinfull courſes, but cannot doe it, he deſpaires of amendment. But as vanity is the cauſe of this deſpaire, ſo the deſpaire is vanity. Wherefore Saint *Auſtin* ſaith, *Noli dicere, nunquid ecce talem hominem Deus correcturus eſt tam, malum tam perverſum?* Doe not ſay, what will God ever amend ſuch a man, ſo wicked, ſo perverſe? *Noli deſperare; quem rogas attende, non pro quo rogas: magnitudinem morbi vides, potentiam medici non vides*, Doe not deſpaire, look to him, to whom thou prayeſt, doe not looke on him for whom thou prayeſt: thou ſeeſt the greatneſſe of the diſeaſe, thou doſt not ſee the power of the Phyſitian. Secondly, vexation of mind is a great cauſe of deſpaire; for when the mind is vexed and cannot find comfort, then

Auguſtin. in Pſal. 129.

Auguſtin. in Pſal. 55.

it

it seeketh comfort in not seeking of it. Thus when a haynous sinner is tortured in his Conscience, and cannot get ease, then his ease is to despaire of pardon, then he saith, *Frvar hoc sæculo in voluptate, in lascivia, in cupiditate nefaria: jam perdita spe reparationis, vel habeam quod video, si non possum habere quod credo,* I will enjoy this life, in pleasure, in wantonnesse, and in the desires of sinne: now the hope of recovery being lost, yet let mee have that which I see, if I cannot have that which I beleeve. But as Saint *Austin* speaketh, *valde in profundo sunt, qui nec clamant de profundo,* they are sunke very deepe, who doe not cry out of the deepe. And to them *David* is sent from God, as *Nathan* was to *David*, that from him they may learne to seeke, and from his comfort, hope to find the mercy of God, though their sinnes be very great. For as Saint *Cyprian* speaketh, *Nec quantitas criminis, nec brevitas temporis, nec horæ extremitas, nec vitæ enormitas excludit à venia,* Neither doth the greatnesse of the fault, nor the shortnesse of the time, neither the extremity of the last houre, nor the enormity of the whole life exclude from pardon. When the *Amalekite* brought newes to *David* of King *Sauls* death, and that being desired by himselfe, he slew him, because he saw hee could not live: We read that *David* presently commanded him to bee put to death, as one condemned by his owne mouth. But what was his offence here? One tels us, *Illum David statim morte damnavit, quum percussum ab hoste desperasset esse victurum, & eum sublata spei fiducia jugulasset,* Therefore did *David* slay him, because when the King was wounded by the enemy, he despaired of his life, and that having no confidence of hope he had killed the Lords annoynted. For he should have used his best diligence to have preserved *Saul*, and not by despaire of helpe, to say he could not live. And surely whether the danger bee our owne, or the danger of any other, we must never despaire, that will make our owne case the more dangerous, the case of others the more remedilesse: and what ease so ever wee may finde in it, it may easily bring evill upon us. But to returne to *Solomon*, and to his turning himselfe to a carelesse negligence in despaire of things, it serveth to condemne the never wearied covetousnesse of some, the never tyred ambition of others, who notwithstanding the vanity, and vexation that the Preacher sheweth, yet have no stop nor stay of themselves.

Augustin. in Psal. 129.

Cypr. Serm. de Cœna Domini.

2 *Sam.* 1.

Verse 21. The Preacher giveth here the reason of his despaire, because neither wisedome nor knowledge, nor equity were able to give hope to his labour, and what then could? That which our translation and *Tremellius* reade *equity*, in the Originall is משרים. and by the Septuagint is rendred *solicitudo* carefulnesse; by Saint *Hierome virtus*, vertue or power, by *Gregory Nyssene* it is read *ἀρρωστία animi magnitudo*, a courage or greatnesse of mind, by Pagnine and *Arias Montanus*, *rectitudo* a rightnesse, but as I conceive, the French doth translate it very well, *adresse*, a right directing and ordering of things. *There is* (saith the Preacher) *a man*, that is, though there be not many such, yet there is a man; and it may be speaking of himselfe and in commenda-

tion

tion of himſelfe, therefore hee ſaith indefinitely there is a man, *whoſe labour is* (and I take the Originall to note the labour with ſome emphaſis) *in wiſdome knowledge and equity*. Which may be underſtood two wayes, either that wiſedome knowledge and equity, were the things wherein hee laboured, or elſe that his labour was about other things, and that they were done in wiſedome, knowledge, and equity. Saint *Hierome* will not have the verſe by any meanes to be underſtood this latter way, for ſaith he, *Quid ad opes terræ pertinent ſapientia, ſcientia, virtus, in quibus ſe laboraſſe teſtatus eſt, quum ſapientiæ, ſcientiæ, atque virtutis ſit calcare terrena*, What doe wiſdome, and knowledge and vertue belong to the glorious things of the earth, wherein hee teſtifieth that hee laboured? When as it belongeth to wiſdome, knowledge, and vertue to deſpiſe earthly things. And becauſe the Preacher hath before ſpoken of his labour in wiſdome according to this ſenſe, in the nineteenth verſe, therefore I doe here rather conceive him to ſpeake in the former ſenſe. And yet if any like better the other meaning, then he may diſtinguiſh, wiſedome, knowledge, rightneſſe in this ſort. Firſt, that his labour was in wiſdome, becauſe he had layd a wiſe foundation for it, and for the beginning of it: Secondly, that it was in knowledge, becauſe he proceeded on according to knowledge: and, Thirdly, in rightneſſe, becauſe he directed and ordered it to a right end; or elſe in equitie, becauſe it was without iniquity. According to the other meaning we may diſtinguiſh them thus. Firſt, that his labour was in wiſedome in reſpect of higher things: Secondly, in knowledge, in reſpect of inferiour things: Thirdly, in rightneſſe, in reſpect of a right ordering and directing the affaires of this life, or elſe in equity, in reſpect of a juſt ordering of them. Otherwiſe they may be diſtinguiſhed thus. Firſt, that his labour was in wiſdome for the matter of it: in knowledge for the manner of it; in rightneſſe for the end of it, or elſe in equity, in regard of an equall and indifferent judgement in the purſuite of it. Hee addeth, *Yet to a man that hath not laboured therein ſhall he leave it for his portion*. Now if we follow the latter meaning of the former words, then the Preachers complaint is, that he ſhall leave his labour to one who hath not laboured with him, and as Saint *Hierome* ſpeaketh, *Sudor mortui erunt delitiæ viventis*, the ſweate of the dead ſhall bee the baths of delight to the living. If wee embrace the former meaning of the former words, then the Preachers complaint is, that hee ſhall leave his labour to him, who hath not laboured in wiſedome, knowledge, rightneſſe: but being *Otioſus* an idle perſon, as the Septuagint have it, hath not taken the paines to bee acquainted with them. And therefore *Hugo de Sancto Victore* expounding it ſaith, *Nonnunquam ſubſequentium negligentia hoc paratum in uſum aſſumere reſpuit, quod priorum ſagax diligentia non ſine grandi labore ac cura acquiſivit*, Oftentimes the negligence of them that come after, refuſeth to make uſe of that which is made ready for them, and which the wiſe diligence of thoſe that went before, obtained with great labour and care. Our tranſlation ſaith,

Hieronym. in hunc verſ.

Hugo de Sancto Vict. in Eccleſ. Homil. 12.

ſaith, *leave it*, but the Originall ſaith *give it*. And perhaps that word is rather to bee uſed, as ſhewing that the Preacher ſpeaketh of leaving it to ſome, either child, or kinſman, or friend: and perhaps thereby the Preacher alſo aggravateth his complaint, as ſhewing that it ſhould be his owne deed, and that himſelfe ſhould beſtow his labours of worth upon an unworthy perſon: which though he doth in love, yet hee is as it were ſorry that hee ſhould doe it. Wherefore hee concludeth. *This alſo is vanity and a great evill.* Firſt it is *vanity*, becauſe it is as *Hugo* ſpeaketh, *In cognitione veritatis laborare, ut in notitiam illorum veniamus, qui veritatem nec propter ſe ſuſcipere volunt, nec in aliis ſciunt approbare*, To labour in the knowledge of truth, that wee may come into their knowledge, who neither will embrace the truth for themſelves, nor know how to approve of it in others. Secondly, it is *evill*, *Quæ ſi quærenti labor eſt, & accipienti utilitas non eſt*, becauſe if it bee labour to the ſeeker, and no profit to the receiver, how can it chooſe, as one ſpeaketh, but be evill? Thirdly, it is *a great evill*, *Quia & ille malo ſuo colligit, & iſte accipit in malum*, Becauſe the one doth gather it with his evill of labour, the other doth receive it to his evill of ſhame, as the ſame Author alſo goeth on. Or elſe wee may apply the vanity to the great labour loſt, the evill to the idle not-labouring perſon, the greatneſſe of the evill to this, that hee muſt leave it, who could and would make uſe of it; that he ſhall have it, who neither will be nor can bee the better for it. That which our tranſlation hath, *for his portion*, according to the Originall may bee underſtood of the labourer, as ſhewing that to be his portion, the portion of his labour, which hee leaveth to another, that laboured not for it. And if wee underſtand it of the portion of his eſtate in this world, a good way to eaſe the great evill and vanity of it, is to give a good part of it, to GOD and to pious uſes, which ſhall not want a reward. But ſo cold is the devotion of many herein, that rather than they will give any thing to GOD of whom they have received all, even when they have no children, no kindred, they will give it to a ſtranger for names ſake, or for ſome other as poore a reaſon.

VER.

VER. 22. *For what hath a man of all his labour, and of the vexation of his heart wherein hee hath laboured under the Sunne.*

VER. 23. *For all his dayes are ſorrowes, and his travell griefe: yet his heart taketh no reſt in the night. This is alſo vanity.*

Ver. 22. The Preacher here laboureth to expreſſe the labour of man. For there is *labour*, but it is without *vexation of heart*, and though the body toyle, the head worke hard, yet the heart is at reſt. There is alſo *vexation of ſpirit*, but it is without *labour*: and though the heart be diſquieted with care, or feare, or deſire unſatisfied, or ſuch like paſſion; yet the body is at eaſe, the head is not troubled with ſtudy to finde out knowledge. But both theſe are the condition of man, even *labour* to tire him, and *vexation of heart* to ſpend him. But it is more alſo then theſe, which is mans burden. For he *laboureth in the vexation of his heart*, and it is his labour how to put his heart to the greateſt vexation, and his heart is even vexed that it is not more vexed. *And all this is under the Sunne*, all is for the vaine things of this world. For *Quid proderit homini? What will it profit a man?* ſaith the Septuagint. What benefit hath hee to recompence this labour? *Quid ſupereſt? What is remaining to a man?* ſaith *Tremellius*, What is remaining to a man when all this labour is ended? *Quid fit homini? What is done for a man?* ſaith Saint *Hierome*, What is done for a man, when he hath done, and ſuffered ſo much? *What hath a man?* ſaith our Engliſh, when he hath had ſuch labour, ſuch vexation of heart? Hee propoſeth it as a queſtion, and as a wiſe man, thinking that though himſelfe might not bee able to tell, although hee had ſought much to know it, yet that ſome other might know. Hee therefore propoſeth it to any one to tell himſelfe. Sometimes a queſtion is made, as importing that no anſwer can be made unto it: but here though the queſtion may expect an anſwer, yet it ſuppoſeth the anſwer to be nothing. For when it is asked, *What hath a man of all his labour?* Perhaps ſome one may anſwer, as Saint *Auſtin* hath it, *Ecce ſaccos impleo, parietes mei vix capiunt quod acquiro: undique lucra confluunt, & more fontium nummi fluunt*, Behold I fill up ſackes, my wals doe hardly hold that which I get, my gaines doe flow out every way, and monies runne like a ſtreame into my purſe. But Saint *Auſtin* alſo ſheweth this to be no anſwer, for ſaith hee, *Vt ſaccu-*

Auguſtin. in Pſal. 50.

lus

lus tuus impleatur nummis, anima tua febricitat curis, ut accedat aurum, peris fides, ut foris veſtiaris, intus expoliaris, That thy ſack may be filled, thy ſoule feavereth with cares, that thy gold may increaſe, thine honeſtie is diminiſhed, that thou mayeſt be richly clothed without, thou art ſpoyled and left naked within. Or elſe let the beſt anſwer be made that can be made, it is nothing to the queſtion. For that is *Quid* הוה *Quid exiſtens?* What is there that abideth and continueth to a man, in all his vexation of heart under the Sunne? For what things ſoever they may be that are gotten, yet as S^t. *Auſtins* words againe are, *Sine dubio tranſitoria ſunt: aut per nos tranſeunt, aut nos per illa tranſimus*, Without doubt they are tranſitory things: either they paſſe away by us, or wee paſſe away by them: either they paſſe away while that we live, or elſe they are let goe when that we dye, either they paſſe away by our ſpending of them, or in the uſing of them we paſſe away our ſelves. *Auguſtinus. Ibid.*

Verſe 23. It is the complaint of S^t. *Ambroſe*, *Quid in hac vita non experimur adverſi? Quas non procellas tempeſtates q; perpetimur? Quibus non exagitamur incommodis? Cujus parcitur meritis?* What miſery doe wee not undergoe in this life? What ſtormes and tempeſts doe we not endure? With what troubles are wee not toſſed? Whoſe worth is ſpared? Wherefore S^t. *Auſtin* alſo lamenteth, *Dura cauſa eſt vita mortalis. Quid eſt aliud hic naſci, niſi ingredi laborioſam vitam?* Mortall life is a hard condition. What is it elſe to be borne here, then to enter into a troubleſome life? The Preacher therefore ſayth, *That all mans dayes are ſorrowes*, his ſorrowes begin when his dayes beginne, his ſorrowes goe on, as his dayes goe on, as the *travell* of his journey proceedeth, ſo his *griefe* proceedeth, as he paſſeth from one buſineſſe to another, ſo he paſſeth from one griefe to another. Yea, many are the ſorrowes of every day unto him, *his travell is but one continued griefe*; his buſineſſe is onely the worke of griefe. Sorrow is the Sunne that makes his dayes unto him: it is that which makes him to ſee himſelfe, to ſee his condition. And when his Sunne is ſo blacke, what are his dayes? *In the night* he doth not labour, but yet he *doth not reſt*: his body doth not labour, but his heart is not quiet. And therefore as *Hugo* ſpeaketh, *Multum miſer eſt qui nec illud tempus quod naturaliter quieti datum eſt, quietum habere poteſt*, He is very miſerable, who cannot have that time quiet, which even naturally is given for quietneſſe. *Per diem labore atteritur, per noctem cura laboris cruciatur*, In the day he is worne with labour, in the night he is torne with the care of his labour. Or as S^t. *Auſtin* ſpeaketh, *Per diem vexatur laboribus, per noctem agitatur timoribus*, In the day he is vexed with labours, in the night he is toſſed with feares. Or as S^t. *Ambroſe* expreſſeth it, *In nocte dies deſideratur, in die nox quaritur: ante eſcam gemitus, inter cibos fletus, nulla requies à perturbationibus, nulla à laboribus reclinatio*, In the day the night is deſired, in the night the day is ſought for; before food ſighing, in feeding weeping, no reſt from troubles, no ceaſing from labours. The Originall is, that the heart of man שכב לא *non jacet*, doth not lye downe to reſt, ſayth S^t. *Hierome*, doth not ap- *Ambroſ. de fiae Reſurrectionis.* *Auguſtin. in Pſal. 50.* *Hugo de Sanct. Vict. in Eccleſiaſt. Hom. 12.* *Auguſtin. in Pſal. 50.* *Ambroſ. de bono mortis. c. 3.*

Gregor. Nyſſen. in Eccleſ. Hom. 5.

ply it ſelfe to reſt; but as *Gregory Nyſſene* ſpeaketh, *Non tantum gaudet in iis quæ habet, quantum triſtatur ob ea quæ deſunt*, Is not ſo much quieted in thoſe things which it hath, as it is tormented for thoſe things which it hath not. For covetouſneſſe doth not onely bring forth thornes, wherewith godlineſſe is choaked, but wherewith alſo it ſelfe is pricked and gauled. And doth not the Preacher then well conclude, *this is alſo vanitie?* The heart of man is hardly perſwaded that the things of this life are vanitie, and therefore it is, that the Preacher doth ſo often repeate it, to beate it into man. Yea, the heart of man doth hardly beleeve, that ſorrow it ſelfe, yea, and continuall ſorrow, continuall griefe ſuffered for the getting of worldly things are vanitie; and therefore the Preacher doth aſſure them that it is.

VER. 24. *There is nothing better for a man, then that he ſhould eate and drinke, and that he ſhould make his ſoule enjoy good in his labour. This alſo I ſaw that it was from the hand of God.*

VER. 25. *For who can eate? or who elſe can haſten hereunto more then I?*

VER. 26. *For God giveth to a man that is good in his ſight, wiſedome, and knowledge, and joy: but to the ſinner he giveth travell, to gather and to heap up, that he may give to him that is good before God. This alſo is vanitie and vexation of ſpirit.*

Verſe 24. As our tranſlation readeth this verſe, it may well be underſtood as the ſpeech of a voluptuous perſon: and whereas the Preacher had ſhewed, the ſorrow and labour of mans life, and the vanitie of both, in that another enjoyeth the content of it; thereupon it may be ſuppoſed that ſuch a one ſhould ſay, *There is nothing better, then that a man ſhould freely eate and drinke, and give himſelfe to pleaſure.* And whereas it followes, as the Septuagint have it, *Et hoc de manu Dei eſt*, and this is from the hand of God: An ancient writer noteth, that there be ſome men who ſay, *Devoremus & inebriemur, & benefaciamus nobis ex iis quæ Deus dedit nobis, quia et hoc de manu Dei eſt, quia et hæc ideo data ſunt nobis, ut bene nobis facianus*, Let us devoure and be drunken, and doe unto our ſelves good by thoſe things which God hath given us, for even this is from the hand of God, and therefore are theſe things given us, that

that we ſhould doe good to our ſelves with them. But as he addeth, *Etſi Deus bona omnia ad uſum fecit, ad pravos tamen et inordinatos uſus nihil fecit*, Although God hath made all things good for uſe, yet he hath made nothing for bad and inordinate uſes. But the Originall being, *Non eſt bonum homini quod comedat & bibat*, It is not the good that belongeth to man, to eate and to drinke, I conceive the Preachers meaning to be this, that having before ſhewed the vanitie of mans life in the griefe and paines of it, and in providing for the contentment of others, here he ſheweth the enjoying of a mans owne contentment, which he expreſſeth by eating and drinking, becauſe therein it appeareth moſt plainly, not to be the good of man, and in the laſt verſe of this Chapter he pronounceth it to be vanitie. The not goodneſſe, in truth, of it, the Originall declareth, in that it ſayth, *Vt oſtendat anima ſua bonum in labore ſuo*, and that he ſhew himſelfe good in his labour. For it is but a ſhewing of good to the ſoule, it is not a right enjoying of it. And yet the Preacher granteth, that this is *from God*. He ſayth that *himſelfe ſaw it* to be ſo, as noting, that he did not forget this, when yet he pronounced it not to be the good belonging unto man. For howbeit, as S. *Hierome* ſayth, *Siquidem Dei munus eſt, talem viro juſto dari mentem, ut ea quæ curis et vigiliis comparavit, ipſe conſumat*, it be indeed the gift of God, that ſuch a minde be given unto a good man, as that himſelfe conſumeth thoſe things which by his cares and watchings he hath gotten. And howbeit, as *Cyrillus* ſpeaketh, *Qui bene agere, et Dei mandata ſervare decreverint, eos ſequetur dives cæleſtium bonorum diſtributio, et terreſtrium bonorum participatio*, there ſhall follow them who are carefull to doe well, and to keepe Gods commandements, a rich diſtribution of celeſtiall good things, and a participation of terreſtriall good things: notwithſtanding the enjoying of earthly good things, *eating and drinking*, are not the good of mans life upon the earth. *Bonum eſt, veros cibos & veram ſumere potionem, quos de agni carne & ſanguine in divinis voluminibus invenimus*, That good is, as S^t. *Hierome* ſpeaketh, to take true meate, and true drinke, which from the fleſh and bloud of *Chriſt* wee finde in the ſacred volumes. It is not by bread onely that man liveth: *hoc veri Verbi eſt verbum*, This is the word of the true Word, ſayth a Greeke Father, *Pane non alitur virtus, non carnibus vis animæ fit bonæ habitudinis, & pingueſcit*, It is not by bread that vertue is nouriſhed, it is not by fleſh that the powers of the ſoule are made to be of a good liking, and to grow fat, as *Gregory Nyſſene* addeth. By other eating and drinking it is that the good of man is enjoyed, and that is in the actions of juſtice, temperance, patience, and other vertues. And yet though to enjoy the good of a mans labour, be not the good of man, yet it is good for man to enjoy it. For this is that beloved ſleepe which God giveth to his ſervants. And when St *Paul* exhorteth to uſe this world as not abuſing it, his meaning is, that he would not have thoſe who are heyres of the world, ſo to ſerve the world, as if they were ſlaves unto it, but to uſe and enjoy the benefits of God with a quiet minde.

Hieronym. in hunc verſ.

Cyrillus in Catena Græca.

Pſal. 127. 2.

1 Cor. 7. 31.

Verse 25. In the two laſt verſes of this Chapter, the Preacher prooveth the two parts of the former verſe. Firſt, he proveth in this verſe that a mans owne enjoying of the good of this life, is not the good of man: ſecondly, he prooveth in the laſt verſe that the enjoying of it, is from the Lord. The force of the proofe in this verſe is thus ſet downe by *Lyra*, *Experto credendum eſt: Ego autem ſupra omnes expertus ſum, & tamen dixi quod in hoc non conſiſtit bonum hominis, propter quod eſt mihi credendum*, To him that hath tryed, beliefe is to be given; but I have tryed above all others, and yet I ſay that the good of man doth not conſiſt in this, wherefore I muſt be beleeved. And *Gregory Nyſſene* delivering the force of the proofe to the ſame effect, he ſets it downe thus, *Hæc ego dixi voce mea*, This have I ſayd with my voyce. Saint *Hierome* makes this verſe, to beginne the proofe of the latter part of the former verſe, who reads it thus; *Quis enim comedit, & quis parcit ſine illo, qui homini bono coram ſe dedit?* For who eateth, and who forbeareth without him, who giveth to a man, that is good in his ſight? *Gregory Nyſſene* doth reade it alſo, with ſome reference unto the ſame manner: So that the copies of the Originall may ſeeme not to have been the ſame in this verſe. The Septuagint may be thought rather to have delivered the ſenſe of the place, then to have followed the ſignification of the words. For they ſay, *Quis ita devorabit, & delitiis affluet ut ego*, Who ſhall ſo devoure, and abound with delights as I? Whereupon *Hugo* ſayth, *Mala gloriatio iſta, & ſunt tamen, qui in ejuſmodi gloriantur*, This is a bad glorying, and yet there are that doe glory in theſe things. But as he addeth, *Si nemo poteſt, quod tu potes; magnum eſt, ſi bonum potes. Si vero amplius in malo potes, quid gloriaris? Malum enim poſſe, poteſtas non eſt, ſed infirmitas*, If none can doe that which thou canſt, it is a great matter, if it be good which thou canſt. But if thou canſt doe more in evill, why doſt thou then glory? To be able to doe evill, is not a power, but a weakneſſe. As the Originall words are now found, it is no eaſie matter, according to the ſignification of them, to render the force of them. Our tranſlation is verball enough, but yet thereby not ſo plaine. Let me with ſubmiſſion offer mine apprehenſion. I conceive the Preacher in this verſe to ſet forth his abundant enjoying of the good of this life, two wayes. Firſt, by the lowd and free cry of his command and authoritie for it; ſecondly, by the readineſſe and ſpeed that was uſed in obedience unto it, for the ſatisfying of his deſire. And therefore I take the Originall word אָצָה here uſed as it ſignifieth to cry, or to call aloud; and ſo ſhould render the verſe according to this ſenſe, Who can call for, more freely? Who can enjoy more ſpeedily, the good of this life then I can? And therefore who ſhould alſo be beleeved rather then I; who deny the enjoying of the good of this life to be the good of man? From hence we may take this leſſon, that no one doe promiſe to himſelfe, or take upon himſelfe thoſe things, which thoſe who have been farre more able then himſelfe, have not been able to performe. And for an inſtance, let not thoſe promiſe to themſelves heaven,

Lyra in hunc verſ.

Greg. Nyſſen. in Eccleſ. Homil. 5.

Hieronym. in hunc verſ.

Hugo de Sanct. Vict. in Eccleſiaſt. Hom. 13.

heaven, who live careleſly in religion, when it is hard for them who are very carefull to attaine thither.

Verſe 26. Where God ſeeth goodneſſe, there he looketh graciouſly; he hath a bleſſing in his hand for him *that is good in his ſight*. It is not to him that is good in the ſight of men, but to him that is good *in the ſight of God*, that the Lord is good. *He giveth to a man that is good, Bono, qui vivit ad boni ſolius imaginem*, To the good man who liveth according to the likeneſſe of him who is good alone, as a Greeke Father ſpeaketh. And S^t. *Hierome* ſayth, *Pulchre homini bono Deus dat*, Elegantly it is ſayd that God giveth to a good man, becauſe unleſſe he be good, God is not ſo properly ſayd to give unto him. And therefore when afterwards it is ſayd, to the ſinner he giveth, *Lyra* expoundeth it, *i. e. dari permiſit*, he permitted it to be given to him. *Wiſedome and knowledge and joy*. The Chaldee Paraphraſt doth diſtinguiſh theſe three words thus, *Viro cujus opera ſunt recta, coram Domino, dedit ſapientiam & ſcientiam in hoc ſæculo, & lætitiam cum juſtis in ſæculo venturo*, To the man whoſe workes are right before the Lord, he giveth *wiſedome and knowledge* in this world, and *joy* with the righteous in the world to come. But to diſtinguiſh the words with a more particular reference to the place. By *wiſedome* we may underſtand a wiſe deſire to enjoy the things which he hath; by *knowledge*, a diſcerning of the manner how to enjoy them aright; and by *joy* the comfort of enjoying of them. All which none can have, but from God alone. *But to the ſinner he giveth:* it is not added, to him that is a ſinner in his ſight. For a ſinner doth not tary in his ſight: and God alſo turneth away his eye from him, as he hath turned himſelfe away from Gods law. Wherefore that which God giveth him, is but from the not giving of his mercy to him. And it is therefore travell, not joy, it is a carking ſolicitouſneſſe, not wiſedome, to gather; not a contented wiſedome to uſe that which is gathered: it is a greedy knowledge how to heape up, not a delightfull knowledge how to imploy with comfort that which is heaped up: and *the gathering the heaping* is but to fill Gods hand, *that he may give to him*, who ſhall uſe it, imploy it in a thankfull joy. And yet *this*, this which God giveth, this which a good man receiveth, *this is alſo vanitie and vexation of ſpirit*. Wherefore *Gregory Nyſſene* ſayth, *Qui hoc eſſe bonum judicat, ignorat ſe bonum definire in eo quod vacuum eſt*, He that judgeth this to be good, knoweth not that he defineth good in that which is vaine. *Vanitie* it is becauſe although God giveth it, yet he taketh it away againe: *Vanitie* it is, becauſe although a good man hath it, yet by that he is not made the better. *Vexation of ſpirit it is*, becauſe although wiſedome deſire it, yet wiſedome ſeeth no hope of keeping it: *vexation it is*, becauſe although knowledge diſcerne how to uſe it, yet it knoweth not how to continue the uſe of it: *vexation it is*, although it be joy, becauſe joy that is to be parted with, cannot but vex.

Gregor. Niſ. in Eccleſiaſt. Homil. 5.

Hieronym. in Eccleſ.

Lyra in Eccleſ.

Chald. Para.

Gregor. Nyſſen. in Eccleſ. Hom. 5.

CHAPTER. III.

VER. 1. *To every thing there is a ſeaſon, and a time to every purpoſe under heaven.*

VER. 2. *A time to be borne, and a time to dye: a time to plant, and a time to plucke up that which is planted.*

VER. 3. *A time to kill, and a time to heale: a time to breake downe, and a time to build up.*

VER. 4. *A time to weepe, and a time to laugh: a time to mourne, and a time to dance.*

VER. 5. *A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refraine from embracing.*

VER. 6. *A time to get, and a time to looſe: a time to keepe, and a time to caſt away.*

VER. 7. *A time to rent, and a time to ſow: a time to keepe ſilence, and a time to ſpeake.*

VER. 8. *A time to love, and a time to hate: a time of warre, and a time of peace.*

Verſe 1. THE Preacher having ended the former Chapter with the good enjoying of the good things of this life, and with the vanitie which yet is therein: he beginneth this Chapter by ſhewing how they may be well enjoyed, namely, by taking them *in their time and ſeaſon*, and withall by ſhewing their vanitie, in that they have but *a time and ſeaſon*. More generally wee may note, that the Preacher having before ſhewed the vanitie of humane things from his owne experience in himſelfe; here he goeth on to ſhew it, from thoſe things which his experience had obſerved

ved in others: wherein wee are taught, firſt to looke upon our ſelves, and to marke our owne wayes, and then to caſt our eye on thoſe things which are done by others. But to conſider the verſe. The Originall words here uſed for *time* are in the firſt place זמן ſignifying properly *determinatum tempus*, a ſet appointed time, in the latter place עת ſignifying properly *opportunum tempus*, an opportune time. And therefore it ſeemeth to mee that the words may bee rather tranſpoſed thus, To every thing there is a time, and a ſeaſon to every purpoſe under heaven. For ſo alſo a Greeke Father doth read it, putting in the firſt place χρόνος which ſignifieth time, putting in the ſecond place καιρὸς which ſignifieth the opportunity of time. But in expounding the meaning of the verſe he putteth another difference betweene them. And becauſe time is the common meaſure of all things, by *time* he underſtandeth meaſure, and ſo conceiveth the Preacher to require two things in the well doing of every thing: τὸ σύμμετρον καὶ τὸ ἐυκαιρον, *ſummetriam & opportunitatem*, a fit meaſure and a convenient opportunity. But he taketh his meaſure of the verſe ſomewhat awry. To conſider then the verſe as we read it. The firſt thing is *the ſeaſon* of things, and that is of ſuch uſe in the uſe of things, that as an Ancient Writer hath it, *Quando tempus habet, bonum eſt ut ſit, etiamſi bonum non eſt illud, quod bonum eſt ut ſit*, when it is in ſeaſon, it is good that it ſhould be, although that, which it is good that it ſhould be, even be not good in it ſelfe. The other thing is the time of all things: for every thing under heaven hath but a time, and ſuch a time as is alſo allotted to it. So that as the ſame Author ſpeaketh, *Omne quod eſt, aut aliud ſubſequitur, ut non ab initio veniat, aut præcurrit aliud ut uſque ad finem ſe non extendat*, Every thing that is, either goeth after another, ſo that it was not from the beginning, or elſe goeth before another, ſo that it doth not continue to the end. Now as the firſt teacheth, that nothing in his time is to be rejected, and nothing not in his time is to bee embraced, ſo the other teacheth in ſuch ſort to uſe things in their time, as to ſee the vanity of them in that they have but a time. But as every thing hath its ſeaſon, ſo one thing there is which hath every ſeaſon, and that is the buſineſſe of our ſalvation. Wherefore *Nazianzene* ſaith; Sow when the time is of ſowing, gather the fruits when the time is of gathering, &c. *At vero ſalutis tuæ negotium ſemper age*, But be alwayes doing the worke of thy ſalvation. And leaſt this place might ſeeme to oppoſe it, which appointeth a particular ſeaſon to every thing, Saint *Ambroſe* noteth, that it is ſpoken of every thing under heaven, *Sed Dominus Ieſus ſupra cælum eſt, nullo circumſcriptus tempore*, but that the Lord Ieſus is above the heavens not being circumſcribed with any time. And ſurely it muſt be the care of every one ſo to uſe the things of this world in their time, which have but a time, *Vt tranſeunte tempore ſub cælo, ſuccedat æternitas quæ eſt in cælo*, That time paſſing away which is under heaven, eternity may ſucceed which is in heaven, as *Hugo* ſpeaketh.

Nazianzene Orati. in S. Baptiſmo.

Ambroſ. in Pſal. 118.

Verſe 2. The Preacher here beginneth by diverſe particulars to ſhew,

ſhew, how as there is a fit time for the enjoying of worldly things, ſo the ſeaſon is no leſſe fit, which taketh them away: and putting theſe two ſeaſons into the ſcales, he teacheth how the vanity and vexation of ſpirit in the parting with them, overweigheth the good that is found in the having of them. *Hugo de Sancto Victore* in the enumeration of theſe particulars, noteth ſeverall things. As firſt hee noteth, that good and bad things are ſtill joyned together: becauſe ſuch is the condition of this life, *Et mixta ſunt omnia, quamdiu tempus eſt, ut omnia habeant tempus*, and all things are mixed ſo long as there is time, that all things may have time. Secondly, he noteth that the Preacher beginneth with placing good things before evill, and afterwards commeth to place evill things before good; becauſe there are two lives to man, a carnall life, and a ſpirituall life, and as the Apoſtle ſpeaketh, firſt that which is carnall, and then that which is ſpirituall. Now in the carnall life the good things goe before, the evill follow after: in the ſpirituall life the evill goe before, the good follow after. And therefore *Hugo* farther noteth, that as the Preacher beginneth from good to evill, ſaying, *There is a time to be borne, and a time to dye*; ſo he endeth from evill to good, ſaying, *A time of Warre, and a time of peace, Quia prima vita, primum bonum, & ultimùm malum: ſecunda vita primùm malum, & ultimum bonum habet*, Becauſe the firſt life hath firſt good, and afterwards that which is evill, the ſecond life, hath firſt evill and afterwards good. Thirdly, hee noteth how the Preacher confoundeth this order, and ſometimes putteth good things firſt, ſometimes evill, as ſhewing the confuſion that is in the world, *Quia nec malis uſq; ad finem bona, nec bonis uſq; ad finem mala*, Becauſe neither the wicked have alwayes good things, nor the good have alwayes evill things. Saint *Hierome* tels us how the *Iewes* doe apply all theſe to the people of *Iſrael*. *The time of being borne, and of planting to Gods* chooſing and making them his people: *the time of dying and plucking up to* their leading into captivity: *the time of killing to their bondage* in Ægypt; *of healing* to their deliverance from thence, *the time of breaking downe* to the deſtruction of the Temple, *of building up* to the building of it againe: *the time of weeping* to the taking of the City, *of laughing* when it was againe reſtored: *the time of caſting away ſtones*, to the ſcattering and caſting away of them, *the time of gathering ſtones*, to the gathering together of them againe: *the time of embracing* to the love of God, which as a girdle compaſſed his people: *the time of refraining* to the removing of Gods love, and their miſery in captivity, which God ſhewed to *Ieremiah* by a girdle hid in a rocke and marred: *the time of getting and keeping*, to the time of bleſſing and preſerving them, *the time of looſing and caſting away*, to the time of rejecting them: *the time of renting*, to the time of renting them, *the time of ſowing*, to the time of ſowing them againe: *the time of keeping ſilence*, to the ſilence of their Prophets now, *the time of ſpeaking*, to the time when they ſhall not want the comfort and ſpeech of GOD in their enemies land: *the time of hatred*, when they crucified Chriſt, *the*

Hugo de Sancto Vict. in Eccleſ. Homil. 13.

1 *Cor.* 15. 46.

Hieronym. in Eccleſiaſt.

Ierem. 13. 7. & 9.

time

time of love, when God loved them in the time of the Patriarchs: *the time of Warre*, when yet they are impenitent, *the time of peace*, when the fulneſſe of the *Gentiles* being come in, *Iſrael* ſhall be ſaved. St. *Hierome* himſelfe giving a ſpirituall ſenſe to theſe words ſaith, that *the time of being borne is*, *Partus iſte qui de timore naſcitur*, That birth which commeth from feare: *the time of dying is*, when a man being perfect in godlineſſe, feare is caſt out. *Gregory Nyſſene* alſo applyeth *the time of being borne*, to that religious care, whereby *Nobis ipſis quodammodo patres ſumus*, wee are as it were fathers to our ſelves, and doe bring our ſelves forth to bee children unto God: *the time of dying*, to a religious mortification of our ſelves, whereby a man, *Nunquam ſibi vivit, ſed viventem in ſeipſo habet Chriſtum*, doth never live to himſelfe, but hath Chriſt living in him. But in a literall ſenſe the words import two things, firſt that as there is a *time of being borne, ſo there is a time of dying*. For as *Clemens Alexandrinus* reporteth, *Solome* asking our Saviour Chriſt how long death ſhould have power, the anſwer which our Saviour gave, was, ſo long as you women bring forth. For as he addeth, *Ortum omnino ſequitur interitus*, Dying is ſure to follow after being borne. The other thing which the words import is, that there *is a fit time for being borne*, namely when the ſeaſon appointed by nature is accompliſhed, thoſe that come before being abortives: and that *there is a fit time of dying*, namely when the period ſet by nature is come, thoſe that dye before ſuffering a violent death. Wherefore a Greeke Father ſaith, *Venit tempus & natus ſum; veniet tempus & moriar*, The time came, and I was borne, the time ſhall come, and I ſhall dye. The laſt part of the verſe, ſheweth the ſame in things of a vegetable life, which was ſhewed in things of a ſenſitive life: or elſe ſheweth the ſame in things that are brought forth by art and induſtry, which was ſhewed in things brought forth by nature. In a ſpirituall ſenſe we know who is our husbandman: wee know whoſe husbandry we are; the one we have from our Saviour Chriſt, the other from St. *Paul* the ſervant of Chriſt. The time of Gods *planting* is this life, for now he is ready to plant grace in the hearts of all: the time of *his rooting up* is the day of judgment, for then he will roote up the tares from his Corne. Or if we will apply the words to our ſelves, there is a time *to plant* thoſe vertues in our ſoules which are not growing in them, and there is a time *to plucke up* the weeds of vice which grow too faſt in them. A time muſt be allotted unto both; and a fit time taken will make the worke both the more eaſie, and the more ſucceſſefull.

Hierome in hunc verſ.

Greg. Nyſſ. in Eccleſiaſt. Homil. 6.

Clemens Alexand. Stromatum l. 3.

Ioh. 15. 6.
1 Cor. 3. 9.

Verſe 3. The Preacher in the former Verſe having placed good before evill; in this verſe he placeth the evill before the good: for ſo it is in the things of this world, *Subſequuntur quæ præceſſerant, & rurſus quæ ſequuta fuerunt præcedunt*, Thoſe things follow which went before, and thoſe things goe before which followed. The verſe we may conſider in a threefold ſenſe, either literall, morall, or ſpirituall. As for the firſt, the Preacher having ſpoken of the vanity of man, in his being and not being, from thence hee goeth on to ſhew the vanity of thoſe things

which

which ſerve for the preſervation of his being; and having ſhewed it in plants, here hee ſheweth it firſt in beaſts, which in their fit time and when they are fit food for man, *are killed* for his uſe, and which at another time are kept alive and cheriſhed, and ſo are as it were *healed*, that they may bee made fit for mans nouriſhment. Now as *Cicero* ſpeaketh, *Quotidie mori docemur, qui mortuis nutrimur*, We are continually taught to dye, who doe live by thoſe things which are made to dye for us; ſo the Preacher doth farther ſhew man his vanity, by the periſhing of thoſe things which for his ſake are ſubject to vanity. Secondly, the Preacher having ſpoken of the inward meanes which ſerve for the preſervation of mans being, he ſpeaketh alſo of the outward meanes, as of houſes and buildings, and which as in time growing old, have a fit time to be *broken downe*; ſo when they *are built in* their time, have but a time of ſtanding though built never ſo ſtrongly. Much hath beene the labour, and great the coſt of men, *Vt ſtarent poſt ipſos monumenta jactantiæ illorum, & invaluerunt uſq; ad aliquid*, That the monuments of their vaine glory might ſtand after them, and ſomething they have done, as one ſpeaketh: but what a vaine pleaſure is this, that their buildings ſtand upon the earth, when themſelves are fallen into the earth? And what though their buildings outſtand them? They cannot ſtand out againſt time, which will have a fit time to throw them down. And in this literall ſenſe wee may marke, that the Preacher ſaying, in the former verſe, A time to plucke up, that which is planted, hee doth not here ſpeake in the ſame manner; becauſe that which is killed, is not healed, but another; that which is pulled downe is not built up, but another. In a morall ſenſe we may underſtand the verſe thus: that juſtice hath a fit time of *killing*, where expectation of amendment is already killed; and mercy hath a fit time of *healing* by forgiving, where hope of doing good by it giveth vertue and force to the medicine: juſtice hath a time of *breaking downe* by due puniſhment where it is needfull, and of *building up* by rewarding the well doers for their encouragement: juſtice hath a time of *killing* and deſtroying where wrong is done, and of *healing* and building up, where wrong is ſuffered. Laſtly, in a ſpirituall ſenſe, *Gregory Nyſſene* telleth us, that there is a time of *killing*, *Malam animi motuum aciem, & hoc civile quod in nos per voluptates geritur bellum, & nos captivos reddit legi peccati*, That hurtfull army of the affections of the minde, and that civill warre which pleaſures make againſt us, and which doth make us captive unto the law of ſinne: and there is a time of *healing* the wounds which they have given us. There is a time of *breaking downe* the ſtrong holds of ſinne, and there is a time of *building up* the Temple of God in our ſelves. And here we may note the order that is uſed: firſt there muſt be a *killing* before there can be a *healing*: firſt there muſt bee a *breaking downe*, before there can bee a *building up*. In the commiſſion of the Prophet *Jeremy* the ſame order is obſerved: where God ſaith, I have ſet thee this day, to roote out and to pull downe, to build and to plant. The ſtraw and the ſtubble that is

Cicero.

Greg. Nyſſ. in Eccleſ. Homil. 6.

Jerem. 1.10.

in

in us muſt firſt be taken away, before that we can build ſilver and gold, and pretious ſtones. For as a Greeke Father ſpeaketh, *Fieri non poteſt ut cum ſtipula coaleſcat argentum, vel fœno agglutinetur aurum, vel ligno margaritum,* It cannot be that ſilver ſhould agree with ſtubble, or gold be joyned with ſtraw, or a Pearle with wood.

Verſe 4. The Preacher paſſeth from man conſidered in his owne being, and from thoſe things that doe preſerve him in his being, to other things that doe belong to them. And therefore *Lyra* briefly expounding this verſe ſaith, that there is a time to *weepe, in infortuntis* in the misfortunes of this life, and a time *to laugh, in euſortuniis* in the good fortunes of it: that there is a time to *mourne in funeribus defunctorum* in the funerals of the dead, and a time to *dance, in nuptiis conjugatorum* at the bridals of the maryed. But to marke the words a little more narrowly, The latter part of the verſe, is but *velut repetitio ejus quod prius dictum eſt,* As it were a repetition of that which is before ſpoken, ſaith *Gregory Nyſſene.* Only ſaith he, it addeth ſome amplification unto it. For as by *dancing* is ſignified a greater meaſure of rejoycing, ſo *planctu, by mourning,* the Scripture uſeth to expreſſe a greater meaſure of ſorrowing. But *Hugo* farther noteth, that *Fletus & riſus ad animum pertinent, planctus & ſaltatio ad corpus,* weeping and laughing doe belong to the minde, mourning and dancing to the body. And indeed the Originall word ספד which is here uſed for mourning ſignifieth the outward cariage of the body in ſorrow. Wherefore ſaith he, in the firſt place are ſet downe the joy and ſorrow of the mind: by mourning and dancing in the ſecond place the ſame things are ſignified, but as they are ſhewed in the motions of the body. For as a Greeke Father ſaith, *vulnerum animi tanquam ſanguis lachrymæ ſunt,* Teares are as it were the bloud of the wounds of the ſoule, which manifeſt the greatneſſe of them, and ſo the light skipping of the body in dancing, is but a ſhadow of the light and lofty flying of the mind in joy. Now God hath blended theſe two in mans life for many reaſons: but I will mention two only. The firſt is to diſtinguiſh this life from the next. For in the next life, either in heaven there will bee nothing but joy; or elſe in hell nothing but howling. If in this life there ſhould bee nothing but joy, many would looke for no other heaven: if now there ſhould be nothing but ſorrow, many might ſeeme to bee in hell before they come unto it. This life therefore which is the way to either, partaketh of both. Secondly, God hath mixed joy with ſorrow in this life, thereby to keepe us in the right way. For if we ſhould have nothing but joy, we ſhould be quickly too much puffed up: if nothing but ſorrow, wee ſhould bee eaſily too much caſt downe. But theſe being mixed, the ſorrowes of this world doe weane our affections from the vanities of it: the joyes of this life do make us long for the greater joyes of the next. Now ſeeing there is in this life a fit time for both, *Per hæc diſcimus, quod ad rem præſentem oportet etiam animum accommodare. Proſpere res ſuccedunt? Tempeſtivum eſt lætari: reducta eſt animi alacritas ad demiſſionem? convertii etiam convenit*

Gregor. Niſ. in Eccleſiaſt. Homil. 6.

Hugo de Sanct. Vict. in Eccleſ. Hom. 15.

in lachrymas, By this wee learne, that we muſt apply our minds to the preſent occaſion. Doe things ſucceed happily? It is a fit time to rejoyce. Is the cheerefulneſſe of our mind humbled? It is meete then that our ſinging bee turned into weeping, as the ſame Father ſpeaketh. But more generally Saint *Hierome* tels us, and out of him the ordinary Gloſſe. *Nunc tempus flendi eſt, & in futuro ridendi: Beati enim flentes, quoniam ipſi ridebunt*, Now is the time of weeping, hereafter of laughing. For as our Saviour ſaith, *Bleſſed are yee that weepe now, for ye ſhall laugh.* And *Gregory Nyſſene* alſo ſhewing this life to be the time of mourning, in which there is ſo much cauſe of mourning, thereupon ſaith, *Omnia primas tenent in malorum excellentia, omnia parem præbent luctus occaſionem*, All things have the precedency in the excellency of evils, all things afford like matter of griefe: So that for which to lament moſt it is hard to find.

Hieronym. in hunc verſ.

Luk. 6. 21.

Greg. Nyſſen. in Eccleſ. Homil. 6.

Verſe 5. It is not eaſie to enter into theſe ſtones, and to diſcerne what is meant by them. An Ancient Writer taking them for men, expoundeth the caſting away of ſtones to be caſting of men into baniſhment, the gathering of ſtones to bee the recalling of them into their owne Countries and places. Saint *Gregory* the great taking them for good men, and reading the words *tempus mittendi lapides*, a time of ſending ſtones, applyeth them to God, who in his good time ſendeth good men into the world for a bleſſing to it, and in his time gathereth them out of the world to deliver them from the evils of it. But that which I conceive to be the right veine, for finding the meaning of the ſtones, is that which *Lyra* hath, who by ſtones here underſtandeth *fortilicia*, fortreſſes, as being anciently for their ſtrength made of ſtone; and which have a time, when though never ſo ſtrong they are demoliſhed, and their ſtones caſt away: as on the other ſide, there was a time which ſerved fitly for gathering the ſtones together, and for the building of them. A Greek Father taketh theſe ſtones for ſtones of Warre, but applying them in a ſpirituall manner hee ſaith, *Eſt omnino intelligendum, quod quæ vitium perimunt cogitationes, ea ſunt lapides, qui ab Eccleſiaſte fundâ recte jaciuntur, quos ſemper mitti oportet & colligi. Mitti quidem ad eum evertendum, qui contra vitam noſtram erigitur: colligi autem ad hoc ut animæ noſtræ ſinus plenus ſit iis præparatis, ut ad manum ſit quod jaci poſſit in adverſarios*, It is abſolutely to be underſtood, that the meditations which deſtroy vice are the ſtones which by the Preacher are rightly caſt from the ſling, which it is needfull alwayes to bee caſt out, and alwayes to be gathered: to be caſt out for the overthrowing of him, who riſeth up againſt us; to be gathered for this end, that the boſome of our ſoule, may bee filled with them in readineſſe, and may have at hand that which may bee throwne againſt the adverſaries. Of theſe ſtones hee ſaith, *Eſt adeo pulcher jactus, ut & hoſtem interimant, et ab ejus qui jacit manu non ſeparantur*, The caſting is ſo excellent, that they both kill the enemy, and are not put away from his hand that throweth them. The latter part of the verſe I would alſo underſtand as pertaining

Gregor. Dialog. l. 3. c. 37 prope finem.

Lyra in hunc verſ.

to

to the ſame ſenſe with the former, becauſe in this paſſage of the Preacher, it is generally ſo ſet downe by him. And then by *embracing*, I ſhould conceive the embracing of ſafetie and defence in ſtrong Fortreſſes: according as I finde the word uſed in *Iob*, where it is ſayd, They embrace the rocke for want of a ſhelter. Now there is a fit time when fortreſſes doe ſerve for defence; and there is a fit time which ſheweth the vanitie of them, and when he that flyeth unto them, is farre from embracing ſafetie and defence by them. The literall meaning which the words preſent to the firſt view, is to underſtand them of thoſe embracings which God hath ordained for the continuance of mankinde upon the earth. For as there is a time in which this embracing is to be uſed, *Vt reparetur mortalitas, et excipiatur mortalium infirmitas*, that mortalitie may be repayred, and the infirmitie of mortall men may be ſuſtained, as *Hugo* ſpeaketh; ſo there is a time in which it is good to refraine from this embracing: and that is eſpecially in the time of Gods wrath and viſitation. The ancient Fathers doe very much note the manner of *Noahs* going into the Arke, and how the Father and the ſonnes went together, the Mother and her daughters in law went together: God himſelfe dividing at that time thoſe whom himſelfe had joyned together. Whereupon S^t. *Ambroſe* ſayth, *Aperte et velut ordine ipſo ingreſſionis, vocem quandam juſtus emittit, tempus illud non eſſe delitiarum, quo omnibus imminet interitus: quam enim indecorum, ut quo tempore viventes morerentur, eo morituri generarentur?* Plainely, and as it were by the order it ſelfe of their going in, the righteous man pronounceth, that, not to be a time of delights in which deſtruction hangeth over all: for how unſeemely is it, that at what time the living dye, at the ſame time they ſhould be begotten who are to dye. Notwithſtanding Saint *Chryſoſtome* conceiveth, that *Cham* even in the Arke did neglect this care: and this he gathereth from Scripture, becauſe when they came out of the Arke, it is ſayd, and the ſonnes of *Noah* went forth of the Arke, *Sem* and *Ham* and *Iaphet*, and *Ham* is the Father of *Canaan*, as being conceived in the Arke, and borne not long after their comming out. But unworthy is the example of curſed *Cham* to be followed. Laſtly, *Si voluerimus ad altiora aſcendere*, if wee will aſcend unto higher matter, as S^t. *Hierome* ſpeaketh, there is (as he applyeth the words) a time of embracing by contemplation and ſtudy the high things of wiſedome, and becauſe the minde of man cannot alwayes be lifted up ſo high, there is a time of refraining from this embracing, that ſo the body in his place may alſo be cared for.

Iob 24. 8.

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 15.

Ambroſ. l. de Noe & Arca. c. 21.

Chryſoſt. in Geneſ. Homil. 28.

Gen. 9. 18.

Hieronym. in hunc verſ.

Verſe 6. Man having deprived himſelfe of thoſe true good things wherein he was created, ſeeketh now after thoſe things, *In quibus eſt vere aliquid ad bonum, ſed non vera bona*, in which there is truely ſomething that may ſerve for good, but they are not truely good things, as one ſpeaketh. And theſe God, *In tempore ſuo nunc tribuit acquirenda, nunc acquiſita ſubtrahit*, now giveth to be gotten, now taketh away being gotten, that man may both ſee the vaine contentment of them when he

hath gotten them, and the great vanitie of them when they are loſt. The Preacher therefore paſſing from the things belonging to man, to the uſing of them by man, here he ſpeaketh of *getting*, *looſing*, *keeping*, *and caſting them away*. The Originall word בקש for the moſt part is tranſlated by Interpreters to *get*, and the reaſon I ſuppoſe to be, becauſe the next words ſpeake of looſing: but the ſignification of the word is to ſeeke, and it may be that the Preacher doth uſe this word here, to ſhew that all which man can attaine unto, is but a ſeeking of the things of this world, for there is no true getting of thoſe things which are to be loſt againe. And therefore as an ancient writer hath it, *Agnoſcat homo, quod omnia quæ invito tolli poterant fuerant, etiam quum poſſidebantur, extranea*, Let man acknowledge, that all things which can be taken from a man againſt his will, even then when they were poſſeſſed, were not his owne. Yea they are not onely ſuch things which may be and are taken away, but ſuch as himſelfe alſo muſt *caſt away*. For as there is a fit time of keeping them, ſo there is of caſting them away: becauſe as the ſame Authour ſpeaketh, *Quæ ſuo tempore cuſtodita poſſint ſervanti ferre ſubſidium; rurſum niſi tempore ſuo abjiciantur poſſint facere detrimentum*, Thoſe things which in their time being kept, may be helpfull to the keeper of them; againe, unleſſe in their time they be caſt away, they will be hurtfull to him. Which therefore that we may doe, wee were beſt at all times to caſt them away from the love of our hearts. *Gregory Nyſſene*, who readeth the firſt part of this verſe, *Tempus eſt quærendi*, there is a time to ſeeke, applyeth it to the ſeeking of God, *Cujus inventio eſt ipſum ſemper quærere*, The finding of whom is alwayes to ſeeke him. For as he addeth, *Non eſt aliud quærere, & aliud invenire, ſed acquirendi lucrum eſt ipſum quærere*, It is not one thing to ſeeke and another thing to finde, but the gaine of finding is the ſeeking it ſelfe. Now the time of ſeeking God, he tels us briefly, is, the whole life of man. For as he addeth farther, *In hoc ſolo, ſtudii tempus eſt totum ſtudium*, In this thing alone, the time of ſeeking is the whole ſeeking of man. The *looſing* here mentioned he applyeth to the looſing of ſinne, *Cujus amiſſio eſt lucrum*, whoſe looſing is indeed a gaining. Wherefore he ſayth, *Mala poſſeſſio eſt avaritia, perdamus eam: malum depoſitum eſt acceptæ injuriæ recordatio, id amittamus*, Covetouſneſſe is an ill poſſeſſion, let us looſe it: the remembrance of a wrong received is a thing ill layd up, let us let it goe; for the looſing of that muſt needs be a gaine, which being kept breedeth loſſe. He expounding alſo the latter part of the verſe, ſayth, *Quid ſervandi? Id ſcilicet quod a nobis inventum eſt ex inquiſitione. Quid ejiciendi? Id ſcilicet cujus amiſſionem exiſtimatum eſt conferre*, There is a time to keepe, what? Namely, that which by ſeeking wee have gotten: and that being God, let us keepe him, for he it is that muſt keepe us. There is a time to caſt away, what? namely that, the looſing whereof is a benefit unto us; and that being ſinne, let us by repentance ſo caſt it away, that wee never take it againe: for it is the caſting away of that, that keepeth God with us.

Ibid. Homil. 16.

Gregor. Nyſſen. in Eccleſ. Hom. 7.

Verſe 7.

Verſe 7. The condition of mans life taketh often much contentment in the ſowing together of a friendly ſocietie, and where it is done in a fit time, how ſweet is it? But the vanitie of this appeareth in that the renting alſo of ſocietie is that which is needfull alſo to have contentment, and which hath a fit time in which it muſt be done. Wherefore *Hugo* ſayth, *Habet conſutionem ſuam tempore ſuo conſenſus ſocialis; habet & ſciſſionem ſuam in tempore ſuo zelus juſtæ contradictionis*, A ſociable agreement hath in its time his ſowing together, and the zeale of a juſt contradiction hath in his time his renting alſo. Anſwerably to this I take the latter part of the verſe to ſpeake of a ſociable conferring and talking together, wherein the minde of man is much delighted, and when it is done in a fit time, how pleaſant is it? But yet the vanitie of it is manifeſt, in that the minde of man being wearyed with its owne content, ſilence is deſired in the place of it, and hath a fit time that makes it moſt agreeable. This I conceive to be the moſt naturall meaning of the place. But if we ſhall take *the time of ſilence and ſpeaking* in a generall extent, then wee may firſt note, that ſilence goeth before ſpeaking, and therefore as S. *Hierome* ſayth, *Diſcamus prius non loqui, ut poſtmodùm ad loquendum ora reſeramus: nihil nobis rectum eſſe videatur niſi quod diſcimus, ut poſt multum ſilentium ex diſcipulis efficiamur magiſtri*, Let us firſt learne not to ſpeake, that afterwards wee may open our mouths to ſpeake: let nothing ſeeme to be right unto us, but that which we learne, that after long ſilence, of Schollers wee may be made Maſters. And indeed it is ſilence which is the chiefe thing. Wherefore *Seneca* ſayth, *Summa ſummarum hæc eſt, tardiloquum te eſſe jubeo*, In ſumme, the ſumme of all is this, I require thee to be ſlow in ſpeaking. And S^t. *Ambroſe* ſayth, *O validum ſcutum circumſpectæ munitionis ſilentium! O fidiſſimum ſtabilitatis fundamentum! Multi enim etiam ſtabili corde firmati, incauti tamen ſermonis fluctuantis errore ceciderunt*, O the ſtrong buckler of a circumſpect defence, ſilence! O the moſt faithfull foundation of ſtabilitie! For many being well ſetled with a ſtable heart, yet unawares have fallen by the errour of a wandering tongue. But yet there is a time to ſpeake alſo, and as ſometimes, *Dixiſſe culpa ſit quæ fuerant retiſenda*, It may be a fault to have ſpoken thoſe things, which ſhould not have been ſpoken; ſo at another time, *Tacuiſſe noceat quæ dicenda fuerant*, It may be hurtfull not to have ſpoken thoſe things which ſhould have been uttered. So that not onely the works, but the words of men are toſſed with uncertaintie, and vanitie poſſeſſeth all. *Sæpè non poſſumus loqui quum volumus; & ſæpè non volumus, quum poſſumus; ſæpius autem utrumq; non debemus, quum facimus*, Often wee cannot ſpeake when we would; and often wee will not ſpeake, when we can, and more often we doe both, when we ought not. *Sic jactatur homo de tempore ad tempus, & non intelligit tempus ſuum in omni opere ſuo*, So is man toſſed from one time to another, and doth not know his owne time in any of his doings, as one ſpeaketh. Now to underſtand the former part of the verſe in the ſame kinde; there is a time of *renting*, a time of renting open the lips, when undue

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 16.

Hieronym. in hunc verſ.

Seneca, Epiſt. 40.

Ambroſ. in Pſal. 38.

feare of diſpleaſing, or unjuſt bribing, or ſloathfull negligence, may hold them hard together: and there is a time of *ſowing* up the lips, when choler, or raſhneſſe, or provoking ſpeeches doe ſtrive to open them too ſpeedily. Or elſe there is a time of *renting* the lips to reproove impudency: and there is a time of *ſowing* up the lips, by paſſing by in ſilence the ſlips of infirmitie. The impudent are ſuch, that as S^t. *Gregory* ſpeaketh, *Non niſi increpatio dura illos compeſcit, & ſe delinquere neſciunt, niſi a pluribus increpentur*, That it muſt be a ſharpe reproofe, or elſe it doth not worke upon them; and they know not themſelves to have offended, unleſſe by many they be reprooved. But the weake are often ſuch, that as the ſame Father ſpeaketh, *Ad ſe reducti tanto libentius exhortationis verba recipiunt, quanto ſe tranquillius toleratos erubeſcunt*, That being brought unto themſelves, they doe the more willingly receive the words of exhortation, by how much the more quietly they have been borne with, being aſhamed of it. But to conſider the words alſo in a more ſpirituall ſenſe; There is a time of *renting* our ſelves from the devill, and of breaking from his ſnares and bonds: and there is a time of uniting alſo, and as it were *ſowing* our ſelves to God, and of faſtning our hearts to his commandements, *Vt ab illo abrupti cui male adhæſimus, illi adhæreamus, cui bonum eſt adhærere*, That being rent from him to whom we have ſtuck perniciouſly, we may ſtick to him, to whom it is good to ſticke, as *Gregory Nyſſene* ſpeaketh. For as the Pſalmiſt ſpeaketh, It is good for me to hold me faſt by the Lord; So ſurely it is good for all to cleave faſt to him. According to this application of the firſt part of the verſe, *Gregory Nyſſene* applyeth alſo the latter part, ſaying, That there is a time of *keeping ſilence*, when we thinke of God, whoſe glory cannot be expreſſed: and there is a time to ſpeake, namely, of ſuch things, which concerne our dutie towards God and man, and may increaſe vertue in our ſelves and others. An ancient writer doth handſomely apply the firſt part of the verſe in a ſpirituall ſenſe, and manner, to the fleſh and the ſpirit: to the fleſh, the renting, for being made one with it by living according to the fleſh, we muſt rent our ſelves from it: to the Spirit, the ſowing, becauſe by living godly it muſt be our care to be joyned to him. Neither (ſayth he) is this to be omitted, that the things which are rent aſunder are ſubſtantially one; but the things which are ſowne together are ſubſtantially diverſe, being as it were accidentally made one, by ſomething that tyes them. For ſo indeed man by his corrupted nature is made one with the corruption of the fleſh; but he is united to ſpirituall things by the bond of grace. In this ſowing therefore to the Spirit, the needle is compunction, the threed is love. The needle maketh way and goeth through both, that ſo the thread may hold both together. Firſt then, the needle of compunction goeth through the things of the fleſh, when it conſidereth our ſinnes, it goeth through the things of the Spirit, when it conſidereth the mercies of God: it goeth through humane things, when it conſidereth our duties towards God; it goeth through ſpirituall things, when it conſidereth

Gregor. Paſt. Cu. Par. 3. Adm. 8.

Ibid. Adm. 17.

Greg. Nyſſen. in Eccleſ. Homil. 7.

Pſal. 73. 27.

dereth his gracious promiſes towards us. Then followeth the thread of love, for the ſight of Gods gracious promiſes in his mercy, maketh us to love him, and God ſeeing our ſorrow and repentance, he is in love reconciled to us, and ſo wee are happily faſt tyed the one to the other.

Verſe 8. Time is a circle, and the Preacher ſhutteth up this paſſage of time in a circle: For having begunne with a time to be borne, and a time to dye: he endeth with a time of warre, which is a time of dying, and with a time of peace, which is a time wherein people by bringing forth are multiplyed. But firſt to conſider the firſt part of the verſe, A Greeke Father defineth love and hatred thus: *Amor eſt intrinſecus inſita in id quod animo eſt jucundum, habitudo operans per voluptatem. Odium eſt alienatio ab eo quod eſt injucundum, et averſio ab eo quod moleſtiâ afficit,* Love is an inward ſeated inclination to that which is ſweet to the mind working by pleaſure and delight. Hatred is an alienation from that which is unpleaſing, and a turning away from that which breedeth trouble. But how great ſoever the pleaſure may be of enjoying that which is loved, how great ſoever the contentment may be in ſhunning that which is hated, yet let no man ſet his heart upon them. For great is the vanitie of them: ſeeing the ſame things, *Quæ ſunt odio habita poſſint iterum juſte diligi, et dilecta rurſum juſte odio haberi,* which are accompted worthy of hatred, may againe juſtly be loved, and thoſe things which are loved, may againe juſtly be hated, as one ſpeaketh. There is ſayth the Preacher, *a time to love, and a time to hate:* yea fit time for both. And therefore S^t. *Ambroſe* ſpeaking of theſe words ſayth, *De quo hoc dicit Eccleſiaſtes? Nonne de eo, quod ratione temporis fiat, ut pie & amare & odiſſe poſſimus: ut quos dilexeris odiſſe, & quos oderis amare conveniat.* To what purpoſe ſpeaketh the Preacher this? Is it not to ſhew us, that according to the difference of time, wee may both hate and love: and that it may be fitting to hate thoſe whom thou loveſt, and to love thoſe whom hateſt? While the time is, what love is ſweeter then the love of a wife, who is as S^t. *Ambroſe* ſpeaketh, *Quadam vitæ cohæres,* a kinde of coheire of the life of man? While the time is, what love is more pleaſing then the love of a brother, who as S^t. *Ambroſe* alſo ſpeaketh, *Eodem formatur naturæ hoſpitio,* Is formed in the ſame lodging of nature? Notwithſtanding it is not ſeldome, that by the occaſions of this world there is a time of juſt diſlike againſt them. And in religion our Saviour *Chriſt* ſayth, Whoſoever for my ſake doth not hate wife and brethren, cannot be my Diſciple. Vnto the times of love and hatred, agree the times of warre and peace: the times of hatred being times of warre, the times of love, being times of peace. And of theſe the changing of them in time, is enough to ſhew the vanitie of them at any time. *Non ergo exiſtimet homo valde metuendum bellum, cui poteſt pax ſuccedere: neque pacem illam veram, quam ſubſequens bellum poteſt perturbare,* Let no man therefore thinke that warre much to be feared, to which peace may ſucceede: neither that peace to be true, which by a following warre may be diſ-

Ambroſ. in Pſal. 118. *Octon.* 14.

Ibid.

Ibid.

Luke 14. 26.

Hugo de Sanct. Vict. in Eccleſ. Hom. 16.

quieted, as *Hugo* ſpeaketh. *Gregory Nyſſene* applying this verſe in a ſpirituall ſenſe, tels us, *Eſt unum ſolum* αγαπητὸν τῇ φύσει, *diligendum natura, id quod vere eſt*, There is but one thing to be loved in the nature of it, that which truely is; and of which the Law ſayth, Thou ſhalt love the Lord thy God, with all thy heart, thy ſtrength, thy might. And there is but one thing againe μισητὸν τῇ ἀληθείᾳ *Vere odio habendum*, truely to bee hated, namely, the Authour of vice, the enemy of our life; of whom the Law ſayth, *Odio habebis inimicum tuum*, thou ſhalt hate thine enemy. And accordingly applying the reſt of the verſe, he ſayth; *Si ergo amoris & odii intelleximus opportunitatem, alterum quidem diligamus, cum altero vero bellum geramus*, If therefore we have underſtood the fit time of love and hatred, let us be careſull to be at peace with the one, let us be continually in warre with the other. An ancient writer applyeth this verſe in a ſpirituall ſenſe unto the fleſh, of which the Apoſtle ſaying in one place, No man hateth his owne fleſh: in another place he ſayth, Let no one take care of the fleſh. So that here is love and hatred, and that wee may know the times of it, the ſame Authour tels us, *Diligenda eſt caro quantum pertinet ad compaſſionem naturæ; et rurſum quantum ad caſtigationem culpæ ſpectat odienda*, For as much as pertaineth to a compaſſion of nature, the fleſh is to be loved; but againe in reſpect of the chaſtiſing of ſinne, it is to be hated. Wherefore diſcretion is needfull, and the time of hatred and love is ſet downe, that we may goe in a right courſe, *Neque ſuffocemus naturam, dum culpam perſequimur, neque culpam nutriamus, quando naturam fovemus*, and may neither overthrow nature while we ſuppreſſe ſinne; neither yet nouriſh vice, while we cheriſh nature, as one ſpeaketh: But becauſe this cannot be done without great ſtriving, much fighting, therefore it is added, *a time of warre, and a time of peace, Vt ſimul agnoſcat homo, et quod nemo ſine pugna ad victoriam pervenit, et quod qui legitime certaverit, poſt adeptam victoriam in pace requieſcet*, That ſo a man may acknowledge, as well that no one obtaineth victory without fighting, as alſo that he who fighteth lawfully, after the victory obtained, reſteth in peace, as the ſame Father addeth.

Greg. Nyſſ. in Eccleſ. Homil. 8.

Mat. 5. 43.

Epheſ. 5. 29.

Rom. 13. 14.

VER. 9. *What profit hath he that worketh, in that wherein he laboureth?*

VER. 10. *I have ſeene the travell which God hath given to the ſonnes of men, to be exerciſed in it.*

VER. 11.

VER. 11. *Hee hath made every thing beautifull in his time: alſo hee hath ſet the world in their heart, ſo that no man can finde out the worke that God maketh from the beginning to the end.*

Verſe 9. It is the wiſh of *Hugo* by occaſion of this paſſage of the Preacher, *Modo de temporibus exivimus, ſed utinam perveniſſemus ad æternitatem*, wee have paſſed over the times, but I would to God, wee were come to eternity. And God grant that we may ſo paſſe the times of this life, that in his good time wee may come to eternall life. A Greeke Father maketh this verſe, to be the ſpeech of conſcience, ſpeaking to the ſoule of man, when this life is ended. Then conſcience ſaith, Where are thy ſtately houſes? Where are thy ſtuffed bagges? Thy brazen ſtatues, the applauſe of thy flatterers? *What profit hath he that worketh, in that wherein he laboureth?* But though the words doe fit the mouth of conſcience, the application doth not fit the meaning of the place. The Preacher having ſhewed in the vanities of time, the ſucceſſion of evill after good, the precedency of evill before good, the mixture of evill with good, the fitneſſe of time for both, and therein the vanity of the things of this world, though being enjoyed in their time, there may be ſome good in the enjoying of them: here he ſheweth that it is not all mans working, all his labour that can help this. He cannot effect that the time of dying, ſhould not follow the time of being borne: hee cannot bring it to paſſe, that a time of weeping ſhould not goe before a time of laughing. He cannot prevaile, that a time of getting, and looſing ſhould not be mixed together. *The profit of all his labour* is not the redreſſing of this vanity in things. All his *working* can never find a fit time to remedy theſe fit times of changing, and wherein the vexation of mans ſpirit is eſtabliſhed. The Hebrew therefore that was Saint *Hieroms* Maſter in expounding the Scriptures unto him, did rightly expound to him the meaning of this verſe, *Quum omnia ſuo labantur tempore, & ſit tempus deſtruendi & ædificandi, flendi & ridendi, &c. Quid fruſtra conamur & tendimus, & brevis vitæ labores putamus eſſe perpetuos?* Seeing that all things doe paſſe away in their time, and that there is a time of breaking downe, and of building up, a time of weeping and a time of laughing, *&c.* Why doe we in vaine worke, and labour, and thinke to make the workes of our ſhort life to be of long continuance? For as Saint *Baſil* bringing in *Iob* comforting his Wife in their calamities maketh him to ſay, *Semper proſpere agere ſolius eſt Dei: Bibiſti liquidum vitæ laticem, & turbidum iam toleranter bibe*, It belongeth to God onely alwaies to enjoy contentment. Thou haſt dranke of the cleare waters of this life, now drinke of them patiently when they are troubled: ſo muſt every one be contented when the time commeth to mourne, who

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 17.

Hieronym. in hunc verſ.

Baſilius Homiliar. 23. *Cujus titulus eſt, Non eſſe adhærendum rebus temporalibus.*

who when time was, danced: when the time commeth, to have that pluckt up, which in his time he planted. There will be no profit in all his labour by seeking to avoyd it.

Verse 10. The Preachers *Vidi* here, I have seene, is nothing else but an affirmation of that which he saith. For when we see a thing, the eye doth as it were say, that this is such a thing, so the Preacher saying, *I have seene the travell*, it is as if he said, This is the travell, this, that all things in this world have a contrariety of times; this, that man must be subject to these times, and cannot by all his labour and working free himselfe from it. This is that which *God hath given*, that is, this is that which God hath appointed and ordained, and which man cannot alter. For as an Ancient Writer speaketh, *Omnia nutum sequuntur dispositionis æternæ, neq; arbitrio humano subduntur*, All things doe follow the becke of the supernaturall disposing, neither are the changes of times subject to mans arbitrement. This therefore God hath given, God hath appointed *to the sonnes of men*, that is, to all generations, to all successions of men. None shall be able to say, things were better in the times of our fathers; none shall bee able to thinke with themselves, things may be better in the dayes of our children. For as Saint *Austin* speaketh, *Si interrogares parentes tuos, similiter tibi de diebus suis murmurarent*, If thou couldest aske thy fathers, their complaint of their dayes would be like to thine, and if thou couldst heare thy children, they would say as the Preacher doth, *We have seene this travell which God hath given to the sonnes of men.* Now God hath given it to them לענות בו to bee humbled in it: for so the signification of the word most directly soundeth, and so it agreeth not amisse to the scope of the place. For by this travell God humbleth the sonnes of men, that so they may not trust in their owne labour, that so they may not hope in their owne workes, either to hinder that which God hath appointed, or to procure that which God hath not ordained. By this travell God humbleth the sonnes of men, that so they may not be proud, but being dejected with the vanity of them, may become weary of this life, *per quam mortales transeunt nascendo & moriendo*, through which mortalls passe away by being borne and dying: and may desire that life, *In qua immortales manent, nihil adversi omnino patiendo*, In which they remaine immortall by suffering nothing at all, that is offensive to them, as Saint *Austin* speaketh. And therefore doth God make the things of the earth so troublesome unto men, *Vt quanto infœlicior mundus iste conspicitur, tanto fœlicius pro amore cœlestis patriæ contemnatur*, That by how much the more unhappy this world is found, by so much the more happily it may be contemned, in respect of our love to our heavenly Country, as the same Father speaketh. Or else, God hath given this travell to the sonnes of men *to be exercised in it*. For as *Origen* speaketh, *Duas Deus nobis vitas constituit, præsentem & futuram: præsentem in certamen posuit, futuram in certaminis præmium*, God hath appointed two lives for us, the present, and the future: the present he hath ordained for our exercise of striving,

conc. 2.

August. in Psalm. 30. *conc.* 2.

August. de civita. Dei l. 19. *c.* 20. *Aug. l. cui titul. Speculum peccatoris.*

Origen. in Ioan. Homil. 27.

the

the future for the reward of our exerciſe. God hath appointed the changes of time, that man may be exercised in them, *ſive volens ad meritum, ſive nolens ad tormentum*, either wiſely and willingly to his praiſe, or elſe unwillingly and foolishly to his torment and vexation, as one ſpeaketh.

Verſe 11. That any thing is made in his time, is enough to make it beautifull. For as *Hugo Victorinus* ſpeaketh, *Omnia tempus habent, quia in tempore ſuo omnia bene fieri habent, & bona ſunt, quum bene fiunt omnia*, There is a time to all things, becauſe in their time all things are well done, and all things that are well done, are good being done. But when God who is the diſpoſer of time, and the beauty of holineſſe, maketh any thing in his time, it muſt needs be beautifull. Notwithſtanding the vaine heart of man, is too apt to blame the things which God hath made. A time of laughing hee liketh, but not a time of weeping, a time of dancing, but not a time of mourning. *Et quum bene ſit, & ipſe male non vult, dicit male fieri, quum bene fiat, & ipſe male velit*, And when a thing is well done, but his evill will would not have it to be done, he ſaith, that it is ill done, but the thing is well done, and it is his will that is evill, as one ſpeaketh. Now the reaſon why man is ſo ready to blame the workes of God, is, *becauſe the world is in his heart*, and God is ſaid *to have ſet it there*, becauſe he hath permitted the world to be there. The love then of the world that is in mans heart, makes him to deſire that all things in the world ſhould proſper alway. He is pleaſed with a building up, but diſpleaſed to heare of a breaking downe: he is well contented with planting, but diſcontented to heare of plucking up. So that being blinded with this love, *he cannot find out*, the wiſe cauſes from which they doe proceed, which is *the beginning of them*: he cannot find out the good uſes to which they are ordained, which is *the end of them*. That which our tranſlation readeth, *He hath ſet the world in their heart*, the Septuagint and according to them the Vulgar Latin render, *Et mundum tradidit diſputationibus eorum*, and hee hath delivered the world to their diſputation. For as an Ancient Writer ſaith, *Propoſuit Deus opus ſuum in oculis hominum, ut interrogaret corda ipſorum de eo*, God hath ſet his worke in the eyes of men, that hee might aske their hearts of it. And many are the anſwers which mens hearts have given, or rather *multa fabrefacta mendacia opinionum de judicio rerum*, many lyes of opinions artificially made of the judgement of things. *Aliqui aſſerunt nihil eſſe, niſi ipſum quod videtur, alii quod nihil eſt vere, niſi ipſum quod non videtur*, Some affirme, that nothing is, but that only which is ſeene: others, that nothing truly is, but that onely which is not ſeene. *Et texunt rationes, & quaſi rationes, & eſt cuiuſq; ratio exiſtimatio ſua*, And they frame reaſons, and as it were reaſons, and every ones opinion is to him a reaſon. But the booke which God hath given man to ſtudy, conſiſteth of two volumes, the one containeth the workes that he hath made, the other his providence over his workes: the one is larger, the other hath more hidden and abſtruſe matter: the one is read by more, the other by them who

Hugo Victorinus in Eccleſiaſt. Homil. 1.

are

are more excellent, the one is understood by sharpnesse of reason, the other by the illumination of Gods Holy Spirit. For God hath made it darke, and God hath done this to this end, that man not being able to find out the worke of God, he might seeke to God, because unlesse God reveale it, man cannot know it. Or if man by the light of nature bee able to find out some of Gods workes, yet he cannot find out his work from the *beginning to the end.* Hee cannot find out the *beginning* of it, how God made all things by his word of nothing: he cannot find out *the end* of it, *Si enim ad finem pervenire potuisset, invenisset utiq; Deum: quoniam a quo sunt, ibi finem habent omnia.* For if he could have come to the end, he would have come to God, because from whom all things are, there they have their end. But to know these things κατάλληλον ἐπιχειρεῖ διδάσκαλον Θεὸν, *Convenientem sibi asscribit magistrum, nempe Deum,* requireth a fit master for it, namely God, as *Clemens Alexandrinus* speaketh. But these translations doe not appeare to mee to kisse the Originall. The Hebrew word is עולם which doth not properly signifie the world, but *Tempus absconditum* a hidden time: and I thinke that the plaine signification of the word, will make the sense plainest, and best agreeable to the scope of the place. It may bee therefore rendred thus, *Hee hath made every thing beautifull in his time, also he hath set a hidden time in the heart of them:* that is, hee hath hidden from the heart of men the time for every thing which hee hath appointed; *so that man cannot find out the worke which God maketh*; the worke which God maketh in his time from the beginning to the end, from the beginning of the world to the end of it, or from the beginning of his life to the end of it. Hee cannot finde out what GOD will doe in the time of it: when it is done, hee cannot finde out, why God hath done it. *Non invenit homo quo fine fiant hæc omnia, donec ipse finem accipiat*, Man findeth not out, to what end all those things are done, untill himselfe come to his end, as one speaketh. Then hee shall understand it: then, either the mercy of God or his justice will shew it unto him. Wherefore the counsell is good which *Hugo* giveth, *Sit paratus homo ad omne tempus, sive bonum sive malum sit, ut per bona & mala probatus transeat ad bona glorificandus,* Let a man bee ready for all times, whether good or bad, that being proved by good things and bad things, he may passe to good things, to be glorified in them.

Clemens Alexand. Admonit. ad Gentes.

Hugo de Sanct. Vict. in Ecclesiast. Homil. 13.

VER.

VER. 12. *I know that there is no good in them: but for a man to rejoyce, and to doe good in his life.*

VER. 13. *And also that every man should eate and drinke, and enjoy the good of all his labour, it is the gift of God.*

Verse 12. The Preacher having shewed, that no one can know the times of Gods workes, Yet saith he, this *I know*, this I will take upon me to tell, that *there is no good in them*, that is, howsoever good, howsoever beautifull they may be in themselves and in the seasonablenesse of them, which are things that God maketh; yet there is in them no good for man, there is no other good which man is to doe in them, *then to rejoyce, and to doe good in his life*: that is, as the lesser Glosse doth well expound it, *Frui præsentibus, & facere quod in futura prosit to enioy* the present things, and to doe that which may bee profitable in the time to come. The Originall here is בחייו *in vitis suis*, in his lives, and though it be an Hebraisme, yet by occasion of it, wee may note the two lives of man, either his life in prosperity, or else his life in adversity. And surely that which is good for man, is to rejoyce in both, is to doe good in both. And therefore when our Saviour Christ speaking of sad times saith, when these things begin to come to passe, then looke up, and lift up your heads; thereupon *Galfridus* saith, *Dimittamus in prosperis capita, ne vanitatis aura nos rapiat, Levemus in adversis capita, ne nos torrentis mergat unda*, Let us hold downe our heads in prosperity least the ayre of vanity cary us away; in adversity let us lift up our heads, that the water of the torrent doe not drowne us. And in the times of adversity, let us doe good by setting forth the good example of our patience, and by doing good to them who have beene the causes of our evils. But if it be the good of man to rejoyce in times of adversity, and to do good in them, then much more in the times of prosperity. When God sendeth man good things, let him with moderation, humility, thankfulnesse take the comfort of them. For what is more wretched, then as *Plutarch* speaketh, *Parare opes tanquam splendidos, uti tanquam sordidos*, To get the good things of this life as men that are in prosperity, to use them as men that are in misery? What is more unreasonable, then as Saint *Chrysostome* speaketh, *Suis abstinere tanquam alienis*, To abstaine from a mans owne things, as if they were the things of another man? And indeed as the same Father goeth on, What are the things that such a one hath, but the things of another rather than his owne? *Quæ enim neq; aliis erogare, neq; in necessariis impendere audet, licet multus sustineret pœnas, quomodo propria sunt?* For how are those things his

Glossa minor.

Luk. 21. 28.

Galfridus, apud Tilmannum.

Plutarch. l. de Cupid. Divitiarum.

Chrysost. Homil. 2. ad Popul.

his owne, which he dareth not although he ſuffer much by it, either to extend unto others in charity, or elſe to expend upon his owne neceſſary occaſions. But as a man muſt rejoyce and doe good to himſelfe in times of proſperity, ſo muſt he doe it to others, by making them alſo to rejoyce through a partaking with him in the good, which God hath ſent him. In generall, it muſt bee the care of every man in all times, to feare God, for that is the good of man, that it is which maketh all times to be good to man. And therefore hath God hidden, the times of his workes from man, *Vt dum nec pro noſtro intellectu penetrare, nec pro noſtro arbitrio immutare poſſimus, amplius timeamus,* That ſeeing wee are not able either by our underſtanding to pierce into them, or according to our minds to alter them, therefore we ſhould feare him the more, as an Ancient Writer ſpeaketh. Had it beene ſaid onely, it is good for a man to rejoyce, it would have beene entertained readily. But it is added alſo, that we muſt doe good: and ſurely that alone is true rejoycing, that alone it is which maketh all joy to be comfortable.

Verſe 13. It is not the gift of God to man, to know the times of things: that God hath reſerved to himſelfe: but *that every man ſhould eate and drinke*, that is, that every man ſhould enjoy health, and thereby enjoy the good of his labour, *that is his gift unto them.* For as the Poet ſpeaketh, *Valeat poſſeſſor oportet, Si comportatis rebus bene cogitat uti,* Hee that hath gathered much together, if he thinke to enjoy it, it is needfull that he ſhould enjoy health. And that he may enjoy health, it muſt be the gift of God unto him. Wherefore when *Iacob* ſaith, The God which fed me all my life unto this day, the Angell which redeemed me from all evill, bleſſe the laddes: it is the note of *Philo* upon it, *Sanitatem meram, quam nullus morbus præceſſit, Deum per ſemet ſolum largiri opinor, liberationem autem à morbo etiam per artem & medicinam,* I thinke that God doth give by himſelfe alone, that which is meerely health, and hath not had any ſickneſſe going before it: but as for recovery from ſickneſſe, that he giveth alſo by art and the skill of the Phyſitian. And hee thinketh that *Iacob* did here ſpeake in this manner, as reproving *Ioſeph* becauſe hee had before ſent a meſſage unto him by his brethren, ſaying, *Come downe unto me into Ægypt, and there I will nouriſh thee.* The Father therefore ſeeing his ſonne to be his mothers child in her infirmity, and that as ſhe aſcribed too much to the Creature, ſaying, *Give mee children, or elſe I dye*, ſo did he likewiſe, ſaying, *I will nouriſh thee*, this made him to tell his ſon, that it is God who doth feed us, it is Gods gift unto us, that we eate and drinke, and ſo enjoy health. And it is Gods gift that every man *enjoyeth the good of all his labour.* Where wee may firſt note, that it is upon labour that Gods gift is beſtowed. For Saint *Ambroſe* writing on thoſe words of our Saviour Chriſt, many Leapers were in *Iſrael* in the time of *Eliſæus* the Prophet, and none of them was cleanſed ſaving *Naaman* the *Syrian*, there telleth us, *evidenter hic ſermo Domini informat nos, non dormientibus divina beneficia, ſed obſervantibus deferri,* This ſpeech of Chriſt doth manifeſtly teach us, the benefits of

Horatius.

Gen. 48. 15. & 16.

Philo Allegoriar. l. 2.

Gen. 45. 9. & 11.

Gen. 30. 1.

Ambroſe in c. 4. *Luce.*

of God to be beſtowed not on them that ſleepe, but on them who obſerve to doe what God requireth of them. Secondly, wee may note here, that Gods gift maketh man to enjoy the good of *all* his labour, not onely the good of his comfortable labour, but of his miſerable labour alſo. And as an ancient Writer ſpeaketh, *Non ſolum quando bonis hujus mundi induſtriâ ſuâ acquiſitis cum gratiarum actione perfruitur; ſed tunc etiam, quando in adverſis conſtitutus pro patientiæ ſuæ labore ſpe futuræ conſolationis lætatur*, Not onely when he enjoyeth with thankfulneſſe the good things of this world, which by his labour he hath gotten, but even then alſo when placed in adverſitie, he rejoyceth in the hope of future conſolation, as a reward for the labour of his patience. The evill that is in any of mans labour, that is, his own gift to himſelfe: but the good of it, that is Gods gift. For indeed evill cannot come from God. And therefore when *Saul* came into the cave where *David* was, and *Davids* men ſayd unto him, Behold the day, of which the Lord ſayd unto thee, behold, I will deliver thine enemy into thine hand: This mentioning of the Lord could not make *David* to hurt *Saul*: becauſe as St. *Baſil* noteth upon it; *Hominis interemptio, Dei donum non eſt, neque oculus divinus arridet*, The killing of a man is not Gods gift, neither is the ſight of God pleaſed with it. So alſo when it is ſayd in *Iob*, Sathan went forth from the preſence of the Lord, *Didymus* thereupon writeth thus, *Niſi extra Deum diabolus fuiſſet, contra Iobum nihil fuiſſet moliturus*, Vnleſſe the Devill had gone forth from God, he had never done any thing againſt *Iob*. God himſelfe minding no ill at all to man.

1 *Sam.* 24. 4.

Baſilius Seleuc. Oration. 16.

Didymus, in Catena Græca.

VER. 14. *I know that whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doth it that men ſhould feare before him.*

VER. 15. *That which hath been is now, and that which is to be, hath already been, and God requireth that which is paſt.*

Verſe 14. The Preacher here ſaying, *I know*, ſheweth that he refuteth an objection of ſome, who doe not know the truth. For becauſe of the changeableneſſe of worldly things, from hence ſome would impute a changeableneſſe to God by whom they are made. And from the uncertaintie of events, ſome would inferre a neglect in Gods government. But the Preacher ſayth, *I know*, and let all know from him, *that whatſoever God doth, it ſhall be for ever*. *Philo* therefore ſayth well, τί γὰρ ἂν ἀσεβήμα μεῖζον γένοιτο, what greater wickedneſſe can there be againſt

Phil. l. Quod Deus ſit immutabilis.

gainſt God, then to thinke him to be changed, who is unchangeable. And doubtleſſe, nothing is more true, then that God, as *Salvianus* ſpeaketh, *Qua poteſtate et majeſtate cuncta condidit, etiam eadem providentia & ratione moderatur*, By what power and majeſtie he hath made all things, by the ſame providence and wiſedome doth he alſo governe all things. That change which is in worldly things, is from themſelves, not from any change in God. Their being they have from God, *Quod autem eſſe deſinunt, ex ſemetipſis habent; ſicut et hoc quod antequam eſſent, nihil fuerunt, ex ſemetipſis habuerunt*, But that in any kinde they ceaſe to be, they have it from themſelves, even as that they were nothing before they were, they had from themſelves alſo, as *Hugo Victorinus* ſpeaketh. And if in the government of worldly things, God may ſeeme ſometimes to alter his pleaſure, the ſame Authour ſpeaketh well, *Diſpenſatio occulta eſt, qua non mutatur conſilium, ſed opus variatur, & judicium exercetur. Nam hoc ipſum judicium eſt, quod judicium differtur aliquando, ut tempore ſuo reſtauretur*, It is a ſecret diſpenſation, by which his counſell is not changed, but the worke is varied, and judgement is exerciſed. For even this is judgement, that ſometimes judgement is differred, that in his time it may be recalled. And this is moſt certaine, as *Salvianus* hath it, *Sicut omnipotentia Domini indeficiens, ſic cenſura inde mutabilis*, That as the omnipotency of God is without defect, ſo the counſell of God is without change. For how can there be any change in him, to whom nothing is paſt or to come, but all things are preſent? As God filleth heaven and earth, and every where is preſent, ſo doth he fill all time, and all things at once are preſent unto him. He is as *Hilarius* ſpeaketh, *Immenſæ virtutis vivens poteſtas, quæ nuſquam non adeſt, non deeſt uſquam*, A living power of infinite vertue, which no where is not preſent, and is not abſent any where. But not to ſpeake more of this: So fooliſh are theſe and ſuch like objections, that as *Salvianus* ſpeaketh, *Cavendum eſt, quod ne id ipſum quod pro honore Dei dicitur, injuria Dei eſſe videatur. Tanta quippe eſt Majeſtatis ſacræ & tam tremenda reverentia, ut non ſolum ea quæ ab illis contra religionem dicuntur horrere, ſed aliam quæ pro religione nos ipſi dicimus, cum grandi metu & diſciplina dicere debeamus*, Care muſt be had, leaſt that every thing which is ſpoken for the honour of God, may ſeeme to be an injury unto him. For ſo great and ſo fearefull is the reverence due to the Divine Majeſtie, that wee ought not onely to abhorre thoſe things which are ſpoken againſt Religion, but alſo with feare and awfulneſſe to ſpeake thoſe things, which wee our ſelves ſpeake for Religion. Let it ſuffice therefore, as the Preacher ſayth, *That whatſoever God doth, it ſhall abide for ever. And that nothing can be put to it* in the bleſſings of his providence: *nothing can be taken from it* in the judgements of his providence; nothing can be either put to it, or taken from it, in reſpect of the perfection of it. *And that God doth it, that men ſhould feare* מלפניו *à faciebus ejus*, from his faces, to make ſome uſe of the verball tranſlation: that is, that men ſhould feare from the face of his judgements, and tremble at his angry looke.

Salvian. De Guber. Dei. l. 1.

Hugo Victorinus in Eccleſiaſt. Homil. 18.

Salvian. de Guber. Dei. l. 2.

Hilarius.

Salvian. de Guber. Dei. l. 1.

looke. For as the Pſalmiſt ſpeaketh, *The face of the Lord is againſt them that doe evill.* And that men ſhould reverence the face of his mercies, have their eyes towards it, and put their truſt in it. For as the Pſalmiſt alſo ſpeaketh, *The eyes of the Lord are upon the righteous.* And that all men ſhould hang downe their faces, and be aſhamed, who thinke to mend what God doth. *Pſal.* 34. 16. *Pſal.* 34. 15.

Verſe 15. It is true, that Gods preſervation of all things in the world, in their kindes and natures, though they be paſſed away and changed, in their particular beings, and individuall exiſtences, doth make that to be now, which hath been before, and that which is to be, to have been already, and God to recall that as it were which is driven away and paſt, and ſo the worke of God to abide continually. But I take the Preacher more eſpecially to ſpeake of the workes of Gods providence, and to ſhew how they are immutable, and doe abide for ever, notwithſtanding the fluctuation and inconſtancy of worldly things. He tels us therefore here, that with God there is no difference of times to him, that which *hath been* is now, and it is all one with him *to be hereafter, and to have been already.* He asketh that (for ſo the Originall word נִרְדָּף may well be rendred) *which is gone*: he ſpeaketh to it, as if it were preſent. For as the Apoſtle ſpeaketh, He calleth thoſe things which are not, as if they were. And as S^t. *Auſtin* ſayth, *Non aliter ſcivit Deus creata quam creanda*, God did not know things otherwiſe when they were created, then he did when they were to be created. But as *Boetius* hath it, *Omnia futura præcurrit divinus intuitus, & ad præſentiam revocat, unoq; ictu ſimul complectitur*, The ſight of divine providence outgoeth all future things, and making them to be preſent, at once doth comprehend them. Wherefore when wee ſpeake of things paſt, preſent, and to come, this is not to be underſtood in reſpect of God, *Sed rerum quæ fiunt, & noſtri quibus patefiunt*, but in reſpect of the things which are made, and in reſpect of us to whom they are made knowne. And therefore the manner of ſpeaking in the Scripture, is not that God foreknoweth future things, but that he knoweth them as being preſent to him. So in S^t. *Iohns* Goſpel it is ſayd of *Chriſt, that he knew all things that ſhould come unto him.* And ſo God ſayth of himſelfe, *I know that the King of Ægypt will not let you goe.* For ſo according to the Originall it is to be read, although in the booke of Wiſedome it be ſayd, that God did foreknow it. It is the ſaying therefore of *Origen*, That he is very wicked, who beleeveth not of God, *Vt quod nos videmus in præſenti, hoc ille videat in futuro*, That as we ſee things preſent, ſo he ſeeth things to come. And S^t. *Auſtin* alſo ſayth, God is within every thing, becauſe all things are in him, God is without all things, becauſe all things are under him, God is before all things, becauſe all things were made by him, God is after all things, becauſe all things to him are preſent before that they are. Now as the being of things when they are, and the certaintie of them that they are, while they are, doth not take away their uncertaintie of being before that they were, nor their mutabilitie either to be or not to be; *Rom.* 4. 17. *Auguſtinus.* *Boetius.* *John* 18. 4. *Exod.* 3. 9. *Wiſd.* 19. 1. *Origenes.* *Auguſtin.*

So neither doth God in his certaine government of the world, who respecteth all things as present to himselfe, either change the mutable nature of things, or take away the uncertaintie of humane events. And as our beholding of things when they are present doth not alter the instabilitie of their condition, nor the contingency of their being, before that they were; so if there may be any comparison betweene the sight of God and man, the beholding of God, who looketh upon all things as present, doth neither conferre upon him any changeablenesse from the changeablenesse of humane things; nor yet from the immutabilitie of Gods beholding, inferre an immutabilitie in the things of mans life. But if in the difficultie of this point, I have not spoken fully enough, if in the darknesse of it I have not spoken cleerely enough; for the first, my hope is, as *Tertullian* speaketh, *Difficilium facilis erit venia*, that in hard things a pardon will be easie; for the second, I confesse, as S^t. *Chrysostome* speaketh, *Sicut multa intelligimus de Deo quæ loqui non possumus, ita multa loquimur quæ non sumus idonei intelligere*, That as wee understand many things of God which we cannot utter, so we utter many things which wee cannot understand.

Tertull.

Chrysost.

VER. 16. *And moreover, I saw under the Sunne, the place of Judgement, that wickednes was there: and the place of righteousnesse, that iniquitie was there.*

VER. 17. *I sayd in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every worke.*

Verse 16. The Preacher againe here sayth, *I saw*, as preventing the objection which he saw some ready to make. For having shewed the constant providence of God in ordering and governing the things of the world, he bringeth the objection that is made from the confusion of things in the world. And he giveth an instance in the confusion of judgement and justice: because if God did rule and governe the world, it might seeme that above all things he should not suffer that to be. This is the objection, which to confute *Salvianus* that devout and learned Bishop of *Marseiles*, hath written eight most excellent bookes: and who in the entrance of his booke, setting downe the objection, sayth, *Incuriosus à quibusdam, & quasi negligens, humanorum actuum, Deus dicitur, utpote nec bonos custodiens, nec coercens malos; quia boni mala omnia patiuntur, mali faciunt*, God is by some sayd to be careleſse and negligent in the affayres of men, as neither preserving the good, nor restraining

Salvian. de Guber. Dei. l. 1.

ning the bad: ſeeing the righteous ſuffer all evils, the wicked commit them. Thus is the heart of man moved againſt God, for that, for which he ought to be loved by man, and to be prayſed. For as *Hugo de Sancto Victore* ſpeaketh, *Conqueritur homo, quod malus homo à Deo toleratur, quum manifeſtum ſit quod nullus homo fuiſſet bonus, ſi nullus aliquando fuiſſet toleratus malus*, Man complaineth that evill men are ſuffered by God, when as it is manifeſt that no man had been good, if no man that is evill had been ſometimes ſuffered. But to conſider the Preachers words. *I ſaw*: he that had a diſcerning watchfull eye was able to ſee it; for commonly ſuch wickedneſſe is hid, and the place of judgement is made to be a cover for it. *I ſaw under the Sunne.* The wickedneſſe that is, is under the Sunne, and as the Preacher ſayth, *I ſaw*, ſo the Sunne ſaw it alſo. It is by the light of the Sunne that ſenſible things are diſcerned, and it is by the light of the Sunne of righteouſneſſe, that wickedneſſe is diſcerned. Vnder that Sunne therefore it was alſo that the Preacher ſaw it. *I ſaw under the Sunne the place of Iudgement.* The place of Iudgement is that which this world hath: the place where it ſhould be, where it is ordained to be, where it is lookt for, where it is pretended to be, but where it is not. The Preacher ſaw *that wickedneſſe was there:* there, where the place of it was never appointed, there, where the place doth no way agree unto it. And therefore the Preacher as not beleeving his eyes, he lookes againe to be ſure of it, as being a thing ſo bad, ſo ſtrange to be ſo. But he finds that ſo it is: and *he ſaw the place of righteouſneſſe that iniquitie was there.* The throne which *Solomon* made, was overlayd with the beſt gold, *auro puriſſimo*, with the moſt pure gold; and what did this ſignifie, but the eſteeme and price, in which God would have juſtice to be held; as alſo how pure the judgements ſhould be that from thence are given. But too often, where the ſeate is gold, he that ſits on it is braſſe; where the place is the place of judgement and righteouſneſſe, wickedneſſe and iniquitie are found. Or if it ſhall be thought better to diſtinguiſh theſe two ſentences. In the firſt place, wee may underſtand the place of them, who are placed in authoritie: in the ſecond place, wee may underſtand the place of them, who are placed under them. For as an ancient Writer ſpeaketh, *Niſi illi per impietatem, innocentiam opprimerent, iſti per iniquitatem, juſtitiam non impugnarent. Propterea namq; inferiores ad iniquitatem perpetrandam audaces ſunt, quia ſuperiores ad tuendam innocentiam non pii ſunt*, Vnleſſe they by wickedneſſe did oppreſſe innocency, the other by iniquitie would not oppoſe juſtice. For therefore are inferiours bold to commit iniquitie, becauſe ſuperiours are not religious in defending of innocency. Or elſe wee may diſtinguiſh the ſentences thus: *the place of Iudgement*, wee may underſtand to be the place of puniſhing the wicked, but that wickedneſſe was there. *The place of righteouſneſſe*, we may underſtand to be the place of rewarding and cheriſhing the righteous, but that iniquitie was there, and the righteous were diſgraced and afflicted. Or laſtly, wee may underſtand, and diſtinguiſh the ſentences thus: *in the place of Iudgement*,

Hugo de Sanct. Vict. in Eccleſ. Hom. 18.

1 *King* 10. 18.

wee may apprehend the Iudge as a Iudge, and as giving the judgement of wickednesse, when his place calleth for justice: *in the place of righteousnesse*, wee may understand the Iudge as a man, who in his owne life and conversation, more especially then others, should shew forth righteousnesse. For as *Cassiodore* speaketh, *Prima aequitas est, in se praesules inchoare: ut debeant criminosi metuere, quem non queunt similem reperire. Nullus enim in se culpas timet reus quas habere conspexerit cognitorem*, The first righteousnesse is, that Governours beginne with themselves, that so they who are faultie may feare him, whom they cannot finde like unto themselves. For a guiltie person never feareth those faults in himselfe, which he seeth to be in his Iudge. But where this righteousnesse should be, there is too often iniquitie. And the bad Iudge freeth another, because he would not condemne himselfe. For as *Cassiodore* also speaketh, *Suos actus nullus damnat in altero: quia natura est humani animi, ut nitatur potius vindicare, quod se cognoverit admisisse*, No one condemneth his owne acts in another, because the nature of mans minde is, that it endeavoureth rather to justifie that which himselfe practiseth.

Cassiod. var. l. 6. var. 21.

Verse 17. The Preacher here answereth the objection, and to shew that himselfe quickly saw the answer, as well as the objection, he sayth with an emphasis, אמרתי אני *Dixi ego, I sayd. I sayd in my heart*: to shew that he was resolved and firmely perswaded of it. And what he sayd in his heart, he hath here sayd openly, that all may heare, and all may be perswaded of it also. *God shall judge*. Man now too often doth not judge, although he may sit upon the seate of judgement: but God shall judge, although his judgement seate be not now seene, be not now considered. *God shall judge*: not but that he doth now judge also. For as *Salvianus* speaketh very well, *Ita in futuro judicaturum affirmemus, ut tamen semper, etiam in hoc seculo judicasse doceamus. Dum enim semper gubernat Deus, & semper judicat: quia gubernatio ipsa est ipsum judicium*, Let us so affirme, that God will judge in the time to come, as that withall we teach, that God in this world doth also judge alwayes. For while God alwayes governeth, he alwayes judgeth; because the governing is it selfe a judgement. *God shall judge the righteous*, the righteous shall first be judged, that they being in the comfort of safetie, may not be terrified with the judgement of the wicked: and that the wicked being left out may see their judgement begun before it is begun. *He shall judge the righteous and the wicked*. To the righteous, who is here wronged, he shall give righteous judgement: the wicked, whose iniquitie is here spared, his judgement shall not spare. He shall judge the wicked Iudge for his wickednesse: to the righteous Iudge his righteousnesse shall adjudge a glorious reward. *For there is a time there, for every purpose and for every worke*: there is a time there for every thing: *Quia multa quae nunc videntur inordinata ad ordinem divinae justitiae reducentur*, Because many things which now seeme to be out of order, shall there be brought into order by Gods divine justice, as *Lyra* speaketh. Then will be a fit time for all things, then they will be growne

Salvian. de Gubern. Dei. l. 1.

Lyra in hunc vers.

to

to a ripeneſſe. For as *Tertullian* ſpeaketh, *Nihil ſine ætate eſt: omnia tempus expectant*, There is nothing without a time of maturity: and as all things expect that time, ſo this time of Gods Iudgement all things expect, as the time of maturity for all things. There is a time there for every thing, that is ſaith Saint *Hierome*, *Deus non judicat per partes, & per ſingulos, ſed in futurum reſervat judicium, ut omnes pariter judicentur*, God doth not judge by parts, and by ſingulars, but reſerveth things unto the future judgement that all may be judged together. But that *Salvianus* and Saint *Hierome* may not ſeeme to oppoſe one the other: There is a ſecret judgement, and there is a manifeſt judgement: by his judgement that is ſecret, God judgeth every particular in this world, and every ſingular perſon when he goes out of the world: by his manifeſt judgement hee will at laſt judge all together. *For every purpoſe and for every worke*: not only the works of men at that time ſhall be judged, and of which alone man paſſeth his judgement, but *every purpoſe* alſo ſhall be judged, although it have not proceeded to the working of it. *For every purpoſe*: the Originall is עת לכל־חפץ, which moſt directly is thus rendred, *Tempus omni voluntati*, A time for every will: a time for Gods will, as well as a time for mans will. And as man now doth whatſoever he will, and too often followes the bent of his will, though it cary him to wickedneſſe; ſo then God will have his will, then will be the fit time for it. And therefore whereas we read it in the Epiſtle to the *Galatians*, In due ſeaſon we ſhall reape if wee faint not, the Greeke is καιρῷ ἰδίῳ in his time wee ſhall reape, and ſo I find *Tertullian* to render the words. The time of judgement is Gods time, his proper and peculiar time, the fit time for his will to be done upon thoſe who have not done his will: the fit time for his good will to be ſhewed to thoſe, who have followed his will. The laſt part of the verſe in the Originall is thus ſet downe ועל כל־חמעשה שם *Et ſuper omne opus ibi*, and upon every work there, that is, and there God will ſhew himſelfe to have had an eye and a regard upon every worke. Or elſe, and there God will give his judgement upon every worke. Or elſe, and hee that is above every worke will ſhew himſelfe there. Or elſe, and he that is over the whole, there is, as *Tremellius* reads it: there is, that is, there is glorious in that glorious worke. So that theſe laſt words may bee referred, either to the time of the judgement, or to God who will be the Iudge. But let not therefore thoſe who are here wronged, be too much afflicted, God ſhall there doe them right. Let not them who here unjuſtly prevaile too much triumph, God ſhall there confound them, and their prevailing here ſhall be there their overthrow.

Tertul. de veland. virg. l. 1.

Hieronym. in hunc verſ.

Tertul. adverſ. Mar. l. 5. c. 4.

VER.

VER. 18. *I ſaid in mine heart concerning the eſtate of the ſonnes of men that God might manifeſt them, and that they might ſee that they themſelves are beaſts.*

VER. 19. *For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dyeth the other; yea, they have all one breath, ſo that a man hath no preeminence above a beaſt, for all is vanity.*

VER. 20. *All goe unto one place, all are of the duſt, and all turne to duſt againe.*

VER. 21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downeward to the earth?*

VER. 22. *Wherefore I perceive that there is nothing better, then that a man ſhould rejoyce in his owne workes: for that is his portion: for who ſhall bring him to ſee what ſhall be after him?*

Verſe 18. The anſwer of the Preacher having two parts, he repeateth againe his words, *I ſaid in mine heart:* and having anſwered concerning God, and ſhewed his juſt providence, though things may ſeeme to be neglected by him: here he anſwereth concerning man to whom the things of this world are ſo full of diſorder and confuſion. And becauſe this anſwer concerneth either the righteous, or the wicked, I will conſider it both wayes. Firſt then, the confuſion of things in this world in reſpect of the righteous is, that God might *manifeſt them*, and ſee whether in the darkneſſe of this world they would looke after him. For when God ſhewed himſelfe plainely unto man in his creation, then man departed from God, and turned away from him. God therfore trieth, *Si requiſierit abſentem, & abſconditum deſideraverit, & ſciat eſſe quod non videtur*, If he will ſeeke him being abſent, and looke after him being hid, and may know him to be in governing and diſpoſing of the world, although

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 18.

although he doe not ſee him. Or elſe it is *to manifeſt them* to themſelves, that they may ſee how weake their judgement is, how darke their underſtanding, how ſhallow their inſight into the wayes of God, and that they are but *beaſts* in reſpect of God. For ſo the Pſalmiſt ſpeaking of thoſe things whereof the Preacher here doth ſayth, *So fooliſh was I and ignorant, I was as a beaſt before thee.* And Saint *Ambroſe* writing upon thoſe words of the Pſalmiſt ſaith, *Pulchre addidit, Apud te, quia, comparatione cæleſtium homo quid eſt, niſi jumentum irrationale?* Elegantly did he adde *before thee*, becauſe in reſpect of heavenly things, what is man but an unreaſonable beaſt? This therefore would God have man to acknowledge, and therefore the Originall adderh, המה להם *ipſi ſibi* themſelves to themſelves, that is, that in reſpect of their own eſteeme of themſelves, and in their humble account of themſelves, they ſhould ſee themſelves as beaſts, and alſo as beaſts ſhould ſubmit themſelves to the yoake of Gods pleaſure, to the burden which Gods diſpoſing providence layeth upon them. Or elſe that they may ſee that themſelves are beaſts, in the miſeries and calamities and changes of this world, which to them are common with beaſts. And therefore as Saint *Hierome* ſpeaketh, *Non mirandum eſſe in præſenti vita inter juſtum & impium nullam eſſe diſcrepantiam, quum etiam inter pecudes & homines ſecundum corporis qualitatem nihil differre videatur*, It is not to be marveiled, that there is no difference in this life betweene the righteous and the wicked, when as even betweene men and beaſts in reſpect of the quality of the body there may ſeeme to be no difference. And God would have the righteous to ſee that they are ſo beaſts, המה להם *ipſi ſibi*, themſelves to themſelves, that is, by their owne fall, by the juſt puniſhment which they have brought upon themſelves. Secondly, the confuſion of worldly things in reſpect of the wicked is, that God *might manifeſt them*, and ſhew what the corruption of their heart is: and that they might ſee, or as Pagnine reads it, *Vt oſtenderet*, that God might ſhew that *themſelves are beaſts*, themſelves though men *are beaſts*, beaſts in minding nothing but earthly things, beaſts in conſidering onely the things that are preſent, beaſts in deſtroying and oppreſſing one the other. And that they are beaſts המה להם *ipſi ſibi*, indeed beaſts to themſelves, in their owne apprehenſion and imagination and perſwaſion, as thinking that after this life all is done with them, and that there is no more reckoning to be made, for that which is done here.

Pſal. 73.22.

Ambroſ. in Pſal. 72.

Hieronym. in hunc verſ.

Verſe 19. If we take this verſe as the ſpeech of the righteous, it is their humble confeſſion, and is to be underſtood of the body only. If we take the words as the ſpeech of the wicked, it is their ſinfull conſolation, whereby they hearten themſelves in their wicked courſes. But to conſider the words, that is ſaid properly to *befall a man*, of the comming whereof he doth not know, and of this it is that the verſe ſpeaketh: the ſcope of the place ayming at thoſe events, whereof man is ignorant, as a beaſt is of thoſe events that doe befall a beaſt. *That which befalleth the ſonnes of men, befalleth beaſts*, and ſeeing the event *of dying*

follow-

followeth, in that the Preacher ſaith, *the ſonnes of men*, wee may underſtand the event of being borne; for that *befalleth beaſts, as it befalleth men*, as the one is conceived, ſo is the other, as the one commeth into the world ſo doth the other, even one thing befalleth them both. Vnleſſe the difference bee, that mans comming into the world is more wretched, preſaging by his cryes, the miſeries that doe expect him. For as *Chryſologus* ſpeaketh, *In vitâ quem lætitia tenebit, qui vitæ ſumit exordium de mœrore?* Whom ſhall comfort entertaine in his life, who from ſorrow beginneth his life? *As the one dyeth, ſo dyeth the other*: As death is common to all beaſts, ſo is it to all men; as the one cannot ſhunne it, ſo neither can the other. Saint *Chryſoſtome* taking notice, how in matrimoniall contracts, care is taken for children, and how if one dye the other ſhall ſucceed him, thereupon ſaith, *Non ſolum qui vivunt mortis ſententia feriuntur, ſed & illi qui nondum nati ſunt*, Not only they that live are ſtrucken with the ſentence of death, but they alſo which are not yet borne, they are ſure to dye alſo, if ever they be borne. And as the time of their death is unknowne to beaſts, ſo is it to man alſo. We read in the Pſalmes, Hee deſtroyed their mulbery Trees with the froſt: now the Mulberry Tree doth not put forth his bloſſomes, as other trees in the ſpring, when often the cold doth nip them; but when the heate being growne ſtrong, leſſe danger appeareth; and ſo many men are carefull in ſhunning the occaſions of ſickneſſe and the ayres contagion, and yet as the froſt deſtroyeth the Mulbery Trees, ſo the froſt of death deſtroyeth them when it is not looked for. The counſell therefore of *Seneca* is good, *Neſcis quo loco te mors expectat, tu itaq; in omni loco mortem expecta*, Thou knoweſt not in what place death expecteth thee, doe thou therefore expect death in every place. But though *as one dyeth, ſo dyeth the other*, yet as *Hugo Victorinus* ſpeaketh, *Quod ſimiliter habent ex ſimili cauſa non habent: quia homo ut moriatur ex culpa habuit, jumentum vero ex natura quod moriatur accepit*, That which they have alike, they have not from the like cauſe, becauſe that man dyeth, he hath from his offence, that the beaſt dyeth he hath from his nature. And let the wicked know, that death which is from their offence is the paſſage to their puniſhment for all their offences: and let the godly know that death, which for their offence endeth their life, endeth alſo their offences, that they ſhall ſin no more. *Yea they have all one breath*: the Originall word is רוח, and if wee take the words as ſpoken by the righteous; it muſt be rendred breath, it being but the breath of this temporall life, which they know to be the ſame in all. But if we take the words as ſpoken by the wicked, the word may perhaps rather bee rendred, ſpirit: for they imagine, or at leaſt would imagine, the ſpirit of man to bee mortall, as is the ſpirit of a beaſt. But Saint *Gregory* tels them, that God hath created three living ſpirits, *Vnum qui carne non tegitur: alium qui carne tegitur, ſed cum carne non moritur, tertium qui carne tegitur, & cum carne moritur*, One which is not covered with fleſh: another which is covered with the fleſh, but doth not dye with the fleſh,

Chryſologus Serm. 44.

Chryſoſtom. Homil. de fida & Spiritu Sancto.

Pſal. 78. 48.

Seneca.

Hugo Victorinus in Eccleſ. Hom. 18.

Greg. Dial. l. 4. c. 3.

a third

a third which is covered with the fleſh, and dyeth with the fleſh. Wherefore although the Spirit in man and beaſt bee one, in that it is covered in both with fleſh; yet it is not one in this, becauſe in the beaſt the Spirit dyeth, with the fleſh, in man it dyeth not. *So that a man hath no præeminence above a beaſt*: No, in reſpect of giving up his breath, hee that hath both the greateſt præeminence among men, hath no præeminence above a beaſt: but in reſpect of giving up the Spirit, as the wicked are beneath the very beaſts; ſo the righteous are æquall to the Angels. *For all is vanity*: all is vanity and vaniſheth in this mortall life: but after this life, the vanity to the wicked is turned into unſufferable miſery; the vanity to the righteous is turned into unexpreſſable glory.

Verſe 20. *All goe unto one place*: All, for all in this journey are fellow travellers; all both men and beaſts. The beaſt which caryeth man in his journey on the earth, is caryed in an equall condition with man in this journey to the earth. *All goe*: yea, all are alwayes going: for there is no journey elſe, in which there is not ſome ſtaying, ſome reſting for one occaſion or other, but in this journey, there is no time of ſtay. When once this journey is begun, and begun it is, as ſoone as life beginneth, there is nothing but a continuall going on. *Alexis* the Poet, being asked what he did, made anſwer, *Paulatim morior*, I dye by little and little. He was indeed an old man when he ſpake it, but the youngeſt may ſay the ſame. For as *Seneca* ſpeaketh, *Paulatim morimur, quia paulatim vita decreſcit, hoc autem decrementum, quid aliud eſt quam mors paulatim procedens?* we dye by little and little, becauſe by little and little our life goeth away, and what elſe is this going away of life, but a going on by little and little unto death? *All goe unto one place*. It is but one place, there be no upper and lower places in death, but how different ſoever, the places of men may be while they lived, when they dye, they are all in the ſame place: yea beaſts are in the ſame place, with the wiſeſt, the richeſt, the greateſt men. They goe to one place, even to the earth. And there indeed is the place, where the beaſts doe reſt, there is their journeys end. But the righteous and the wicked which hitherto keepe company, there are divided, and take their ſeverall wayes, the one to the place of endleſſe comfort, the other to the place of endleſſe torment. Wherefore an Ancient Writer ſaith, *Una ſorte involvuntur juſti cum impiis, donec pariter currunt in via, ut quum ſimul exierint, diſcernantur, & ordinentur diſpariter*, The righteous and the wicked are wrapt up in one condition, while they goe on alike in the way, that when they are gone out together, they may be diſtinguiſhed, and not alike rewarded. *All are of the duſt*. Saint *Baſil* ſaith, that when God made man of the duſt of the earth, hee tooke the duſt from the lower parts of the earth, that ſo whitherſoever men ſhould goe, or whereſoever men might bee, whether Eaſt, Weſt, North or South, they might ſtill remember that they were made of that earth: And *Chryſologus* puts us in mind of another thing, he tels us, *Pulvere concreti, plaſmati*

Seneca.

Baſilius.

Chryſolog. Serm. 45.

plasmati luto calcamur vitiis, Being made of the dust, formed of the clay, wee are trode upon by vices. This it is which maketh the earth it selfe at last, to trample upon us all, *when all turne to dust againe.* Now thus God hath appointed it, *vt per id quo vadit homo, agnoscat unde venerat*, that by the place to which man goeth, he may acknowledge the place from whence he came, as an ancient Writer speaketh: that by the grave wherein his body is laid, he may consider Paradise in which being made hee was set by God; that by the baseneſſe to which he is brought, hee may consider the glory to which hee was created, and so may seeke carefully to returne thither, before that hee returne to the dust.

Verse 21. If we apprehend these words as spoken by the wicked, then it is a question which implyeth an answer of denyall: as if though some doe talke of such a thing, yet that it was not so, and therefore none could know it to be so. If we apprehend the words as spoken by the righteous, then it is a question that implyeth a difficulty in the affirming of it, though not an untruth: as if they were but few that knew it, and as if the frailty of mans condition, and the confusion of humane things did deceive many in it. *Who knoweth?* Indeed none but they to whom God hath made it knowne. For as *Tertullian* speaketh, *Cui veritas comperta sine Deo, cui Deus cognitus sine Christo, cui Christus exploratus sine spiritu Sancto, cui spiritus Sanctus accommodatus sine fidei Sacramento?* To whom is the truth discovered without God, to whom is God knowne without Christ, to whom is Christ revealed without the Holy Ghost, to whom is the Holy Ghost given without the Sacrament of faith? The Philosophers were very busie, and much turmoyled in seeking after the nature of the soule, and to speake of them in *Tertullians* words, *Non ignoro quanta sit sylva materiæ istius apud istos*, I am not ignorant, what a wood and plenty there is of this matter among them. A wood it is, wherein if they saw any light of the truth, it is only a glimpse of it, through the thicke trees of ignorance and errours; and wherein if any shall seeke for the truth, he shall seeke it in a wood. *Certe non alius potius animæ demonstrator quam auctor*, Surely there is no better manifester of the soule, then he who is the maker of it, and that is God himselfe. Wherefore the Preacher who setteth downe this question here, who knoweth? did himselfe know it from God, and telleth us that the spirit returneth unto God who gave it. *Nostra itaq; institutio sit de porticu Solomonis*, Let our instruction therefore be from the Schoole of *Solomon*, and let us know that *the spirit of man goeth upward.* The Originall is the *spirit of the sonnes of men*, not that they have it by generation as being sonnes, but because they have it together with their generation from God bestowed on them. The Philosophers also talke much, of the ascending and going upward of the soule: and as for the soules of the wise, *Plato* affirmed them to ascend unto the skie, the *Stoicks* affirmed them to be under the Moone, another affirmed them to ascend only into the ayre. But the Preacher here comparing the spirits of men

Tertull. de Anima. c. 1.

Tertul. Ibid.

Eccles. 12. 7.

Tertul. adverſ. Hereti. de præscrip. cap. 7.

with

with the ſpirits of beaſts, not the ſpirits of wiſe men, with the ſpirits of fooles: *by going upward*, underſtandeth the immortalitie of the ſpirits of men; *by going downward* to the earth, the periſhing of the ſpirits of beaſts. And by the manner of the Preachers phraſe, I apprehend him to compare the ſpirit of man unto a puret exhalation, which aſcending upward, continueth in the ayre: the ſpirit of a beaſt, unto a thicke and blacke vapour, which being diſſolved into raine, deſcendeth and falleth to the earth. The ſpirit of man therefore dyeth not, and as *Tertullian* ſpeaketh; *Abducitur dum abſumi videtur, opere decedens non vigore, actu languens non ſtatu, comparere ceſſat, non eſſe*, It is but caryed away when it ſeemeth to vaniſh away, and failing in his worke, not in his ſtrength, departing in reſpect of actuating the body, not in reſpect of its owne actuall exiſtence, ceaſeth onely to appeare to be, not ceaſeth to be. In a ſpirituall ſenſe S^t. *Hierome* applyeth theſe words thus: and aſketh, who knoweth, whether one of underſtanding and learned in the Scriptures, *id eſt homo*, that is a man, but not living religiouſly and carefully, as his knowledge directeth him, doth not goe downward to the place of miſery? And whether one of more ſimplicitie in underſtanding and plainneſſe in knowledge; *Qui jumentum hominis comparatione dicatur*, who in compariſon of a man may be ſayd to be a beaſt, but yet living more vertuouſly and godly, doth not goe upward, and to the place of joy.

Tertull. de Anima.c. 53

Hieronym. in hunc verſ.

Verſe 22. The Preacher having ſeene the objections that were made by worldly minds, againſt the government of the world by Gods divine providence, and having made others to ſee the truth, by anſwering of them: he reſumeth his aſſertion which he delivered before at the thirteenth verſe, and concludeth, Wherefore I ſee *and perceive that there is nothing better* for man, who cannot ſee into Gods workes, and the reaſons of them, then *that he rejoyce in his owne workes*: there is nothing better for man, who is often forced by the wrongfull doings of others to ſuffer that wherein he hath no cauſe of rejoycing, then that he doe therefore rejoyce in thoſe things which he doth himſelfe. And ſeeing that his portion is the ſame with beaſts in that he dyeth, let him take his portion of living comfortably while that he liveth. Seeing he ſhall not returne when he is gone, let him goe on with cheerefulneſſe and contentment while he continueth here. For *that is the portion* which God hath divided to him, that is the talent which God hath committed to him. *His owne works* are they for which he ſhall anſwer: and that he may rejoyce in them, let him be carefull that his workes be vertuous and good, for then he may ſafely rejoyce in them, then he ſhall be ſure to have comfort and joy from them. *Lyra* therefore in this place, expoundeth *his owne works*, to be the works of vertue, *Quæ proprie dicuntur humana, alia enim magis dicuntur beſtialia*, which properly are ſayd to be the works of men, for other works are rather ſayd to be the works of beaſts. *For who ſhall bring him to ſee, what ſhall be after him?* S^t. *Hierome* tels us, *Apertius interpretatus eſt Symmachus, dicens, ut videat*

Lyra in hunc verſ.

Hieronym. in hunc verſ.

quæ

quæ futura ſunt poſt hæc, More plainely doth *Symmachus* tranſlate the words, ſaying, For who ſhall bring him to ſee thoſe things which ſhall be after theſe? And indeed the meaning ſo is plainly this; There is nothing better then that a man ſhould rejoyce in his owne works, in thoſe which he is able to doe, and which he doth well, and that he ſhould doe them with rejoycing and alacritie: for who ſhall bring him to ſee the things that ſhall be afterwards? How can he know whether he ſhall be able to doe thoſe things, which now he is able to doe; whether he ſhall doe thoſe things, which now he doth, whether the things that ſhall be afterwards will be matter of rejoycing to him or no? But to take the generall reading of the words, *Who ſhall bring him to ſee what ſhall be after him?* that is, ſayth the French tranſlation, *Qui le remanera?* Who ſhall bring him backe when he is gone out of this life, to enjoy the things of this life againe? Let him therefore rejoyce in the good uſe of them, while that he hath them. The Pythagoreans taught a returning of men to this life, after they were departed. And *Tertullian* tels us, that *Pythagoras* to eſtabliſh this tenet among his Schollers, did hide himſelfe in a cave, and to diſſemble his feigned death, *Septenni ſe ille patientia damnabat*, he condemned himſelfe to priſon there by the ſpace of ſeven yeares. Now none knew of this but his mother onely, who miniſtred unto him, and brought him notice ſtill of thoſe who dyed in the meane while, that ſo by telling of their being dead, as if he had talked with them, he might aſſure the imagination of his owne being dead. At length appearing againe not unlike one that came out of a Sepulchre, for his cave had changed him, *Ad mortui veteris horrorem*, to the horridneſſe of a long dead man; he was received as one that was alive againe. For as *Tertullian* ſpeaketh, *Quis non crederet revixiſſe, qui credidérat obiiſſe?* Who would not beleeve him to be alive againe, who had beleeved him to be dead? But howſoever, he lyed concerning his owne death, to make his tenet ſeeme true, that the dead doe live againe: *Tertullian* well concludeth, *Mortuos quidem ex vivis effici conſtat, non ideo tamen ex mortuis vivos*, It is moſt true, that of living men all become dead, but that from the dead, men are made living, is not therefore true. For as the Preacher ſayth, Who ſhall bring them back?

Tertull. de Anima. c. 28

CHAPTER.

CHAPTER. IIII.

VER. 1. *So I returned, and conſidered all the oppreſſions that are done under the Sunne, and behold the teares of ſuch as were oppreſſed, and they had no comforter: and on the ſide of their oppreſſours there was power, but they had no comforter.*

VER. 2. *Wherefore I praiſed the dead, which are already dead, more then the living which are yet alive.*

VER. 3. *Yea, better is he then both they, which hath not yet been, who hath not ſeene the evill worke that is done under the Sunne.*

Verſe 1. THe Preacher having wearied himſelfe with the ſad conſideration of the miſeries and vanities of this world, gave ſome reſt unto his thoughts: but *returning* to his meditations, he paſſed from the conſideration of vaine and temporall things, to the conſideration of vaine and ſinfull things. And firſt he beheld *all the oppreſſions that are done under the Sunne.* Wee reade it *oppreſſions*, and as I ſuppoſe by reaſon of the Originall word עשים which followes, ſignifying *fiunt*, are done, that agreeing beſt unto *oppreſſions*. But the Originall word העשקים ſignifieth *Oppreſſos*, them that are oppreſſed: and the other Originall word ſignifieth as well *ſubiguntur* are brought under, as *fiunt* are done. So that the more direct reading may ſeeme to be this, that he beheld all the oppreſſed, which are brought under, under the Sunne. He ſpeakes of *all the oppreſſed*, as being many. For as one ſayth well, *Mundus neſcit iraſci niſi in innocentes*, the world knoweth not how to be angry but againſt the innocent. Hence it is, that our Saviour *Chriſt* ſayth to his

Luk. 21. 9. Disciples, When yee heare of warres and commotions, be not terrified: he sayth not, when yee heare of warres and commotions against your selves: supposing that these things must be understood to be against the innocent. And therefore the Preacher also here sayth, *And behold the teares of the oppressed*, as if nothing were more common to be seene. So that S. *Chrysostome* cryeth out, *O Innocentia, quantum apud reos periculi suscipis!* O Innocency, how much dost thou suffer with them that are guiltie! *Vnder the Sunne.* It is the observation of *Theodoret*, that God appointed the vehement heate of the Sunne sometimes to scorch the earth, and to destroy the fruits of it: *Ne solem vitæ causam autoremq; opinemur*, Least wee should thinke the Sunne to be the cause and authour of life. And I suppose the Preacher shewing the vanities of the world, so often to speake of them as being *under the Sunne*, least any should thinke the Sunne to be the God of the world. Or else wee may conceive him to make mention here of being *under the Sunne*, because although the wrongs of the oppressed were most apparent and plaine, yet there was *none to comfort them. And behold the teares*: the Originall word is דמעה signifying *lachrymam, non lachrymas*, a teare (according to the Hebrew tongue) not teares: as if the oppressed had wept so long for sorrow, or else had wept so much to beg helpe, that they could weepe no longer, could weepe no more, but had *onely a teare* left them, (if I may in this manner borrow an expression of the greatnesse of oppression, which the place intendeth) *And on the side of the oppressours there was power.* The Originall word עשק here used, signifieth to oppresse either by fraud or else by violence. Wherefore seeing the oppression is here repeated: in the first place wee may understand oppression by fraud; in this latter place, oppression by violence; and the rather because it is sayd, *that on the side of the oppressour there was power.* Or else wee may understand it thus, that whereas the oppressed had no comforter to relieve them; the oppressours had friends and great ones to support them. *But they had no comforter:* none on earth, none from heaven, no man was their comforter, neither was God. For he doth reserve comforts for them another where, and here doth sometimes leave them without the comfort of any; *Ne in alieno consolentur quod suum non habent, & minus desiderent ejus consolationem quam nondum habent*, least they should be comforted in the helpe of others, because they have not his, and should the lesse desire his comfort, which as yet they have not, as *Hugo Victorinus* speaketh. Let therefore in this case God be sought unto, whose power is above all power, in expectation of him, let patience rest, for he is and will shew himselfe the comforter of the comfortlesse.

Chrysost. Homil. de Absalom.

Theodoret. l. 3. de Diis & Angelis.

Hugo Victorinus in Eccles. Hom. 19.

Verse 2. Indeed so many, so great are the miseries of this life, that in comparison of them, even death it selfe is to be preferred before life. For as S^t. *Ambrose* speaketh, *Quid nobis miserius, qui tanquam spoliati & nudi projicimur in hanc vitam, corpore fragili, corde lubrico, imbecillo animo, anxii ad solicitudinem, desidiosi ad labores, proni ad voluptates?* What is more

Ambros. de fide Resurrectionis.

more miſerable then wee are, who like men naked and ſpoyled are caſt into this life, fraile of body, inconſtant of heart, weake of minde, full of cares, ſloathfull to labours, prone to pleaſures. And therefore one ſayth well; *Quomodo poteſt amari hæc vita, tantas habens amaritudines? Quomodo etiam dicitur vita tot generans mortes?* How can this life be loved, which is ſo full of loathſome bitterneſſe? yea, how can it be called a life, which bringeth forth ſo many deaths? The reſolution therefore of S^t. *Ambroſe* is, *Tantis malis hæc vita repleta eſt, ut comparatione ejus mors remedium putetur non pœna*, With ſo great evils is this life ſtuffed, that in compariſon thereof death may be thought a remedy, and not a puniſhment. For as the ſame Father elſewhere ſpeaketh, *Si plena oneris vita, utique finis ejus allevamentum*, If this life be loaded with burdens, then the end of it muſt needs be an eaſe. But I underſtand rather the Preacher in this place to preferre the dead before the living in reſpect of the evill of ſinne. He ſayth therefore, *I prayſed the dead*; he it is *Qui ſapientiam poposcit & impetravit*, who asked wiſedome and obtained it, as S^t. *Ambroſe* ſpeaketh. *I praiſed the dead more then the living*: and moſt juſtly; for as S^t. *Ambroſe* ſpeaketh, *Quid eſt mors niſi ſepultura vitiorum?* What is death but the buriall of vices? And ſeeing the death of ſinne is better then the life of ſinne, this muſt needs make the dead more worthy to be praiſed than the living. Wherefore doth not old *Simeon* ſay, Now letteſt thou thy ſervant depart in peace, *Quaſi à vinculis quibuſdam ad libertatem feſtinaret*, as if he haſted from ſome bonds unto libertie? And indeed they were bonds that did hold him, even bonds that made him captive unto the law of ſinne. Doth not *Iacob* ſay, Few and evill have been my dayes? *Mali, non quia dies mali, ſed quia nobis acceſſu dierum incrementa malitiæ cumulantur*, Evill, not becauſe the dayes were evill, but becauſe in us the encreaſe of wickedneſſe is heaped up by the encreaſe of dayes. Doth not S^t. *Paul* ſay, It is gaine to dye? *Nam lucrum eſt evaſiſſe incrementa peccati*, For it is gaine to have eſcaped the gaine and encreaſe of ſinne, as S^t. *Ambroſe* alſo ſpeaketh. *The dead which are already dead, more then the living which are yet alive*: that is, ſayth *Lyra*, *Qui ſublati ſunt ex hac vita, antequam experientiam haberent tanti mali*, Who are taken out of this life before they have experience of ſo great an evill. He that is the Authour of the Commentaries upon the Epiſtle of S^t. *Paul* to the *Epheſians*, which are among S^t. *Hieromes* workes, reads the words thus, *Laudavi omnes mortuos, qui olim mortui ſunt*, I praiſed all the dead, which are dead long ſince: as if to be dead any way were better then to be alive: or, as if they who were not onely dead but forgotten, not onely dead but turned into aſhes, and their aſhes loſt, were better then the living. But ſeeing the Originall word ſpeaketh of a time paſt, wee may well underſtand the Preacher to ſpeake of thoſe who are dead being young, and to preferre them before thoſe who live to elder yeares. For as S^t. *Bernard* ſpeaketh, *Cur tantopere vitam iſtam deſideramus, in qua quanto amplius vivimus, tanto plus peccamus: quanto eſt vita longior, tanto culpa numeroſior?* Why doe wee ſo much deſire

Kempis. l. 3. de Imitat. Chriſti, c. 20.

Ambroſ. Serm. 37. de Sanctis.

Ambroſ. de Bono mortis. c. 2.

Ambroſius de fide Reſurrectionis.

Ambroſ. de Bono mortis. c. 4.

Luk. 2. 29.

Gen. 47. 9. Ambroſ. Ibid.

Phil. 1. 21.

Lyra in hunc verſ.

Hierome in Epiſt. ad Epheſ.

Bernard. Meditat. c. 2.

ſire this life, in which by how much the longer wee live, by ſo much the more wee ſinne: by how much our yeares are more, by ſo much our ſinnes are more. And S^t. *Ambroſe* ſayth, *Quod eſſe diſcriminis putas inter eum qui moritur puer, & eum qui demoritur ſenex, niſi quod hic peccatis abeat oneratior, & plurium culparum coram Deo reus quam ille?* What difference doſt thou thinke there is betweene him that dyeth a childe, and him that dyeth an old man, but that this goeth away more burdened with ſinnes, and guiltie of more faults before God then the other?

Ambroſ. Epiſt. ad Heliodorum.

Verſe 3. That the Preacher ſpeaketh of the evill of committing of ſinne, this confirmeth me, becauſe here he ſpeaketh *of the evill worke, and of the evill that is done. Better is he*, that is not ſo ill. For we are not ſo to underſtand the Preacher, as if he that is not borne, hath any being before he is borne, and that he is the more happy, becauſe he is not yet encumbred with a body, which thing ſome have imagined: but becauſe it is better, or rather not ſo ill, at all not to be, then either to be, or elſe to live unhappily, and wickedly. *Better is he then both they*, that is, ſayth *Lyra* well, *Malo homine mortuo, & malo homine vivente*, An evill man dead, and an evill man living. *Better is he then both they, who hath not yet been:* Wherefore S^t. *Ambroſe* ſayth, *Mortuus præfertur viventi, quia peccare deſinit: mortuo præfertur qui nondum natus eſt, qui a peccare neſcivit*; He that is dead is preferred before the living, becauſe he ceaſeth to ſinne; and he that is not borne is preferred before the dead, becauſe he hath not knowne how to ſinne. *Who hath not ſeene the evill worke that is done under the Sunne:* if wee underſtand the words of the evill of miſery, it may ſerve to expreſſe the greatneſſe of humane miſery, though in it ſelfe it be not ſo to be taken; and better is he that is not yet borne, then both they, either he that is already dead, or he that is yet living. For as S^t. *Hierome* ſpeaketh, *Alius mala adhuc patitur, alius quaſi nudus de naufragio evaſit*, The one doth yet ſuffer evils ſtill, the other is but eſcaped as one naked from ſhipwracke. And therefore *Cicero* could ſay, *Non naſci longe optimum*, not to be borne is the beſt of all. And howbeit, *Solomon* alone hath expreſly delivered this ſentence, it is not the ſentence of *Solomon* alone. For *Iob* ſayth, *Let the day periſh wherein I was borne*, and that he ſayth as S^t. *Ambroſe* expoundeth him, *Quia cognoverat naſci malorum omnium principium eſſe, & ideo diem quo natus eſt perire optavit, ut tolleretur origo incommodorum*, Becauſe he knew, that to be borne was the beginning of all evils; and therefore he wiſhed that the day of his birth might periſh, that ſo the beginning of evils and troubles might be taken away. But as I have ſayd, I underſtand the Preacher here rather to ſpeake of the evill of ſinne: and in that reſpect it is that our Saviour *Chriſt* ſpeaking of *Iudas*, ſayth, *It had been good for that man if he had not been borne*. For as one ſayth very well, *Majus malum peccatum eſt, quam non eſſe, & melius eſſet non eſſe quam peccaſſe*, To ſinne is a greater evill then not to be, and it is better not to be then to ſinne. In generall, the reaſon is given by *Hugo de Sancto Victore* thus, *Quod longius à malo eſt in bono, ipſum majus eſt bonum. Si ergo malum eſt eſſe, bonum utique eſt non*

Lyra in hunc verſ.

Ambroſ. Serm. 18. in Pſal. 118.

Hieronym. in hunc verſ.

Cicero in Tuſcul. 1^a.

Iob 3. 3.

Ambroſ. de fide Reſurrect.

Mat. 26. 24.

Hugo de Sanct. Vict. in Eccleſ. Hom. 19.

eſſe,

esse, & multo melius utrôq; non fuisse; That which in good things is farthest from evill, is the greater good. And therefore if it bee evill to bee, it is good not to be, and much better then both, not to have beene at all.

VER. 4. *Againe I considered all travaile, and every right worke, that for this a man is envyed of his neighbour? this is also vanity and vexation of Spirit.*

VER. 5. *The foole foldeth his hands together, and eateth his owne flesh.*

VER. 6. *Better is a handfull with quietnesse, then both the hands full with travell and vexation of Spirit.*

Verse 4. The Preacher having considered the sinfull vanity of malice which oppresseth right, hee considereth next the sinfull vanity of envy, which opposeth right doing, saying, *I considered all travaile and every right worke: Olympiodorus* reads it, *Omnem laborem & omnem fortitudinem operis*, all labour and all strength of worke; as if the Preacher intended only the paines of labour, and a patient courage in the enduring of it. But the Originall is more large, and speaketh of the generall rightnesse of worke. And this rightnesse may be taken either for the handsome rightnesse of a worke, as it is a worke, and so the Vulgar Latin according to the Septuagint doe take it, rendring it *Industrias*, that is an aptnesse in the doing of things: or else the rightnesse may bee taken more largely, either for the rightnesse of a worke as it is a worke, or else for the rightnesse of a worke according to the rules of vertue, and so Saint *Hierome* may seeme to take it, who renders it *omnem virtutem operis*, all vertue of worke. *That for this a man is envied:* When *Abraham* had rescued *Lot*, and conquered those Kings by whom he was taken prisoner, afterwards the word of the Lord came unto him saying, *Feare not Abraham, I am thy shield.* If this had beene spoken to him before the battle, it might have beene done to encourage him: but being spoken to him after the battle and victory, they seeme to arme him against a new combat of envy which his valiant and well doing was ready to bring upon him. For this is the difference betweene envy and other vices: that they are cured by the good examples of others, but the goodnes of others is that from which this sin ariseth. Old *Iacob* speaking of his sonne *Ioseph* saith, that the Archers have sorely grieved him, and shot at him, and hated him: and Saint *Hierome* expounding

Olympiad.

Hieronym.

Gen. 15. 1.

Gen. 49. 23.

the

Hieronym.in Quæstionib. Hebra.

the words noteth, *Hic invidiam cum arcu & sagittis introduci ad sagittandam quod immaculatum est,* That here envy is brought in with bow and arrowes shooting at that which is immaculate, and where there is no spot to bee a marke for it. Or else, as an Archer doth set up some white thing to be the marke at which he shoots, so it is the whiteneſse of some good thing, against which the height of envy is caryed. And therefore, when *Iacob* saith, *an evill beast hath devoured my some,* hee may seeme to propheſie, it being envy which had made him away, and which is so evill a beast, that it is goodneſse alwayes that is opposed by it. The Preacher here speaketh *of all labour, and of every right worke:* for if it be right, whatsoever it be, though never so small, it is by envy oppoſed; that will seeke to hinder the labour in the doing of it, that will seeke to overthrow the rightneſse of it when it is done. Yea it is the nature of envy to make little things appeare to be great. Wherefore it is reported by *Panormitanus,* that a queſtion being moved before *Fredericke* the King, what was good for the eye sight, and the Phyſitians answering some one thing, some another; *Sannizarius* answered that envy was very good: at which there being a smiling, he gave his reason for it; because that doth make all things appeare bigger then they are. *For this a man is envyed of his neighbour:* nay of his Father in Law. For did not this make *Saul* to envy *David,* so that *David* flying to *Achiſh, Maluit hosti quam invidiæ subjacere,* he had rather be under an enemy, then under envy, as St. *Hierome* speaketh: Nay, of his brother, when there was but one brother in the world. For did not this make *Cain* to envy *Abel, Vt esse solum zeli livor faceret, quem primum fecerat lex naturæ,* So that the rage of envy made him to be alone, whom the law of nature had made to bee the firſt: as *Chryſologus* speaketh. For indeed there is nothing so contrary to charity and affection, whether of nature or grace, or the neighborhood of place as envy is. *This is also vanity and vexation of spirit.* Firſt vanity, for what is more vaine, then that as Saint *Chryſoſtome* speaketh, *Aliena gloria plus offendat quam proprium damnum,* Anothers honour should more offend a man, than his owne hurt? And yet was it not so with envious *Saul,* who when *David* played on his harp to cure him of the evill spirit, did throw his Speare at him, *Malens a malo spiritu torqueri, quam Davidem vivere,* chooſing rather to bee tormented by an evill spirit, then that *David* should live, as Saint *Bernard* speaketh. For what is more vaine, then as St. *Cyprian* speaketh, *In malum proprium convertere bona aliena, aliorum gloriam facere pœnam suam, & nullius magis quam suæ salutis hostem esse,* To turne the good things of another to bee evill to himselfe, to make the glory of another to be his puniſhment, and to bee an enemy to nothing so much, as to his owne welfare? Secondly, *vexation of spirit:* in which respect Saint *Chryſoſtome* sayth, *Præstat serpentem provolutum in visceribus habere quam invidiam,* A man were better have a Serpent tumbling in his bowels then envy. For if a Serpent have food given it, it will not feed upon a man; but the more food is given to envy, the more

Panormit.

Hieronym. Epist. ad Eustochium.

Chryſolog. Serm. 4. de duobus filiis.

Bern. de Inter. domo. c. 2.

Cypr. de zelo & livore.

Chryſ. in 2. ad Corinth. Homil. 19.

more it gnaweth him in whoſe bowels it is. *Chryſologus* therefore ſpeaking of envy ſaith, that being *Suorum carnifex, torquet animos, diſcruciat mentes, corrumpit corda, & quid plura? hunc qui ſuſcipit, ſua ſuſtinet ſine fine ſupplicia; nam quot ſunt proſperitates hominum, tot ſunt tormenta invidorum*, the executioner of them that entertaine it: it tortureth the affections, it vexeth the minde, it corrupteth the heart, and what need of more? whoſoever receiveth it, endureth without end his owne puniſhment: for as many as are the proſperities of men, ſo many are the torments of the envious. Such is the vexation of ſpirit which envie cauſeth, that it is one of the torments of hell. For our Saviour Chriſt ſpeaking of them ſaith, There ſhall be weeping and gnaſhing of teeth, *when yee ſhall ſee Abraham and Iſaac and Iacob and all the Prophets in the kingdome of God.* For as *Cajetan* upon the words addeth, *Nimis invidum torquet felicitas aliorum*, The happineſſe of others, doth extreamely torment the envious.

Chryſolog. Serm. 172.

Luk. 13. 28.

Cajet. Ib. d.

Verſe 5. This verſe may be either referred to the verſe before, or elſe conſidered as ſpeaking of another ſinfull vanity to which the Preacher paſſeth. If it be referred to the former verſe, then *the foole* here is the envious man; for what greater foole then he, who not looking into his owne evills to bee grieved for them, is vexed with the good of another. He it is *who foldeth his hands together*, as a man diſcontented and heavy for the contentment which another hath and enjoyeth, and as ſtudying and plotting with himſelfe how he may bereave him of it; and as deſiring to enwrap him within the traps of his envie as he enwrappeth his owne hands. He it is that *eateth his owne fleſh.* For as *Gregory Nazianzene* ſpeaketh, *Invidia tabes eſt poſſeſſoris, virus & rubigo eorum qui ea exagitantur*, Envie is the conſumption of the poſſeſſour of it, the poyſon and ruſt of them that are troubled with it. *He eateth his own fleſh*, not ſparing to hurt himſelfe, that he may hurt him whom he envieth. To which purpoſe *Lyra* tels us a ſtory, which is taken out of Æſop, That in a certaine City there were two men, the one very covetous, the other, very envious: the Ruler therefore of the City ſent for them both, wiſhing them to deſire what they would, and it ſhould be granted them: adding withall, that he who did aske firſt, ſhould have his asking granted, but the other ſhould have the ſame doubled. Now hereupon the covetous man would not aske firſt, becauſe he would have the requeſt doubled: the envious man would not aske firſt, that his companion might not have more than himſelfe. But the Ruler preſſing them to aske, the envious man asked that one of his owne eyes might be pulled out, that ſo his companion might looſe both of his eyes. But if this verſe be conſidered as containing another ſinfull vanity, to which the Preacher paſſeth, then *the foole* is the ſloathfull perſon, the contrary to the laborious man of whom the former verſe ſpeaketh, and who *Reprehendit operantem, & quaſi ſolicitum arguit, ut ipſe ſit diſſolutus*, Blameth the painefull man, and reproveth him as too carefull, that himſelfe may be careleſſe, as *Hugo de Sancto Victore* ſpeaketh. Now hee is called a foole,

Greg. Nazianz. in Oratione de Seip.

Lyra in c. 3. Geneſeos.

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 19.

foole, becauſe there is nothing that doth more dull and beſot the underſtanding then idle and ſluggiſh lazineſſe. And indeed what a foole is he, who thinketh not of providing for the time to come, who hopeth to fill his hands with things needfull when they are folded together. *He foldeth his hands*, that they may not be reached out to worke, and as it were making a covenant with idleneſſe and ſloath. *Hee eateth his owne fleſh*: for having made himſelfe fat by eaſe, he conſumeth himſelfe afterwards by want and miſery. *He eateth his owne fleſh*, that is, he waſteth his eſtate to nothing, and brings himſelfe to wofull diſtreſſe. Wherefore, when *Ioſeph* having bought the land of the *Egyptians*, gave it unto them againe to dreſſe it, and to till it, paying unto *Pharaoh* a great tribute out of it: Saint *Ambroſe* conceiveth, that *Ioſeph* did it in compaſſion towards them: becauſe the land of *Egypt* being of it ſelfe very fruitfull, that made them to be idle, the cauſe of much miſery: whereas the tribut which they payd unto *Pharaoh* made them to be induſtrious, which kept them the freer from diſtreſſe. But Saint *Ambroſe* giveth of this place another expoſition, he ſaith, *Stultus complexus eſt manus ſuas, & devoravit viſcera ſua, id eſt, corporalibus ſe implicavit negotiis, ut non invenerit vitam æternam.* The foole hath folded his hands, and devoured his own bowels, that is, he hath entangled himſelfe in bodily affaires, ſo that he ſhall not find eternall life. So in another place he ſaith, He hath embraced his hands, and devoured his owne bowels, *Carnalia magis cogitans, quam ſpiritualia*, thinking more of carnall things then of ſpirituall. To the ſame purpoſe another Ancient Writer expounding theſe words ſaith, *Otioſus actiones ſuas infames amplexatur & deglutit*, The idle perſon embraceth his own infamous actions and ſwalloweth them downe. And ſo the ordinary Gloſſe expounding alſo this verſe ſaith, *He eateth his owne fleſh*, *Carnalibus ſcilicet deſideriis tabeſcens donec conſumatur*, namely, waſting away in carnall delights and luſts, untill hee bee conſumed.

Ambroſ. de Offic. l. 1. c. 16.

Ambroſi. Epiſtolarum. l. 4. Epiſt. 30.

Ambroſ. in Pſal. 104.

Græcus in Catena Græc.

Gloſſa Ordinar.

Verſe 6. If we underſtand the former verſe, as ſpeaking of the envious perſon, this verſe giveth me occaſion to apprehend another ſenſe in it. And *by the folding of his hands together*, we may underſtand, his ſcraping after worldly things, and his greedy claſping of them; *by the eating of his owne fleſh*, we may underſtand his waſting of himſelfe with care and vexation in the ſeeking and getting of them. For that is the nature of envie, it maketh men greedy after thoſe things which they envie at in another, and giveth them no quietneſſe by ſtriving to exceed another in them. But the Preacher framing his owne concluſion according to th's whereof he had laſt ſpoken, ſaith, that *better is a handfull with quietneſſe*, &c. Where the compariſon is not only in reſpect of one handfull and two, as ſhewing that one with quietneſſe is better than two with trouble. But in the firſt place the Originall word ſignifieth the palme of the hand; in the ſecond place it ſignifieth the whole hand cloſed together to hold any thing. So that the meaning alſo is, that a little, even no more than a man can hold in the hollow of his hand being

ſpread

ſpread abroad, is better than much which a man holdeth in both his hands, bended and folded to hold as much as they can: if the little be with quietneſſe, the much with trouble and vexation of ſpirit. But then the little muſt be a fulneſſe alſo, it muſt bee a handfull, it muſt be *plenitudo volæ*, a fulneſſe of the hollow of the hand, as the Hebrew is, it muſt be fully ſo much as ſhall be ſufficient for his needefull and convenient occaſions that want and diſtreſſe do not diſquiet a man. For it is ſufficiency with quietneſſe that is better then abundance with trouble. One hand ſerves to feed a man and it doth it better to his health, feeding on wholeſome meate, then two hands glutting him with ſuperfluous dainties, and breeding diſeaſes in him. In *Caſsian* it is ſet downe to be the tale of *Abbot Macarius*. That in a certaine City there was a Barber, who trimming men for 3. pence a peece had many cuſtomers, and found his eſtate to encreaſe well by it: but hearing that in a City a farre off, there was twelve pence given for trimming a man, he would needs goe thither: but when hee came and found it to bee ſo, going to buy proviſion of food, he found that to bee ſo deare, that his great hire for trimming was all ſpent in that, ſo that he had nothing to lay up for his old age, which made him to thinke himſelfe better in the former City, though his hire was leſſe. *Caſsian* applyeth it to quietneſſe and trouble, though in another manner, then I have here occaſion. But ſurely a little gotten and poſſeſſed where quietneſſe layeth up the comfort of it, is better than much, *Quod curæ arrodunt, ſolicitudines imminuunt*; the comfort whereof cares gnaw away, and troubles diminiſh. When God had made man, wee read that the next day he reſted, and why is this ſet downe ſaith *Anſelme*, *Niſi per hoc vellet innuere, quod illum poſt cujus orationem requievit, ad requiem fecit?* But that the Spirit of God would ſhew unto us, that God made him for reſt, after the making of whom God is ſaid to have reſted. It is reſt and quietneſſe, that is the proper gift of man by God beſtowed upon him, and this it is which is the good of man. When *Martha* was buſied to entertaine our Saviour, he blamed her for it: but as *Theophylact* noteth, *Non hoſpitalitatem Dominus prohibet, ſed turbationem & tumultum*, It was not her hoſpitality that our Saviour diſliked, but the trouble and tumult of her mind. This taketh away the comfort, the good of what any one hath, though there be much that might afford it. The Originall here is, *Plenitudo volæ quietis*, The fulneſſe of the hand of quietneſſe: and let it be the hand of quietneſſe that doth reach it unto us, though it be but a little, that will make it to be a fulneſſe, and that little fulneſſe it will make to be better then much fulneſſe of the hands of trouble and vexation of ſpirit, (for ſo alſo the Originall is) that is, then much fulneſſe which travell reacheth with one hand, and vexation of ſpirit with another hand. But the Septuagint doe adde unto the end of the former verſe, *Dicens*, ſaying: and *Tremellius* puts into this verſe, *Inquit*, ſaith he, as if theſe were the words of the foole in the former verſe. And if wee take the foole to bee the ſluggard, hee may be conceived to ſay ſo, as applauding him:

Caſſian. Col. 24. c. 13.

Anſelm. in c. 4. Epiſt. ad Roman.

Theophylact.

himſelfe in his owne lazineſſe, wherein he is at quiet, though he have but little, and therefore preferring himſelfe before thoſe, who though they get more, yet it is with more travell and vexation of ſpirit. Wherein wee may note how idleneſſe would cloake it ſelfe with the commendation of quietneſſe, and the idle perſon pleaſe himſelfe with the comfort of wanting trouble, the like being the manner of other ſinnes alſo, and of other ſinners. But as *Hugo de Sancto Victore* noteth, the foole conſidereth himſelfe, *Quando pugillum habet & requiem habet*, when he hath his handfull and hath reſt alſo, hee conſidereth not that when his handfull is emptyed, his reſt will be gone likewiſe. He now eateth of his handfull in quietneſſe, and commendeth his lazineſſe, not caring to fill his other hand by labour, that thereon he may feed, when the other is ſpent. Wherefore when his handfull is conſumed, then he eateth his owne fleſh, and with hunger is whipt for his lazineſſe, the reſt whereof hee preferred before dew carefulneſſe. But I would not have ſo worthy a ſentence to bee loſt in the mouth of a foole; for ſurely better is a handfull, where quietneſſe filleth the heart, then both the hands full, where travell and vexation overwhelme the ſpirit. And therefore to take it as the ſpeech of *Solomon* himſelfe, and yet to apply it unto the ſlothfull foole, we may conceive that as in the verſe before, he ſheweth his miſery in his waſted eſtate; ſo here he ſheweth his miſery in a plentifull eſtate. For as much as then alſo idleneſſe maketh his life to be tedious and irkſome unto him. So that he who laboureth and getteth but a little, yet by labour hath a quiet mind free from a burdenſome tediouſneſſe is to be preferred before him.

Hugo de Sanct. Vict. in Eccleſiaſt. Homil. 19.

VER. 7. *Then I returned, and I ſaw vanity under the Sunne.*

VER. 8. *There is one alone, and there is not a ſecond, yea, hee hath neither child nor brother: yet is there no end of all his labour: neither is his eye ſatisfied with riches, neither ſaith hee, For whom doe I labour, and bereave my ſoule of good? this is alſo vanity, yea, it is a ſore travell.*

Verſe 7. *Then I returned:* this ſheweth that the Preacher had made ſome interruption in his thoughts from the conſidering of vanities, by interpoſing that concluſion of ſolid verity, which the former verſe containeth. Or if wee take the former verſe to appertaine to the ſetting forth

forth of vanitie: then wee may imagine the Preachers thoughts to have been ſo faſt in the depth of thoſe vanities, as one amazed with the folly of them, that he was faine to recall himſelfe, and to recover himſelfe as it were, that he might paſſe unto another matter. *And I ſaw vanitie:* it is from vanitie that wee fall into iniquitie, and as S. *Gregory* ſpeaketh; *Dum per quædam tranſitoria ducimur, in quibuſdam noxiè ligamur, quumq; mens incommutabilitatis ſtatum non tenet, à ſeipſa defluens ad vitia prorumpit,* While wee are caryed through tranſitory things, wee are held faſt in ſinfull things, and while the minde doth not ſtay ſetled in an unchangeableneſſe, flying from it ſelfe it ruſheth into wickedneſſe. The Preacher therefore in his method, having conſidered firſt the tranſitory vanitie of worldly things, from thence he paſſeth in this Chapter, to the iniquitie of the world, which is a vanitie alſo, for ſo he calleth it. And indeed this vanitie it was which made *Belſhazzar* to weigh ſo light in the ballance: it was his iniquitie which made him to be found wanting, wanting of any true worth, ſo that his kingdome and his life vaniſhed ſo quickly from him. Wherefore one ſayth well, *Quiſquilia palearum, & atomi fere inviſibiles majoris ponderis ſunt quam peccata,* The ſweepings of chaffe, and the motes of the Sunne, almoſt inviſible, are of more weight and ſubſtance then ſinnes are. Yea, ſuch a vanitie is iniquitie, that as the ſame Writer ſpeaketh, *Inter aliquid quantumvis parum, & nihil, nihil mediat niſi peccator,* Between ſomething though never ſo little, and that which is nothing, nothing doth mediate and middle, but a ſinner onely, who is ſo neere to nothing, that he may well be accounted to be nothing. The Prophet *David* ſpeaking of this vanitie, ſayth, *I ſink in deepe mire where there is no ſtanding.* Sinne is but a mire, and ſuch is the vanitie of this mire, that there is no ſtanding in it, nothing that is able to ſupport it ſelfe, or any one that is in it. *Gregory Nyſſene* writing upon theſe words in the Canticles, *My head is filled with dew, and my lockes with the drops of the night,* ſuppoſeth *Chriſt* there to repreſent himſelfe and his Church: and therefore by the head he underſtandeth *Chriſt*, by the lockes the ſervants of *Chriſt*, the Prophets and Apoſtles. Now the hayre being on, it is an ornament, but being cut off, what is eſteemed more vaine? In like manner, the ſervants of God being joyned by obedience unto *Chriſt* their head, they are worthy of all honour, but being cut off by falling into ſinne, what are they but vanitie, and of no value? *Vnder the Sunne*, that is, that it was a vanitie viſible and plainly to be ſeene: for as S. *Auſtin* ſpeaketh, *Sub ſole viſibilia omnia, quicquid viſibile non eſt, ſub ſole non eſt,* Vnder the Sunne all things are viſible: whatſoever is not viſible, is not under the Sunne. Or elſe *under the Sunne*, as ſhewing this vanitie to be ſpread as farre as the Sunne ſhineth. Or elſe the Preacher here expreſſeth the vanitie of ſinne to be *under the Sunne*, as ſhewing the unthankfulneſſe of ſinne, in that it is *under the Sunne*, by which God affordeth ſo many bleſſings unto men. For in the Hewrew שמש which ſignifieth the Sunne, is taken from שמש which ſignifieth *Miniſtrare*,

Gregor. Moral. l. 10. c. 9.

Dan. 5. 27.

Pſal. 69. 2.

Gregor. Nyſſen. in Cantica.

Auguſt. in Pſal. 38.

to minister, because it ministreth to the world so many benefits. That under the Sunne therefore man sinneth against God, maketh him unworthy to live under the Sunne.

Verse 8. It is the sinfull vanitie of covetousnesse which here the Preacher setteth forth, and which as it is commonly joyned in men with oppression and envie, so here the Preacher joyneth them together. *There is one alone:* and it were well if there were one alone, but indeed there are many such in the world. And yet *there is one alone*, for every such a one would himselfe have all alone: he would be one alone, so that none else should have share or part in any thing with him. *And there is not a second:* this is the first thing which a covetous man desireth, to have no body neere him, no body that may either borrow or beg or get any thing from him. Wherefore S^t. *Chrysostome* calleth a covetous man, *Communem omnium hominum hostem*, The common enemy of all men. And when the Prophet *Isaiah* sayth, Woe to them that joyne house to house, field to field, untill there be no place; S^t. *Ambrose* sayth, *Arguit eos inefficacis avaritiæ: fugiunt enim cohabitare hominibus, & ideo excludunt vicinos*, He reprooveth them of covetousnesse which hath no vertue of doing any thing, for they shun to dwell with men, and therefore they shut out their neighbours. But as *Eucherius* speaking of the Sodomites sayth, *Clausas domos hospitibus ingressus est ignis ad perdendos peccatores*, The houses that were shut against strangers fire entred, to destroy the wicked; so let such take heed, who shun to have any neere them, least that the fire of Gods wrath be a neighbour to them. S^t. *Chrysostome* therefore speaking of covetous persons, and comparing them to fruitlesse trees, sayth, *Tales sunt qui solum considerant ea quæ sua sunt; imo nec tales sunt, nam hi ad incendium parati sunt, illæ etiam ad ædificium*, Such are they who looke after those things onely which are their owne; yea rather they are not such: for they are prepared for burning, the other for building also. *Yea, he hath neither childe nor brother: nec filium quem genuit, nec fratrem cum quo genitus est*, Neither sonne whom he hath begotten, neither brother with whom he was begotten, as *Hugo* speaketh: yea, not any kinsman, for so the word *brother* in the Hebrew is taken. Himselfe is the successour of his ancestours, but himselfe hath none to succeed him. *Yet is there no end of all his labours:* no end wherein his labour ceaseth, no *All* of all his labour. *Neither is his eye satisfied with riches:* much lesse is his heart satisfied. His purse is filled, his chest is filled, his house is filled, yet his eye is not filled. *Neither sayth he, for whom doe I labour?* The Originall doth not expresse *sayth he*, but onely implyes it, because it is supposed to be, not an expresse speaking, but onely in the heart, according as the Chaldee Paraphrast hath it; *Non dicit in corde suo*, he sayth not in his heart, *For whom doe I labour?* And surely, *Qui nec sibi laborat, nec alii cui laborat, nisi soli vitio cui servit? Hic enim soli vitio servitur, & non est alius affectus, qui excuset solicitudinem vanam, cui ignosci possit, nisi solus ille qui vitium genuit*, He that laboureth neither for himselfe, nor any other, for whom

Chrysostom. in Matth. Homil. 81. *Isa.* 5. 8. *Ambros. lib. de Naboth. c.* 3.

Eucherius ad c. 19. *Geneseos.*

Chrysost. in Acta. Homil. 21.

Hugo de Sanct. Vict. in Ecclesiast. Homil. 19.

whom doth he labour, but for his vice whom he ſerveth? For here he is a ſervant to his vice onely, and there is no other affection, which may excuſe his vaine carefulneſſe, and which might get ſome pardon for him, but onely that greedy affection which brought forth his vice, as an ancient Writer ſpeaketh. *And bereave my ſoule of good*: the Chaldee Paraphraſe here addeth as an expoſition of it, *Surgam & faciam ex eo eleemoſynam, & lætabor in hoc ſæculo cum filiis hominum, & in ſæculo venturo cum juſtis*, I will ariſe, and will doe works of charitie, and I will rejoyce in this world with the ſonnes of men, and in the world to cõme with the righteous. This is the good whereof a covetous wretch bereaveth his ſoule. And plainely, were it not the minde of ſuch a covetous wretch to deſire no children, no brethren, no kinsfolke, he might finde enough. For as *Olympiodorus* ſpeaketh, *Qui deſiderio illorum tenetur, quamvis naturâ nullos affines & conſanguineos habeat, charitatem tamen habens, omnes homines quamvis externos, eſſe ſibi filiorum loco putat & fratrum*, He that hath a deſire of them, although by nature he hath no kinsfolke, no kindred, yet having charitie he accompteth all men, although ſtrangers, to be in the place of children and brethren unto him. Wherefore the *Catena Græca* ſayth, *Si quis fratrem non habet, ille procul dubio ſpiritum adoptionis filiorum non accepit: et ſi quis pater non eſt, is porro improbus eſt*, If there be any one who hath not a brother, no doubt he hath not received the Spirit of adoption of the Sonnes of God: and if any one be not a Father, what is he but a wicked man? *This is alſo vanitie, yea it is a ſore travaile*: for he that laboureth and enjoyeth his labour, receiveth ſome fruit from it; and he that laboureth but doth not uſe thoſe things, which by his labour he hath gotten, yet if he leave them to thoſe whom he loveth, *Aliquod emolumentum capit laboris ſui, deſiderium et votum dilectionis ſuæ*, He reapeth ſome profit of his labour, in the deſire and contentment of his love, as one ſayth. But to labour, and thereby neither to enjoy comfort to a mans ſelfe, nor to expreſſe love to others, what can be more vaine? What more ſore travaile can there be? The ancient Fathers tooke ſuch joy in meditating upon *Chriſt*, that whereſoever they could finde any occaſion, their learned skill made the words of Scripture to ſound this muſick. This verſe therefore S^t. *Hierome* tels us, that ſome did apply to *Chriſt*. For he is *one, and there is not a ſecond*, becauſe he came to ſave the world without any company: and though there be many *Sonnes* of God, many who by adoption are called his *brethren*, yet there was none worthy in this worke to be joyned with him. Of his *labour* in bearing our ſinnes and in ſuffering for us, there is *no end*, mans underſtanding cannot reach to the end of the greatneſſe of them. *His eye is not ſatisfied* with riches, alwayes deſiring and ſeeking our ſalvation: neither doth he ſay, *for whom doe I labour?* for though we deſpiſe his love, refuſe his mercies, yet doth he ſtill labour to bring us to repentance, to winne us to himſelfe. And indeed I finde, that S^t. *Ambroſe* ſpeaking of theſe words, ſayth, *Quis eſt iſte, niſi ille, de quo dictum eſt, magiſter veſter unus eſt Chriſtus?* Who is this,

Ghald. Para.

Olympiodorus.

Catena Græca.

Hieronym. in hunc verſ.

Mat. 23. 8. *Job* 9. 8. this, but he, of whom it is sayd, Your Master is one even *Christ*: of whom wee reade, Who alone spreadeth out the heavens. *Hic non est secundus, quia primus est: huic non est secundus, quia unus est*, He is not the second, because he is first: he hath not a second, because he is one alone. *Ambros. de Instit. Virginitatis. c.* 10. *Vnus est qui secundum non habet, quia unicus, solus sine peccato, solus sine adjutorio*, He is one and hath not a second, because he alone onely is without sinne, he alone is without a helper.

VER. 9. *Two are better then one; because they have a good reward for their labour.*

VER. 10. *For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to helpe him up.*

VER. 11. *Againe, if two lie together, then they have heate: but how can one be warme alone?*

VER. 12. *And if one prevaile against him, two shall withstand him: and a threefold cord is not quickly broken.*

Verse 9. From the wretchednesse of a covetous solitarinesse, the Preacher passeth to the commendation of a friendly societie. Now *Aquinas* tels us, *Aquin.* 2. 2ᵉ. *Q.* 188. *Ar.* 8. *Id quod est solitarium debet esse sibi per se sufficiens*, That which is solitary must be in it selfe sufficient for it selfe. But what is so? When man was created in his perfection, then it was not good for man to be alone, much lesse now, when his miseries are so great, his infirmities so many, in regard whereof he hath need of societie, that his miseries may be succoured, his infirmities supported. There is none sufficient in himselfe but God alone, and he is one and alone in his nature and essence, though in his subsistence there be a Trinitie of persons, that from himselfe he might commend a societie to us. The Philosopher therefore sayth, *Aristoteles Politico. l.* 1. *Ille qui non communicat aliis est bestia, aut Deus*, He that doth not communicate with others, is either a beast in the savage wildnesse of his minde, or else a God in the transcendency of his nature. But to consider the Preachers words: *two*, sayth he, *are better then one*, but then, though two, they must be one likewise. So it was when God made first two, he made them so two, as that he made them one, and it is still the being one of two, that maketh two to be better then one. One they must be in peace, one in affection, one in a mutuall correspondency of the offices of societie, or else much better one by himselfe

himſelfe alone, then multiplyed into quarrels and diſcontentments by another joyned with him. But in peace better are two then one every way. Better in Religion, for where two or three are gathered together, there is God, and what is better then to have God with us? Better in the ſtudy of knowledge, and therefore S^t. *Hierome* writing to *Ruſticus* ſayth, *Mihi placet, ut habeas Sanctorum contubernium, nec ipſe te doceas*, I like rather that thou ſhouldeſt uſe the familiaritie of religious men, and not teach thy ſelfe. Better in the affayres of the world, for what is better then to take the adviſe of others, in that which a man goeth about, ſo that as *Syneſius* ſpeaketh, *Et omnium oculis videat, et omnium auribus audiat, omniumque animis in unum conſentientibus conſilium capiat*, He may ſee with the eyes of all, he may heare with the eares of all, and with the minds of all agreeing in one, he may reſolve what to doe. Which yet is not ſo generally true, but that it is better ſometimes to be alone: alone in the fervency of devotion, alone in the height of contemplation. But that wee may be alone for the better performance of theſe, wee muſt be alone not onely from the company of men, but alſo from the company of diſtracting thoughts, of worldly conſiderations. Otherwiſe as S^t. *Gregory* ſpeaketh, *Quid prodeſt ſolitudo corporis, ſi non ſit ſolitudo cordis?* What availeth the ſolitarineſſe of the body, if there be not a ſolitarineſſe of the minde? But for the moſt part two are better then one, *becauſe they have a good reward for their labour*. One would thinke the Preacher ſhould have ſayd, becauſe they have a good reward for or in their ſocietie. And indeed to doe the Septuagint reade it, *Habent enim emolumentum ſocietatis ſuæ*, for they have the benefit of their ſocietie. The very ſocietie it ſelfe being a good reward unto them. And therefore S^t. *Auſtin* ſayth, *Quid ſit vera amicitia nondum novit, qui vult aliam eſſe mercedem quam ipſam*, What true friendſhip is he doth not as yet know, who deſireth any other reward then it ſelfe. But the originall word here uſed is עמל ſignifying trouble or labour: and therefore the Preacher ſeemeth to me here to ſhew, that in the getting and keeping of good ſocietie, there is no little trouble and labour. For there is company enough to be had, but to get good company, good in it ſelfe, good for our occaſions and diſpoſitions is no eaſie matter. And when ſuch company is gotten, he that will not endure trouble and labour through many occurrences that may and will fall out, ſhall ſoone looſe it againe. But let this labour and trouble be endured, becauſe it hath a good reward which from ſocietie ariſeth. And it may farther be noted, that it is ſayd, *Their labour*, becauſe both muſt labour for the eſtabliſhing and continuing of a good ſocietie, or elſe it will not be. Or elſe the meaning of the words may be, they have a good reward for their labour, that is, in ſocietie they have a benefit, whereby to eaſe themſelves in their labour. Or elſe thus, that by ſocietie they have the benefit of enjoying the more ſweetly and comfortably thoſe things which they have gotten by their labour. Saint *Hierome* goeth on in applying theſe words

Hieronym. ad Ruſt. Monachum.

Syneſius. l. de regno.

Gregor. Moral. c. 30.

Auguſtin. l. de Amicitia.

also unto *Christ*: Two sayth he, are better then one, *Melius est enim habitantem in se habere Christum, quam solum patere insidiis adversantis*, For it is better to have *Christ* dwelling in us, then alone to lye open to the snares of the enemy. And no doubt, there is a reward in the labour of *Christ* and his servants. But as S^t. *Ambrose* sayth, *Christus ergo laborat?* Doth *Christ* therefore labour? Yes, sayth he, *Laborat, sed in nobis*, He laboureth, but in us. He laboureth by making us to labour, by supporting us in our labour: and he that laboureth in us, giveth a reward of our labour to us.

Hieronym. in hunc vers.

Ambros. in hac verba, Cohortatione ad Cleric.

Verse 10. The Septuagint, S^t. *Ambrose*, S^t. *Hierome*, *Pagnine*, *Arias Montanus*, doe all reade it, *Si ceciderit unus*, If the one fall, as not supposing that both should fall together. But though if the one stand, the other fall, he that standeth will the better be able to helpe up him that is fallen; yet if they both fall, they may also helpe one the other in rising, and therein also the mutuall helpe of societie is the better set forth. Now the Hebrew is אם־יפלו *Si ceciderint*, If they fall, the one will lift up his fellow. It is not sayd he may doe it, but he will doe it: neither is it sayd the one will lift up the other, but the one will lift up his fellow. For if there be a fellowship of love, and true societie betweene them, he will doe what he can, he will not let his fellow lye being downe, but he will lift him up, and he will helpe up his fellow as well as himselfe, if they be both downe. And it is for this reason given by the Preacher, that S^t. *Hierome* speaking of himselfe sayth, *Vitro soleo bonorum appetere necessitudinem, & me eorum ingerere charitati*, I use to seeke of my selfe the friendship of those that are good, and even to thrust my selfe into their affection. *But woe to him that is alone when he falleth*: woe because he falleth, but a double woe, because he falleth when he is alone. Perhaps he may not be alone, in respect of some other that thrusteth him downe, and that may be some ease unto his woe, in regard that not falling of himselfe, he may be able to helpe himselfe up againe. But howsoever, another joyned with him, would helpe him up much better, and therefore woe unto him because he hath not the helpe of such a one. The Originall is, woe unto him, because he hath not שני *secundum*, a second to helpe him up: and indeed this is the right use of a second. Not as the bloudy fashion of the world is, who seeking to kill their enemy, desire to kill their friend also.

Hieronym. Epist. 12. ad Abigaum.

Saint *Austin* marking the woe here set downe, thereupon sayth, *At quæ felicitas, quæ securitas, quæ jucunditas est habere cum quo æque audeas loqui ac tibi, cui confiteri non timeas, si quid deliqueris?* But what happinesse, what securitie, what sweetnesse is it to have one with whom thou mayest talke as to thy selfe, to whom if thou hast offended thou mayest be bold to confesse thy fault? And as it is a great happinesse to have such a one to whom it may be done, so it is often a great neglect of happinesse not to doe it. For many times when the devill tempteth some one to wickednesse, the very discovering of it to another, is a present remedy for the preventing of it: So that, as Abbot *Moyses* speak-

Augustin. de Amicit.

eth

eth in Cassian, *Et enimuis serpens, velut à tenebrosa ac subterraneo specu virtute confessionis subtractus in lucem, & tractus quodammodo & deboneste-tenus abscedit.* The most fowle serpent, as it were drawne out into the light by the vertue of confession from his darke and subterranean hole, hayd open as it were and shamed, departeth away. Saint *Hierome* still applyeth this unto our Saviour *Christ*, saying, *Si annus ceciderit, Christus eriget participem suum: sed vae ei qui quum merit Christum non habet erigentem*, If one fall, *Christ* doth raise him up that is partaker of him; but woe to him, who when he falleth hath not *Christ* in him to raise him up againe. Saint *Ambrose* also applying this to *Christ*; first, he tels us that *Christ, projecit se, non cecidit*, Did not fall, but did cast himselfe downe; he humbled himselfe, that he might make us to be his fellowes. And then he noteth that he is sayd to raise us up, not to be raised up, because when he was downe, he raised up himselfe. Saint *Gregory* more generally applying these words unto God, sayth, *Solus est, quia Deo relinquitur; hunc vero cadentem nullus erigit*, He is alone who is forsaken of God: such a one when he falleth no one raiseth up. But safe is he that feareth God, because God is with him, and he is not alone. For as our Saviour *Christ* sayth, I am not alone, but I and my Father that sent mee; so his servants are not alone, but he is with them to the end of the world: and then they shall be with him for evermore.

Cassian. Coll. 2. c. 10.

Hieronym. in hunc vers.

Ambros. in Cohortati. ad Clericos.

Gregor. in cap. 10. 1. Regum.

John 8. 16.

Verse 11. *If two lye together* in the cold night of sorrow and sadnesse, they have the *heate* of comfort, which mutually they yeeld one to the other, even by striking together the hard flints of their misery, by easing their hearts, while their tongues talke of their distresse, by supporting each other under their burdens, who cannot beare his owne, by doubling the light of counsell which may the better shew them the way of getting out. *If two lye together* in the prison of affliction, societie gives *heate* unto their cold irons, softens the hardnesse of them, and though it cannot breake them off, yet makes them to be borne with the more contentment. Not because it is an ease to misery to see another in misery, which is the miserable comfort of bad mindes; but because in each, the feeling of his owne misery makes them the more ready to afford comfort one to the other. It is not sayd, if two sleepe together, although the Septuagint, St. *Ambrose*, and St. *Hierome* doe reade it so, and although naturally sleeping together, as well as lying together bringeth heate: but it is sayd, *If two lye together*, and in a morall sense, which is here intended by the Preacher, it must be so taken: because if two lying together in misery, sleepe carelessly in it, the heate will be little, the comfort small which one shall have from the other. And farther, this *lying together*, must be also understood, in the bed of good will and affection, otherwise though lying together they may be farre enough from the heate of mutuall comfort. Wherefore *Lyra* tels us, *Per hoc intelligitur quietatio plurium in una dilectione*, By this is understood the resting of many in one affection, and

Lyra in hunc vers.

and love of charity. Now if two lye together in this bed of love, they will lye together in the same misery, although but one be in it, by a fellow feeling of it, and by his care to give the heate of comfort unto him that suffereth it. And thus to lye with another by a loving compassion in his misery and by a readinesse to afford the heate of comfort unto him, who should not be forward? Saint *Paul* saith, who is weake, and I am not weake? Who is offended, and I burne not? Where Saint *Chrysostome* noteth, *Non dicit, quis infirmatur, & ego non compatior, sed ego non infirmor, hoc est, tanquam ipsamet infirmitate circundatus ita excrucior & angor?* He saith not who is weake, and I have not compassion on him, but who is weake, and I am not weake, that is, as if I were encompassed with the same infirmity, so am I pained, so troubled: And *Anselme* expounding the latter words, who is offended, and I burne not? that is saith he, *valde mens mea cruciatur igne amoris zeli*; My mind is much tormented with the fire of the love of zeale. Here was heate indeed, ever burning heate which came from that lying together whereof the Preacher speaks. But where is another such to be found? The Preacher speaks but of two lying together, and they are very few, who do thus lye together in the bed of charity. *Eusebius* tels us that a Poppy is the embleme of a City. Now a Poppy is like unto a Pompegranate having many graines within it: but the difference is, that in a Pomegranate the graines are fastned together, whereas in the Poppy they are loose the one from the other. This therefore it is which maketh a Poppy to bee the embleme of a City, because the affections of men are severed and divided, and they lye not together to cause a heate of consolation the one to the other. But not to understand the Preacher of misery only, it is true of prosperity likewise, and a lying together in love doth make the heate of joy therein to bee the greater. It is true also of the heate of devotion, and the society of others doth make that heate to burne by much the stronger. *Seneca* speaking of the conversation of good men saith, *Frequenter audiri & aspici frequenter, imo occursus ipse bonorum juvat, & est aliquid quod ex magno viro vel tacente proficias.* Often to bee heard, and often to be seene, yea the very meeting with good men furthereth, and there is some profit to be gotten from a worthy man even holding his peace. Wherefore if they *lye together*, if they continue much together, how great a heate of goodnesse will be stirred up in them? The lying together of the dead body of one, with the bones of the Prophet *Elisha*, wrought a miracle, and gave life unto it: and surely the benefits of *lying together* in friendly love are even miraculous, by giving the heate of life to sorrow, the heate of a religious life to them, who are dead in sinne. *But how can one be warme alone?* Surely nothing so well, nothing so easily. Yea, saith *Lyra*, how can one alone shew the heate of charity to be in him? For as Saint *Gregory* speaketh, *Charitas semper in alterum tendit, ut Charitas esse possit*, Charity alwayes tendeth towards another, that it may be charity. Saint *Hierome* applying still this verse to Christ, saith, *Si morte dissolutus*

2 *Cor.* 11. 29.

Chrys. Ibid.

Ansel. Ibid.

Eusebius.

Seneca in Epist. 96.

Lyra in hunc versum.

Greg. Mag. Hieronym. in hunc vers.

dissolutus quis fuerit, & secum Christum habuerit, calefactus & vivificatus citius reviviscet, If any one shall be dissolved by death, and lye in his grave, yet if hee haye Christ with him, he shall be warmed, and being quickned shall quickly live againe. Saint *Ambrose* saith, *Commortui sumus Christo, & ideo convivimus: Christus nobis commortuus est, ut nos calefaceret*, we are dead with Christ, and therefore doe we live with him: Christ is dead with us that he might heate us: *Et qui in Christo moritur per Christum calefactus vitæ & resurrectionis vaporem accipit*, And hee that dyeth in Christ, being warmed by Christ, receiveth the vapour of life and resurrection. But as Saint *Hierome* addeth, *Nisi Christus nobiscum dormierit & in morte quieverit, calorem æternæ vitæ acoipere non valemus*, Vnlesse Christ doe sleepe, and rest in death with us, we shall never be able to receave the heate of eternall life.

Amb. Cohortatione ad Clericos.

Hieronym. Ibid.

Verse 12. There are three things which concerne the life of man in this world, a weakenesse in falling, a misery in lying, a strength in standing, and in all these the Preacher sheweth the benefit of society. Wherefore having already shewed it in the two former here he shewes it in the last. And here he shewes two things, first how by society an enemy is withstood and resisted, secondly how by society he is vanquished and lead captive as bound with a threefold cord. First, then hee saith, *And if one prevaile against him*; that is, if one prevaile against one as being too strong for him, *two shall withstand him*. For as the Proverb is, *Ne Hercules contra duos*, The strength of *Hercules* is not able to prevaile against two united in their strength. When the Red Sea was divided, the *Ægyptians* as not fearing either part by it selfe, pressed after the *Israelites*, as insulting over the weakenesse of the waters; but when the two sides meeting in society joyned their strength, how soone were the *Ægyptians* destroyed? So that as *Tertullian* speaketh *Egyptium exercitum concordia undarum obruit*, the concord of the waters overwhelmed the Egyptian army. And surely though the weaknesse of one may bee as water in resisting another, yet another though feeble as water also being joyned to him, they may bee able to withstand a great might. And because there is one common enemy of all, that is the devill, who seeketh especially to fight in duels, and by single combat against us, as knowing our weakenesse, and his owne advantage therein, let it be the care of every one by the society of counsell, and of prayer to withstand him. Two doe often resist him, when one cannot, *and a threefold cord is not easily broken*. Much may be noted from the sacred Scriptures of the mystery of three. And upon these words Saint *Ambrose* saith, *Vt cognoscas secundum mysterium dictum, non secundum numerum, Optimi duo super unum, subjecit mysticum, & spartum triplex non facile rumpitur*, That thou mayest know that it is spoken in a mystery, not for the number, Two are better than one, hee addeth a a mysticall thing, A threefold cord is not soone broken, *Tria enim non composita non rumpuntur*, for three which are not compounded, are not broken, and the Trinity which is of an uncompounded nature, cannot

Tertull. adverſ. Marcion. l.4.

Ambr. Cohorta. ad Clericos.

be

be divided, becauſe God who is one and ſimple is whatſoever is. But not to dive beyond the bottome of the words, if in the number three wee will note a myſtery, the ſtrength of it, is that, to which the words point, and wee may remember the three children united in Gods worſhip to have beene ſo ſtrong, that they withſtood the force of the fiery furnace though made exceeding hot. Whereupon *Zeno* ſaith, *Sacramento Trinitatis tam potentis elementi ſubacta eſt natura : qui putabantur incendio extingui, emicant beatiores incenſi*; By the myſtery of the Trinity was the might of that powerfull element ſubdued: they whom the *Chaldeans* thought by the fire to have extinguiſhed appeare in the fire more glorious then before. But the plainer expoſition is that which *Lyra* gives, *Quanto plures & boni in amicitia conjuncti ſunt, tanto ſtatus eorum melioratur*, By how many they are, the more and good, which are joyned in ſociety, by ſo much is their condition the better. And indeed ſuch is the force of many, that it is able to withſtand the power of Gods provoked wrath. Wherefore when God ſaith, ſhould not I ſpare *Niniveh* that great City, wherein are more than ſixeſcore thouſand perſons? Saint *Chryſoſtome* ſpeaking of it, ſaith, *Non ſine re, amplum populi numerum ibi propoſuit, ſed ut intelligas plurimùm eam pollere orationem quæ cum conſenſu agitur & jugi concordiâ*, It is not to no end, that God ſetteth downe there the great number of the people, but that thou mayeſt underſtand, that prayer to bee very prevalent, which is ſent forth with conſent, and with the continuall concord of many people. Saint *Hierome* applying theſe words likewiſe unto Chriſt, ſaith, *Et ſi adverſus hominem robuſtior inexpugnando diabolus extiterit : ſtabit homo, ſtabit & Chriſtus pro homine ſuo, pro ſodali ſuo*, And if the Devill aſſaulting man as ſtronger ſhall prevaile againſt him; man ſhall ſtand, and Chriſt ſhall ſtand for his man, for his fellow. But if I might have leave in this manner to apply this paſſage of Scripture: in the firſt place, where man is fallen through the weakeneſſe of our firſt Parents, we may apprehend Chriſt raiſing him up: in the ſecond place where man lyeth in the miſery which ſinne hath brought upon him, we may apprehend God the Holy Ghoſt warning and comforting him, with ſpirituall graces: in the third place, where we have the ſtrength of man withſtanding his enemies, we may apprehend the glorious Trinity, placing and eſtabliſhing man in glory where no enemy ſhall be able to hurt him.

Dan. 3. 17.

Zeno. Ser. 4. *de tribus pueris.*

Lyra in hunc verſ.

Chryſ. Hom. 3. *de Incomprehenſ. Dei natura.*

Hieronym. in hunc verſ.

VER.

VER. 13. *Better is a poore and a wiſe child, then an old and fooliſh King, who will no more be admoniſhed.*

VER. 14. *For out of priſon hee commeth to reigne, whereas alſo he that is borne in his kingdome becommeth poore.*

VER. 15. *I conſidered all the living which walke under the Sunne, with the ſecond child that ſhall ſtand up in his ſtead.*

VER. 16. *There is no end of all the people, even of all that have beene before them: they alſo that come after ſhall not rejoyce in him: ſurely this alſo is vanity and vexation of ſpirit.*

Verſe 13. The Preacher having ſhewed the good of ſociety in reſpect of private perſons, now ſhewes it in reſpect of a publike perſon; not in regard of his authority and government, but in reſpect of the carefull manner of his governing: For which it is needfull that hee ſhould have the helpfull ſociety of others in counſell and adviſe: and better is one though *meane* that followes counſell, then another though never *ſo great* that is alone in the wilfulneſſe of his owne wayes. In this ſenſe therefore to conſider the Preachers words. Great is the precedency and excellency of age above childhood: Wherefore *Clemens Alexandrinus* ſaith, *Quo magis homo feſtinat ad finem, tanto eſt vere venerabilior, ut qui Deum ſolum habeat ſe ſeniorem. Nam ille quoq; eſt æternus ſenex, qui eſt omnibus quæ ſunt antiquior*, By how much man draweth neare to his end, by ſo much he is truly more venerable, as having God alone elder then himſelfe. For hee is alſo the eternall old one, who is elder then all things that are. Great is the preeminency of a King above a poore man; and *yet better is a poore and wiſe child*, wiſe in being ready to heare and receive inſtruction and counſell, wiſe in being carefull to follow it, for that is the proper wiſdome of a child. And well doth the Preacher joyne poverty with wiſdome, for as the Philoſopher ſpeaketh, *Paupertas ſapientiæ reparatrix*, Poverty is the repairer of wiſdome, in that it puts men to it, and makes them more warily and diligently to looke into things. And indeed they are commonly the poorer children that are wiſe in this kind; the richer, either in pride not ſuffering

Clemens Alexand. Pedag. l. 3. c. 3.

ſuffering themſelves, or by the folly of their parents, not being ſuffered to be ordered by counſell and inſtruction: and therefore *Lyra* ſayth, *Lyra in hunc verſum.* *Delicioſè nutriri, et in delitiis vivere, impedit acquiſitionem ſapientiæ*, To be bred delicately, and to live in pleaſures, doth hinder the getting of wiſedome. *Then an old fooliſh King*: to be old is to adde honour and authoritie to a King; to be a King, is to adde honour and authoritie to old age: to be a fooliſh King, is to deprive both of their honour and authoritie. *To be old*, is a bleſſing of nature; *to be a King*, is a prerogative of favour; to be *a fooliſh King*, is to be unworthy of both. *To be old*, is to be Gods image; to be *a King*, is to be Gods ſubſtitute; to be *a fooliſh King*, is to be the Devils vaſſall. *Who will no more be admoniſhed*: to refuſe admonition, is in none a greater folly, than in a King, becauſe in none it is more pernicious, to none more dangerous: but to be growne old in wilfull ſtubbornneſſe, and ſelfe-conceited perverſeneſſe, as well as in yeares, *ſo that he will no more be admoniſhed*, and not onely not follow it, but not heare it, as it is the extremitie of folly, ſo it is the ſhame of honour, and maketh a poore wiſe childe better, better worthy of it. The Originall is, *Qui neſcit admoneri adhuc*, Who knoweth not to be admoniſhed as yet; who hath not as yet learned, though growne old, to be admoniſhed; who hath not as yet learned the good of it in the affayres of a King. Surely ſuch a one muſt needs be worſe then a childe, who is ſo many yeares before him in the learning of it; worſe then a poore childe, who though never ſo poore, by this is richer then ſuch a King. When S^t. *Peter* ſtood up in the middeſt of the Diſciples, and moved them to appoint, that two might be named, out of whom one might be choſen in the roome of *Iudas*: Saint *Chryſoſtome* asketh, *Cur non ſolus à Chriſto poſtulavit, ut ipſe daret aliquem ſubſtituendum?* Why he did not alone pray unto *Chriſt*, that himſelfe would aſſigne one to ſucceed? The anſwer which he giveth is, *Iam Petrus erat ſeipſo factus melior*, Now *Peter* was made even better himſelfe in taking the aſſiſtance of others. And ſurely as it makes a King even more then a King, to be willing to be admoniſhed; ſo it makes him leſſe then a poore wiſe childe to refuſe it. *Origen* therefore ſpeaking of *Moyſes* embracing the counſell of his Father in Law, ſayth, *Accepit conſilium inferioris ut formam humilitatis principibus populorum daret*, He received the counſell of an inferiour, that he might leave to Princes over people, a patterne of humilitie. *Amaleſuentha* Queene of Italy being deprived of her ſonne and of her husband, and joyning her brother in the Kingdome with her, thus writeth of it, to the Senate of Rome; *Exultate, et factum noſtrum ſupernis commendate virtutibus. Nihil reprehenſibile deſideramus agere, quæ cum conſilio alterius cuncta delegimus ordinare*, Rejoyce, and commend our action to the divine powers. Wee deſire to doe nothing that ſhall deſerve reproofe, who have choſen to order all things with the counſell of another. For there is nothing doth make the actions of any to deſerve reproofe ſo much, as when themſelves in their actions refuſe to be reprooved; at leaſtwiſe by counſell, a reproofe not unfit for Kings.

Act. 1. 15. & 23.

Chryſoſtom. Homil. 3. *in Acta.*

Exod. 18. 24. *Orig. in* 18. *Exod.*

Caſſiodorus. var. l. 10. *var.* 3.

Verſe 14.

Verſe 14. The Septuagint and Saint *Hierome* doe reade the end of the former verſe, *Qui neſcit providere in poſterum*, Who knoweth not to provide for the time to come. And S^t. *Hierome* tels us that *Symmachus* did reade it, *Qui neſcit præcavere viciſſitudinem*, Who knoweth not how to prevent the interchangeable courſe of things. Whereupon *Gregorius Thaumaturgus* expounding this verſe, ſayth, That a poore and wiſe childe, is better then an old King and fooliſh; *Cui in mentem non venit, fieri poſſe, ut quiſpiam ex carcere & ergaſtulo ad regni gubernacula conſtituatur, ipſe autem poſtea ab iniquo principatu exturbetur*, Into whoſe mind it commeth not, that it may come to paſſe, that from priſon and bonds, ſome one may be ſet upon the throne of a Kingdome, and that himſelfe may be throwne downe from his wicked command. And ſurely for an old King, who having lived long in this world muſt needs have ſeene the many changes of it, for him not to thinke of it, cannot but proove him fooliſh, and may ſoone make him to finde that which he doth not thinke of. For as S^t. *Ambroſe* ſpeaketh, *Somnus eſt hîc vivendi uſus, in quo diverſæ commutationum vices tanquam ebriæ, & nihil ſolidum, nihil firmum, ſed vacuæ rerum ſpecies diſperſæ & circumfuſæ teneri videntur, & non tenentur*, The uſe of living here is but a ſleepe, in which there are diverſe, and as it were drunken changes of things, nothing is ſolid, nothing firme, but the emptie ſhadowes of things diſperſed and ſcattered up and downe, doe ſeeme to be held faſt, when they are not held. But to view the Preachers words as here we finde them. *For out of priſon*: the Hebrew is מאבית האסורים *E domo vinctorum*, From the houſe of them that are bound, that is, as it may be taken from a ſmall homely cottage, wherein the dwellers are bound and ſhut up together: or elſe as it may be alſo taken, from ſome ſtrict Schoole wherein children are tyed hard to good orders, and held cloſe to ſevere diſcipline: or elſe we may take it, from the priſon of povertie, from the houſe of them who are tyed and bound with many ſtrayts, many diſtreſſes. *He commeth to reigne*: either to reigne as a King, or to be great in a Kingdome. And here for example, wee may well take *Ioſeph* to be this poore wiſe childe. For that he was a wiſe childe his Fathers love ſhewed, who therein as S^t. *Ambroſe* ſpeaketh, *Non tam filium pater prætuliſſe videatur, quam Prophetæ myſterium*, May ſeeme not ſo much as a Father to have preferred his ſonne before his other brethren, as a Prophet rather to have preferred a myſtery, in reſpect of that to which he foreſaw the wiſedome of his ſonne would bring himſelfe. But that he was a poore childe alſo, the malice of his brethren, who ſold him for a captive made to be true. The reſt God performed for him, and when he was in priſon bringing him to the King of Ægypt, out of priſon brought him to be the next in greatneſſe in the Kingdome. Yea, while he was in priſon, what was he but even then a King? Saint *Ambroſe* comparing *Ioſeph* in bondage, with *Pharaoh* on his throne, ſayth, *Nonne videtur tibi iſte in ſervitute dominari, ille autem in libertate ſervire? Serviebat Ioſeph, regnabat Pharaoh; beatior hujus ſervitus, quam regnum illius,*

Gregor. Pontí Epiſc. in hunc verſ.

Ambroſ. Epiſt. c. 3. Epiſt. 19.

Ambroſ. de Ioſeph. Patriarcha. c. 21.

Ambroſ. Ibid.

Doth not the one seeme unto thee in his servitude to reigne, the other in his freedome to serve? *Ioseph* is in bondage, *Pharaoh* reigneth: more blessed is his bondage, then the others Kingdome. *Whereas he also that is borne in his Kingdome*, borne in the largenesse, in the plentie, in the freedome, in the greatnesse of a Kings estate, and hath the right of inheritance unto it, *becommeth poore*: for every one is not borne to that, in which he is borne, and he that is poore in understanding, though never so rich, may easily become poore in estate also. Here we may take *Zedekiah*, as *Lyra* doth, for an example of it, who being borne the Sonne of a King, and comming also to sit upon the throne of the Kingdome, for the folly of his wickednesse became poore, a poore blind man, a poore fettered captive. Before I leave this verse, let mee also shew the blindnesse of the Church of *Rome*; whose manner being to bring the Scripture to their Religion, not to fetch their Religion from the Scripture, *Cogunt hoc videri in Scriptura dictum, quod ante lectionem præsumpserunt credendum*, Doe even force that to seeme to be spoken in the Scripture, which before they read they have presumed that it must be beleeved, as *Hilarius* speaketh. Thus doth one of them alledge this verse to proove Purgatory: shewing himselfe no lesse foolish therein, then the foolish King here spoken of: and better is a poore wise childe that receiveth instruction, then such an old Master that perverteth knowledge.

Lyra in hunc versum.

Hilarius.

Verse 15. The Preacher drawing his thoughts unto a pause, reduceth them to that which is his generall ayme in this booke, the vanitie of humane worldly things: and having in the verse before spoken of a King made poore, he setteth downe in this verse the manner how sometimes it comes to passe: namely, by the defection of his people from him, by the rebellion of his Sonne against him. *I have considered*, sayth the Preacher: it was a thing which came into the thoughts of King *Solomon*, though it come not into the thoughts of a foolish King. *All the living which walke under the Sunne*; that is, the common people; for living and walking under the Sunne is a thing common unto all; and that he sayth, all the living is but to expresse the great number and multitude of them. *With the second childe*, that is, sayth *Lyra*, *Cum filio regis, qui est secundus ab eo, eò quòd regnaturus est post eum*, With the Sonne of the King, who is the second from him, because he is to reigne after him. And *with* him the people are sayd to be, because sayth *Lyra*, *Accidit quod senescente rege, populus & maxime juvenes adhærent filio ejus, qui pro eo est regnaturus, & aliquando regnum usurpat sibi vivente patre*, It commeth to passe, that the King growing old, the people and especially the younger men (whom wee may conceive to be more especially meant here by the Preacher, when he sayth, living and walking under the Sunne, because they are most lively, they are most stirring) doe adhere and cleave to his Sonne who is to reigne after him, and sometimes he usurpeth the Kingdome, his Father being alive. This it was which *Herod* feared, whom *Egesippus* maketh to

Lyra in hunc vers.

speake

ſpeake thus, *Si ſupra modum quis liberos meos excolat, reus eſt mihi etiam pro liberis meis, quibus author eſt prolapſionis: nimius enim cultus audaciæ ſumptus eſt. Nunquid invideo liberis meis? Abſit; ſed malo eos minus cum gratia poſſe, quam plurimum cum ſeditione. Quod enim ſuperbiæ vel rapinæ eſt cito labitur, quod gratiæ diu tenetur*, If any one reſpect my children more then is fitting, he wrongeth me in my childrens hurt, to whom he is the cauſe of falling: for too much reſpect is the encouragement of boldneſſe. What then? Doe I envie my children? No way. But I had rather that they ſhould be able to doe leſſe with favour, then much with ſedition. For that which commeth from pride or violence ſoone paſſeth away; but that which commeth from favour continueth long. And that this is the meaning of the place, *Tremellius* is ſo confident, as that he makes it the text in his tranſlation, ſaying, *Adjungentes ſe puero illi ſecundo*, Ioyning themſelves to the childe which is ſecond unto him: or as the French tranſlation alſo hath it, *Suivre le parte de l'enfant ſecond apres lui*, to follow the partie of the childe that is ſecond after him. But yet I hope I ſhall not offend to ſet downe mine apprehenſion of the Preachers meaning: who recalling his thoughts to his principall ſcope, the vanitie of worldly things, and having ſpoken immediately before of a King, conſidereth here the vanitie of Kings. And firſt ſetting forth the glory of them, he expreſſeth a King under the Embleme of *the Sunne*, ſhewing that as the Sunne giveth life to all things, and motion to the courſe of things; ſo the King giveth life to the eſtates of his ſubjects, and motion to the proceeding of their affayres: ſo that living and walking under the Sunne ſhine of his government, they flouriſh in their wayes. And indeed a King ſhould be as the Sunne, cheriſhing and comforting his people. Wherefore when the lengthning of the life of *Hezekiah* was confirmed unto him by the going backe of the Sunne in the diall of *Ahaz*; Saint *Auſtin* ſayth (if the booke be S^t. *Auſtins*) *Conveniemter tale ſignum regi in mortis expectatione poſito aptiſſimum evenit, quod Dominus per ſolem fieri diſpoſuit*, Conveniently did ſuch a moſt fit ſigne fall out to the King being neare unto death, that God did order it by the Sunne to be done: namely, as I conceive to teach the King, that he ſhould be in his life as the Sunne to his people. *With the ſecond childe*: that is, he conſidered together with the King ſhining as the Sunne in his Kingdome, his ſecond child, that is, his grand-childe eſtabliſhed alſo in the Kingdome, and the ſucceſſion of it continued ſo long, ſo that his grand-child *ſhall ſtand up in his ſtead*. By which phraſe we may note, that to be a King, is but to ſtand up above the reſt, whereby he is higher then they are: as it is ſayd of *Saul*, that when he ſtood among the people, he was higher then any of the people from the ſhoulders and upward. He ſtandeth up on high, but yet at length another doth ſtand up in his ſtead: for himſelfe to ſtand will not alwayes laſt. Or elſe we may conceive the Preacher to uſe this phraſe, becauſe he that ſucceedeth, commeth to ſtand in his Kingdome, by the fall of him that went before. I finde the an-

Egeſippus. l. 1. de Excid. Hieruſal. c. 39.

Auguſtin. de mirabil. l. 2. c. 28.

1 Sam. 10. 23.

cient Fathers to apply much this paſſage unto *Chriſt*. Saint *Ambroſe* ſeemeth to be reſolved that *Chriſt* is meant in this verſe: and therefore he ſayth, *Hic eſt juvenis ſecundus, ut dicit Eccleſiaſtes, vidi univerſos qui vivunt &c. De Chriſto dictum liquet*, He is the ſecond young man, as the Preacher ſpeaketh, I ſaw all the living &c: it is manifeſt that it is ſpoken of *Chriſt*. And adding farther, he ſayth, *Primus eſt ſecundum dignitatem ante quem nullus; ſecundus autem ſecundum carnem quia poſt Adam. Ego plus dico, non ſolum ſecundum lego, ſed etiam noviſſimum. Ipſe eſt & primus & noviſſimus. Qui primus eſt, propter nos ſe noviſſimum fecit. Primus quia per ipſum omnia: noviſſimus quia per ipſum reſurrectio*, He is the firſt according to his dignitie, before whom none is; but the ſecond according to the fleſh, becauſe the ſecond *Adam*. I ſay more, I reade, that he is not onely the ſecond, but the laſt. He that is firſt, for us made himſelfe the laſt. The firſt he is, by whom are all things; the laſt, becauſe by him ſhall be the reſurrection of all men.

Ambroſius de Inſtit. virginis. c. 12.

Verſe 16. *There is no end of all the people*: that is, ſayth *Tremellius*, *Populares et ſubditos nunquam ſua ſorte contentos eſſe, ac ne ſapienti quidem regi plurimum acquieſcere: propterea non eſſe mirandum, ſi male inſipientibus accidat*, People and ſubjects never to be contented with their condition; and not to reſt long pleaſed even with a wiſe King, and therefore to be no mervaile, if that it fall out amiſſe to them who are fooliſh. But howſoever, a foule ſhame it is unto them, a foule ſinne in them. The French tranſlation putteth this ſenſe into the Text, ſaying, *N' on point trouve en qui s' arreſter*, They have found none in whom to reſt, taking the Originall word, which ſignifieth an end to import the end of reſt. But to follow rather the more naturall ſignification of the word: I conceive the Preacher who hath before ſhewed the glory of a King in his owne happineſſe, and in the ſucceſſion of his poſteritie, here to ſhew it in the multitude of his people, as if there were no end of the number of them, that being a thing whereby in Scripture the greatneſſe of a King is often ſet forth. And this being ſet downe here as the greatneſſe of the Father, childe, and grand-childe, it is ſayd, *There is no end of all the people, even of all that have been before them*. The Hebrew is לִפְנֵיהֶם *ad facies eorum*, before their faces, as not ſignifying ſo much their being before in time, as rather their being with them and under them in their ſeverall times. But after this greatneſſe, what followeth? *They alſo that come after ſhall not rejoyce in him*: that is, ſayth *Lyra*, *Iſto filio ſeneſcente parum curabunt de eo, ſed magis adhærebunt filio ejus, ut dictum eſt*, When that ſonne is growne old, they that are young, and ſo are likely to continue after him, will care little for him, but rather will ſticke unto his ſonne, as before is ſayd. For as *Theodoret* writeth, obſerving how *Baaſha* ſlew the houſe of *Ieroboam*, and how *Zimri* ſlew the ſonne of *Baaſha*, *Per hæc docemur nos, quod eos qui vitam agunt in ſceleribus & flagitiis, Deus per ſe invicem punit, & ſceleratum tradit ſceleratiori, ijs utens tanquam quibuſdam flagellis*, By theſe things wee are taught that God doth puniſh them, who lead their lives in ſinne and wickedneſſe by

Tremellius in hunc verſ.

Lyra in hunc verſum.

Theodoret. Queſt. 46. in Daniel.

by one the other, delivering up him that is wicked to him that is more wicked, and making uſe of them as executioners of his juſtice. But if it ſhall not be thought amiſſe to take the expoſition which I have given of the former verſe, wee may here underſtand the cutting off of that race and them from the Kingdome, ſo that the people ſhall no longer rejoyce in their proſperitie, and under the proſperitie of that ſucceſſion. And becauſe the Preacher uſeth this phraſe, *Rejoyce in him*, perhaps it may imply the departing of the people in diſcontent from him, in regard of his hard uſage, whereby he deprived the people of their joy under him. For ſo it was with the Preachers ſonne *Rehoboam*, who being as S^t. *Baſil* ſpeaketh, *Ætate juvenis, mentis prudentiâ adhuc junior, populo mitius imperium urgenti graviter minatus eſt, & per minas regnum amiſit: per quas regaliorem ſe fore ſperabat, per eas depoſitus à dignitate quam habebat*, Young in yeares, and more young in the wiſedome of his mind, anſwered roughly to the people that ſought a milder government from him, and by his rough anſwere loſt his Kingdome: being by thoſe meanes depoſed from the honour he had, by which he thought to make himſelfe more Kingly. *Surely this is alſo vanitie and vexation of Spirit:* this, even this greatneſſe of glory as the Sunne, this firmeneſſe of ſucceſſion, this numberleſſe multitude of people, even this is vanitie, vaniſhing all away to him that did enjoy it; and ſometimes vaniſhing away by the multitude of the people, which was a part of the glory of it. *This is vexation of ſpirit*, for what greater vexation then the loſſe of a Kingdome? There is vexation in the poſſeſſing and eſtabliſhing of it, but to looſe it being poſſeſſed and eſtabliſhed, is a vexation ſurely. The Fathers doe here alſo looke upon *Chriſt*: Saint *Ambroſe* ſayth, *Illud quoque verè Chriſto convenit ſoli, quod addidit: Non eſt finis omni populo ejus, quia Chriſti populus innumerabilis finem non habet*, That alſo which he addeth agreeth truely unto *Chriſt* onely, There is no end of all his people: for the innumerable people of *Chriſt* hath no end. Saint *Hierome* alſo ſayth, *Præſago ſpiritu vidit Eccleſiaſtes, vidit omnes viventes qui poſſunt adoleſcentis participes eſſe, dicentis ego ſum vita, vetere ſtulto rege dimiſſo ſequi Chriſtum*, The Preacher by a Propheticall ſpirit, ſaw all the living who can be partakers of the young man that ſayth, I am life, to follow *Chriſt*, the old fooliſh King (that is the devill) being forſaken.

Baſilius Concio: de humilitate.

Ambroſ. de Inſtit. virginis. c. 12. Johannis 14.

Hieronym. in hunc verſ.

CHAPTER. V.

VER. 1. *Keepe thy foote when thou goest to the house of God, and be more ready to heare, then to give the sacrifice of fooles: for they consider not that they doe evill.*

VER. 2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth, therefore let thy words be few.*

VER. 3. *For a dreame commeth through the multitude of businesse, and a fooles voyce is knowne by multitude of words.*

Verse 1. THE Preacher having spoken of the sinfull vanities of men in themselves, and of their sinfull vanities towards other men; now commeth to speake of the sinfull vanities of men towards God: the vanitie of mans heart making Religion it selfe to be vaine, which in it selfe is the perfection of a man. And this he handleth as a Preacher more especially, shewing what is to be done, what not to be done in it, rather then setting forth the vanitie of it. *Keepe thy foote:* for the foote of man is weake in this case, and if it be not well kept, will soone slip aside. *Keepe thy foote* from the durt of worldly matters, from the mire of sinne and vice. This *Pythagoras* taught, when he sayth, ἀνυπόδητος δὺς καὶ προσκύνει, have not thy shooes on when thou sacrificest and worshippest, and which he tooke from the Scriptures, it being sayd to *Moyses*, *Put off thy shooes from thy feete, for the place where thou standest is holy ground.* *Keepe thy foote,*

Exod. 3. 5.

foote, and let not irreligious careleſneſſe keepe it back from haſtning unto Gods houſe: bee there with the firſt, be there at the beginning of divine ſervice. *Caſian* tels us, that in the Ancient times of the Church, he that did not come to prayers, *Priuſquam Pſalmus cœptus finiretur*, before the firſt Pſalme was ended, he did not dare to enter into the houſe of prayer, but ſtanding at the dore untill the reſt came our, *Submiſſa in terram pœnitentia negligentiæ ſuæ vel tarditatis impetrabat veniam*, By a ſubmiſſe repentance even downe to the earth, obtained pardon for his tardy negligence. *Keepe thy foote*, and when thou art in Gods houſe, keepe it there untill all the ſervice of God be ended. Diverſe of the Ancient Councels have ſet downe cenſures for them, who were too forward to depart from Gods houſe. In generall, keepe thy foote as cleane as thou canſt. In the law, the Prieſts were commanded to waſh the inwards and the feete in water; and this ſaith *Philo*, was done πάντυ συμβολικῶς ſurely not without a myſtery, as to teach us to keepe our feete cleane when wee goe to Gods ſervice. *Keepe thy foote*: the Originall is רַגְלֶיךָ, and *Tremellius* reads it not without cauſe *utrumq; pedem tuum*, both of thy feete, the foote of thy body, and the foote of thy ſoule. The foote of thy body, and let thy foote be bowed, in an humble and decent and devout poſture: the foote of thy ſoule, that is either thy ſenſes, for by them the ſoule goeth as it were forth from it ſelfe, and let them not gad, but be ſetled and fixed in a ſolemne modeſty: or elſe taking the feete of the ſoule for the affections, by which the ſaile is caryed many wayes, let them be compoſed and ordered to the advancement of Gods ſervice. *Keepe thy foote when thou goeſt*: when thou goeſt is the time of keeping thy foote, for when thou ſitteſt or ſtandeſt, the danger of hurt being leſſe, the care of keeping it need not to be ſo great. But when thou goeſt keepe it, for the way is very ſlippery, and thou wilt quickly get a fall, if thy care be not the more: the way is very rough, and thou wilt never be able to goe on well, unleſſe thy diligence bee watchfull. Let thy feete therefore be ſhod with the preparation of the Goſpell of peace: be thou well prepared for the worke which thou goeſt about, *when thou goeſt to the houſe of God*. God hath reſerved of men ſome for himſelfe, as his Miniſters, of things ſome for himſelfe, as his tithes; of times ſome for himſelfe, as his holy dayes; of places ſome for himſelfe, as his houſes, his Churches, his Oratories, and in them as S^t. *Auſtin* ſpeaketh, *Præter Dei cultum penitus nihil agatur, ut nomini huic et opera jugiter impenſa concordent*, Beſides the worſhip of God, let nothing at all be done, that with the name, the works that are continually done in them may duely agree. That which the Preacher here cals Gods houſe, the ancient Chriſtian Church did ſometimes call *Dominicum*, the Lords houſe; as when S^t. *Cyprian* ſayth, *In dominicum ſine ſacrificio venis?* Doſt thou come into the Lords houſe without a ſacrifice? In Greeke it was alſo called κυριακὸν, ſignifying the ſame that the former name doth, from whence our Engliſh name Church is derived; as in the Councell of *Laodicea*, ὅτι δεῖ τὰς ἀγάπας ἐν τοῖς κυριακοῖς ποιεῖν, The feaſts of love muſt not

Caſſian. Inſtit. l. 3. c. 7.

Concil. Agathenſ. Can. 47.

Philo de Victimis.

Epheſ. 6. 15.

Auguſtin. Epiſt. 121. ad Probam.

Cyprian. lib. de Operib. et eleemoſ.

Concilium Laodicen. c. 28.

not be made in the houſes of the Lord. Sometimes the ancient Church did call it *Baſilicam*, the Kings houſe, becauſe there as *Amalarius* ſpeaketh, *Regi omnium Deo, cultus et ſacrificia offeruntur*, To God the King of all, worſhip and ſacrifices are offered. And indeed, what is it but the palace of the Great King? *Iacob* as one troubled ſayth, Surely the Lord is in this place, and I knew it not, as implying what he would have done in a holy reverence, if he had knowne it. But how many are there, that goe to Gods houſe, and know it to be Gods houſe, and yet carying themſelves there in an irreligious manner, are not onely diſpleaſing to God, but troubleſome to others that are preſent with them? It were better if ſuch would keepe their feete from going thither. *And be more readie to heare.* The Originall word tranſlated *ready*, is קרוב *propinquum*, ſignifying a neereneſſe, either in reſpect of time or place, as ſhewing us that being in the place of hearing God, wee ſhould there heare him diligently, and that the time of hearing God being then, we ſhould then harken to him carefully. Wherefore the Septuagint and S^t. *Hierome* doe reade it, *Appropinqua ut audias*, Draw nigh that thou mayeſt heare. Indeed to make up the ſenſe in the Originall, there is ſomething to be added. Our Tranſlation addeth, *Be thou*: but as I conceive, we may not amiſſe repeate the beginning of the verſe, and ſay, *Keepe thy foote neere that thou mayeſt heare*, that is, liſten well and be continually attentive to heare: *yea keepe thy foote neere to heare*, and let that heare as well as thine eare, that is, walke carefully according as thou art taught, heare diligently what thou art to doe, and doe readily what thou heareſt: for this alſo the Originall word שמע here uſed ſignifieth. The French tranſlation maketh up the ſenſe thus; *Approche toy*, draw thou neere to heare. When thou goeſt to Gods houſe, let thy comming thither be, let thy drawing ſo neare to God be to this end, namely, to heare him, to heare him with obedience, *rather then to offer the ſacrifice of fooles.* The ſacrifice of fooles is the outward formalitie of Religion; for what is it but the part of a foole, to thinke that God is pleaſed with ſhews of godlineſſe? The *Iewes* that offered ſacrifices to God, and did not make themſelves a ſacrifice of God, were but fooles: and they that goe to Church, and there ſtay untill divine ſervice be ended, but doe not ſerve God in their lives, are very fooles likewiſe. For as S^t. *Hierome* ſpeaketh, *Non ingredi in domum Dei, ſed ſine offenſione ingredi laudis eſt*, Not to enter into Gods houſe, but to enter in without offence is praiſe-worthy. *For they conſider not that they doe evill*: they pleaſe themſelves as if they had done very well; but though it be a ſacrifice offered to God, a ſervice done to God, they doe not pleaſe him. And it is ſo farre from being well done, that it is evill in his ſight, and will be evill to them in their condemnation.

Amalarius. l. 3. de Offic. c. 4.

Gen. 28. 16.

Hieronym. in hunc verſ.

Verſe 2. From hearing in Religion the Preacher paſſeth unto ſpeaking; and he may be underſtood here either of ſpeaking of God, or elſe of ſpeaking to God. Saint *Hierome* thinketh it beſt to underſtand the Preacher of a ſpeaking of God, and that we are here forbidden, either

Hieronym. in hunc verſ.

to

to ſpeake or thinke of God any thing raſhly and haſtily: but to conſider our owne weakneſſe, and to remember, that as much as heaven is diſtant from the earth, ſo much is our underſtanding from the nature, glory, perfection of God. *Iob* ſpeaking of God, ſayth, How little a portion is heard of him? The thunder of his power who can underſtand? It is but a portion, a little portion that we can conceive of him. The Hebrew is שמץ *particulam*, a little bit, nay, it is ſayd שמץ דבר *particulam verbi*, a little piece of a word, or, *particulam alicujus*, a little piece of ſomething that wee doe heare of him. *David* ſayth, What is man that God ſhould regard him? And we may well ſay, what is man that he ſhould ſpeake or thinke of God? Take wee heed therefore that wee neither ſpeake nor thinke raſhly or haſtily of him. But to liſten to the Preacher, as he teacheth us to ſpeake to God. *Be not raſh with thy mouth.* The Preacher puts the mouth before the heart, when he forbids the raſhneſſe of them, becauſe he would not have thee to put it before the heart in the uſing of it. And though he call it *thy mouth*, yet it is not ſo thine, as if thou wert Lord of it, and when thou commeſt to ſpeake to the Lord in prayer, mighteſt uſe it at thy pleaſure: but as it is *thy mouth*, ſo let it be thy care *not to be raſh* with it. The Originall word here is בהל ſignifying *turbari*, to be troubled, and therefore noteth here ſuch a haſt as is in a troubled and confuſed manner. Doe not therefore tumble out thy words when thou ſpeakeſt to God, let thy words be diſtinctly digeſted into order, underſtand well what thou ſayeſt, and let others be able to underſtand thee. Doe not runne when thou readeſt, when thou prayeſt. It is reported, that in the Muſcovy Churches, if the Miniſter miſtake in reading, or ſtammer in pronouncing his words, or ſpeake any word that is not well heard, the hearers doe much blame him, and are ready to take the booke from him as unworthy to reade in it. And ſurely, God is no leſſe offended with the giddy praying of many, who ſend their petitions in poſt haſt unto him. The Prophet *David* ſayth, *At laſt I ſpake with my tongue*, his tongue came after his heart, his words came after long looking what he would ſay, what he ſhould ſay. And the Preacher here would not have our mouth to be firſt, to be firſt opened before our underſtanding be opened for the directing of it. *And let not thine heart be haſty to utter any thing:* the heart and the mouth muſt be joyned together, and as there is *clamor in ore, ita debet eſſe amor in corde*, an expreſſion with the mouth, ſo there muſt be an impreſſion of it in the heart: but yet they muſt not be joyned in raſhneſſe and haſtineſſe. Now the heart is haſty many wayes, either when it taketh not faith with it in praying, for unleſſe faith be in the company of prayer, it will never be able to reach unto heaven: or elſe when it taketh not patience with it, as being contented to ſtay Gods leaſure, untill he grant our prayers: or elſe when it taketh not repentance with it, for God heareth not ſinners: or elſe when it preferreth worldly things before heavenly things, for, ſeeke firſt the Kingdome of heaven: or elſe, if the heart utter any thing, before it hath

Iob 26. 14.

John 19. 3.
Mat. 6. 33.

words

Iohan. Clym. words ready wherby to utter it: for as *Clymachus* ſpeaks, *Mens adinquiſitionem verborum diſtentatur*, the mind is racked, diſtracted, confounded, when being to utter it ſelfe, it is then put to ſeeke words. *For God is in heaven, and thou upon the earth:* that is, ſaith the ordinary Gloſſe, *Gloſſa ordinaria in hunc verſ.* *Deus omnia audit & videt, & ſtultitiam tuam arguit, quamvis ipſe in cœlo, tu in terra*, God heareth and ſeeth all things, and reproveth thy folly, although he be in heaven, and thou upon the earth. Or elſe the force of the reaſon may be thus underſtood; *for God is in heaven*, a glorious Majeſty, whoſe throne is the glorious heaven, and as *Anſelme* ſpeaketh, *quilibet reputat Deum, id quo majus eſſe vel excogitari non poteſt*, every one doth reckon God to be that, then which there can be nothing greater, nothing deviſed to be greater: if therefore to a great man thou wouldeſt not ſpeake haſtily, doe not to this great God. *Thou art upon the earth:* earth, made of earth, abiding upon the earth, and though thou mayeſt have the ſpirit of God, yet thou haſt this treaſure in an earthen veſſell, and haſt, may ſoone wrong an earthen veſſell. Beſides the Spirit of God, is a ſpirit of counſell, and wiſdome: ſhew therefore the Spirit of God to be in thee, by being not raſh with thy mouth, nor haſty in thy heart. *Therefore let thy words be few:* one ſaith well, that the mouth is the *Index* of the heart, and as *Indices* and tables doe briefly ſhew what is more largely handled in the bookes; ſo the mouth in prayer ſhould but briefly point out to God, what is more fully enlarged in the heart. And indeed where the heart is full, either it cannot, or it careth not to be full in ſpeaking unto God. It is a duty required, not to ſpeake more in praying, then a man mindeth, and it is a thing well practiſed in praying to mind more than a man ſpeaketh. The judgment of thoſe religious perſons was good, who as *Caſsian* relateth, *utilius cenſent, breves quidem orationes ſed creberrimas fieri: illud quidem ut frequentius Dominum deprecantes, jugiter eidem adhærere poſsimus: hoc verò ut inſidiantis diaboli jacula, quæ inſtigere nobis tum præcipue quum oramus inſiſtit, ſuccincta brevitate vitemus*, they thinke it beſt, that our prayers be ſhort but frequent: the one that praying to God we might continually be joyned unto him: the other that by ſhortneſſe, we might avoyd the devils darts which he throweth eſpecially at us when we are praying. Which yet is not ſo to be underſtood, as if length of praying were a thing wholly to be condemned. For as Saint *Auſtin* ſpeaketh, *Sicut intentio orandi non eſt obtundenda ſi perdurare non poteſt, ita ſi perduraverit non cito eſt rumpenda*, as the intention of the mind in praying is not to bee dulled and blunted if that it cannot continue; ſo if it doe continue, it is not ſuddenly to bee broken off. *Abſit enim ab oratione multa locutio, ſed non deſit multa precatio, ſi fervens perſeverat intentio. Nam multum loqui eſt in orando rem non neceſſariam ſuperfluis agere verbis: multum autem precari, eſt ad eum quem precamur diuturna & pia cordis excitatione pulſare, & plerumq; plus gemitibus quam ſermonibus agitur, plus fletu quam afflatu*, farre be much talking from praying, but let not much praying be wanting, if an earneſt devotion in prayer continue; For to talke much is to plead an unne-

Caſſian. Inſtit. l. 2. c. 10.

Auguſtin. Epiſt. 121. ad probam.

ceſſary

cessary matter with superfluous words, but to pray much, is to knocke at his gates to whom we make our prayers, with a long and devout stirring of our heart: and which is performed rather with sighing then with speaking, rather with weeping then with talking.

Verse 3. The Preacher here compareth the folly of a busie tounge to the dreames of a busie mind, and that as the one ariseth from multitude of businesse; so the other appeareth in multitude of words. *Tertullian* sheweth, that dreames are *vacua jactationes negotiosæ animæ*, the idle tossings of a mind full of businesse: and in the idle tossing of many words, what can there be but a fulnesse of folly? How many tautologies, battologies are there? How many needlesse words? How often are there irreverent, unmannerly, ridiculous, if not worse passages in them? In a multitude of words there is commonly no multitude of matter. And therefore the Preacher saith, *that a fooles voyce is knowne by them*: it is but a voyce that is heard, it is but a sound that is made, it is like the uncertaine sound of a Trumpet, so that none can tell what it meaneth, what to make of it. *Tertullian* expressing the nature of dreames saith, *Conspice gladiatorem sine armis, vel aurigam sine curriculis, gesticulationes omnem habitum artis suæ: pugnatur, certatur, sed vacua jactatio est, nihilominus fieri videntur, quæ fieri tamen non videntur. Actu enim fiunt, effectu vero non fiunt.* Behold a Fencer without weapons, a Coach-driver without his running Chariot, acting and practising all the postures and fears of his skill; there is a fighting, there is a stirring, but it is an empty moving and gesturing, notwithstanding those things doe seeme to be done, which are not seene to bee done: they are done in the acting of them, but not in effecting any thing by them, so it is in many words, there is often much fencing, but no weapons wherewith the enemy is wounded, there is much running, but no chariot that winneth the race, much seemeth to be said, but it is to as much purpose as if nothing were said, all is an empty moving of the tongue. If there bee any worth of matter in the multitude of words, it is but by chance, as *Aristotle* saith that dreames doe foretell those things which come to passe. For saith he, as when a blind man shooteth many arrowes, perhaps one may bee neere the marke; so saith hee in the multitude of dreames which passe through the head in sleepe, perhaps one may hit upon that which falleth out to be so: and so in the multitude of words, which passe from the mouth of some, perhaps some there may be which cary some matter with them. *Homer*, *Duas portas divisit somnii, corneam veritatis, eburneam fallaciæ. Respicere est enim inquiunt per cornu, ebur est cæcum*, appointed unto dreames two dores, the one a dore of horne, which was the dore of truth, the other a dore of Ivory, which was the dore of deceit, for horne, as they say, may be look'd thorow, but ivory is thicke and darke. These dores may well be applyed unto the mouths of men, which are the dores of their minds and hearts. For to some it is a dore of glasse, which is soone broken open and easily giveth passage to a multitude of words, wherein the folly of their hearts and minds is discerned:

Tertull. de Anima c. 45.

Tertul. Ibid.

Aristot. de Divin. per insomnia.

Homer.

ned: to others it is a dore of braſſe, firme and ſolid keeping in their words with more care and circumſpection, and ſhewing the firme ſolidity of their heart and mind. Wherefore when the Preacher here compareth the folly of many words to dreames, it is rather to be underſtood of the dreames of women then of men: becauſe as *folly is made knowne by multitude of words*, ſo they are the dreames of women which are told and made knowne. And therefore Saint *Chryſoſtome* asking the queſtion why the innocency of our Saviour Chriſt was rather revealed in a dreame to Pilats wife, then unto Pilate, giveth this reaſon of it, *Quia non edixiſſet Pilatus, ſed ſecum ipſe tenuiſſet, idcirco ex diſpenſatione mulier vidit, ut omnibus notum fieret*, becauſe Pilate would not have made it knowne, but would have kept it with himſelfe, therefore it was ordered that a woman ſhould ſee it, that ſo it might be knowne abroad. And ſurely a foole is like a woman in this, and as ſhee will bee telling her dreames, ſo will hee bee telling his folly by his many words. But as *Tertullian* ſaith, that dreaming is *amentiæ inſtar*, as it were a kind of madneſſe; ſo indeed is much talking a kind of fooliſh madneſſe; and as hee ſaith, *non compotes ſomniamus*, we are not our ſelves when we dreame; ſo how often doe men out talke themſelves by their many words? At beſt he that uſeth many words is but a waking dreamer, as he that dreameth is as it were a ſleeping mad man.

Chryſ. Hom. 87. in Mat.

Tertul. de Anima. c. 45.

VER. 4. *When thou voweſt a vow to God, deferre not to pay it; for hee hath no pleaſure in fooles: pay that which thou haſt vowed.*

VER. 5. *Better it is that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay.*

VER. 6. *Suffer not thy mouth to cauſe thy fleſh to ſinne, neither ſay thou before the Angell, that it was an errour: Wherefore ſhould God be angry at thy voyce, and deſtroy the worke of thine hands?*

VER. 7. *For in the multitude of dreames, and many words, there are alſo divers vanities: but feare thou God.*

verſe

Verſe 4. The Preacher from the generall of ſpeaking and praying unto God, deſcendeth more particularly to vowes made unto him. *When thou voweſt*, be not raſh and haſty in vowing, as *Iepthe* was, who ſayth, Whatſoever commeth forth of the doores of my houſe to meete mee, ſhall ſurely be the Lords. For it might have been an aſſe or a dog as well as his daughter. And therefore as Divines note, God was not pleaſed to forbid him, as he did *Abraham*: but ſuffered him to doe it, and to offer the ſacrifice of fooles: *Hujuſmodi patri pœna ideo retributa ne impunitum talis voti relinqueretur exemplum*, Such a puniſhment being therefore inflicted on the Father, that the example of ſuch a vow might not be left unpuniſhed, as *Hugo* ſpeaketh. *When thou voweſt a vow to God*: God it is to whom a vow belongeth, and therefore *Aquinas* ſayth, *Quòd votum ſoli Deo fit, ſed promiſſio etiam poteſt fieri homini*, A vow is onely made to God, but a promiſe may be alſo made to man; and therefore a vow is properly an act of religion and of divine worſhip. *When thou voweſt a vow to God, deferre not to pay*: deferre thou mayeſt by due conſideration before thou voweſt, but having vowed deferre not to pay it. And firſt, that thou mayeſt not deferre, let it not be an unlawfull or unworthy thing that thou voweſt, that ſhame doe not hold thee backe: let it not be above thy ſtrength which thou voweſt, that impoſſibilitie doe not ſtop thy way. Secondly, doe not deferre it, leaſt by deferring thou become leſſe able to pay it: for as *Lyra* ſpeaketh, *Ex tali tardatione fit homo plærumq; impotens ad reddendum*, By ſuch delaying a man is often made unable to performe it. Thirdly, doe not deferre, becauſe if thou be ſpeedy in paying thy vow to God, God will be ſpeedy in rewarding thee for it. *Zacheus* came downe quickly and received *Chriſt* gladly, and therefore did *Chriſt* beſtow upon him a ſpeedy requitall, ſaying, *This day is ſalvation come to thine houſe*. For as S*t*. *Ambroſe* ſpeaketh, *Feſtinavit Dominus ad beneficium & non expectavit ut promitteret, & poſtea impleret, ſed antè fecit, poſtea declaravit. Dixit enim facta eſt ſalus, quod utique prævenientis fuit, non promittentis*. The Lord haſtened his bleſſing, and ſtayd not to promiſe, that afterward he might performe; but firſt did it and afterwards told him of it. For he ſayth, *Salvation is come*, which is ſurely the voice of a preventing mercy, not of a promiſing grace. It is ſayd of *Cain*, *And in proceſſe of time*, or at the end of dayes; but be not thou like him, and ſtay not the end of dayes, untill thou have ended the paying of thy vow, proceed quickly to the performance of it, before that time proceed on farther. For as S*t*. *Ambroſe* ſpeaketh, *Prima voti gratia eſt celeritas ſolutionis*, The chiefe grace of a vow is the celeritie of paying it. And therefore as he alſo addeth, *Iuſtus celeritate ſuum votum commendat*, A juſt man commendeth and ſetteth out his vow by the ſpeed of doing of it. Fourthly, *deferre it not, for he hath no pleaſure in fooles*: the Hebrew is directly as S*t*. *Hierome* doth reade it, *Quia non eſt voluntas in inſipientibus*, Becauſe there is not a will in fooles: that is, as I thinke the ſenſe may be taken, it is in fooles that there is not a will to pay it, it is the propertie of them to repent

Hugo de Sanct. Vict. de Jepthe & ejus filia.

Aquinas 2. 2æ. Q. 88. Ar. 5.

Lyra in hunc verſum.

Luk. 19. 9.

Ambroſ. de Abel et Cain l. 1. c. 8.

Gen. 4. 3.

Ambroſ. Ibid.

pent of what they have done in vowing, and to be unwilling to doe what they have vowed. But as S^t. *Austin* speaketh, *Non te voviſſe pœniteat, imo gaude jam tibi ſic non licere quod cum tuo damno timuiſſet*, Let it not repent thee to have vowed, yea, rejoyce, that now in this manner that is not lawfull for thee to doe, which would have been lawfull for thee to thy damage and detriment. Be not therefore ſuch a foole, and deferre not to pay thy vow. But the common tranſlation and expoſition of the words is to referre them to God, ſaying, *For he hath no pleaſure in fooles*: he hath no contentment in them, who have no more wit, then to thinke that he is honoured by making vowes unto him, when by deferring to pay them, they are as good as not payd. The Pſalmiſt ſayth, Offer unto God the ſacrifice of praiſe, and pay thy vowes unto the moſt High: it is the paying of vowes that is the ſacrifice of praiſe unto him. He hath no pleaſure in ſuch fooles, as regard not their owne good and benefit: for as S^t. *Auſtin* ſpeaketh, *Benignus exactor eſt & non egens, & qui non creſcit ex redditis, ſed in ſe creſcere facit reddentes: quia quod ei redditur, reddenti additur*, He is a bountifull exactor, and not a needy one, himſelfe doth not encreaſe by thoſe things, which are payd him, but he maketh the payers of vowes to encreaſe in themſelves: that which is payd God, is added to his eſtate by whom it is payd, and maketh that the greater. *Pay therefore that which thou haſt vowed*: the Preacher doubleth his exhortation, even thereby preſſing to a ſpeedy performing of our vowes. For when a Maſter doubleth his call, it is to make his ſervant come quickly unto him.

Auguſtin. Epiſt. 45. ad Armentarium & Paulinam.

Pſal. 50. 14.

Auguſtin. Ibid.

Verſe 5. Better it is to vow, then not to vow, and that for three reaſons, as *Aquinas* hath ſet them downe. Firſt, becauſe it is an act of divine worſhip, *quæ eſt præcipua inter morales virtutes*, which is the chiefeſt among the morall vertues. And therefore S^t. *Auſtin* ſayth, *Non virginitas ipſa, quia virginitas, ſed quia Deo dedita eſt honoratur*, Virginitie it ſelfe is not ſo much honoured becauſe it is virginitie, as becauſe it is dedicated to God. Secondly, becauſe he that vowes ſomething and doth it, doth the more ſubject himſelfe to God, then he that doth it onely. For he ſubjecteth himſelfe, *Non ſolum quantum ad actum, ſed etiam quantum ad poteſtatem*, Not onely in reſpect of the act of doing, but alſo in reſpect of the power of doing, ſo that after he hath vowed, he cannot doe otherwiſe. And therefore as *Anſelme* ſayth, *Plus dat homini qui dat arborem cum fructibus, quam qui dat fructus tantum*, He giveth more to a man, that giveth him the tree with the fruits, then he that giveth the fruits onely; ſo he giveth more to God that voweth, which is the tree, and doth it, which is the fruit, then he that doth it onely, which is the fruit onely. Thirdly, becauſe by vowing the will is more immovably eſtabliſhed in goodneſſe. For to doe a thing out of a ſetled reſolution unto goodneſſe, belongeth to the perfection of vertue, as the Philoſopher ſheweth. As on the contrary, it doth much aggravate a ſinne, to commit it out of a ſetled ſtubbornneſſe. But though it be better to vow, then not to vow, yet it is better not to vow, then

Aquinas.

Auguſtin. de virgin. c. 8.

Anſelm. l. de Simulit. c. 4.

Ariſtot. Ethic. l. 2. c. 4.

not

not to pay when thou haſt vowed. And as S^t. *Hierome* ſpeaketh, *Melius eſt non promittere, quam promiſſa non facere,* It is better not to promiſe, then not to doe the things that thou haſt promiſed: It had been better that *Pharaoh* had never promiſed to let the children of *Iſrael* goe, then not to let them goe when he had promiſed it. For becauſe *Pharaohs* words were but an emptie ſound, therefore by Gods judgement, as S^t. *Ambroſe* noteth, *Ranis impletur Ægyptus ſonum inanem rerum & ſtrepitum vanum reddentibus,* was *Ægypt* filled with frogs, which made a great croaking, and a vaſt idle ſound that had nothing in it. It is better to be ſlow in vowing, then to be ſlow in paying; and as S^t. *Hierome* ſpeaketh, *Melius eſt ancipitem diu deliberare ſententiam, quàm in verbis facilem, in operibus eſſe difficilem,* It is better to deliberate, and to hold long in ſuſpenſe our doubtfull reſolution, then to be free and eaſie in our words, but hard and difficult in our works. But yet it is better to pay ſlowly, then not to pay at all. Although it be true as S. *Ambroſe* ſpeaketh, *Quum moram facis, non reddis,* When thou delayeſt to performe, thou doſt not performe, becauſe ſo long as thou delayeſt to performe, ſo long thou doſt not performe. But yet better late then never. And yet better never to vow, then never to pay it. S. *Ambroſe* tels us, *Votum eſt poſtulatio bonorum à Deo, cum ſolvendi muneris promiſſione. Et ideo quum impetraveris quod petiſti, ingrati eſt tardare promiſſum,* A vow is an asking of ſome good things, with a promiſe of performing ſome dutie. And therefore when thou haſt obtained that which thou diddeſt ſue for, it is an unthankfull part to delay thy promiſe. But how wicked then is it, not to performe thy promiſe at all? *An neſcis quam grave ſit ibi contrahere peccatum, ubi ſperas remedium?* Doſt thou not know, how grievous a thing it is to make that thy ſinne, which thou didſt hope ſhould have been thy comfort againſt ſinne? Certainly, it was no ſmall curſe which the Prophet intendeth, when he ſayth, Let his prayer be turned into ſinne: and it is no little curſe that thou bringeſt upon thy ſelfe, when thou turneſt the religious vow which thou haſt made into a fowle offence of an irreligious not paying of it. Good therefore it were that they who in ſickneſſe or any danger are ready to make vowes would conſider this, that in their health and ſafetie they might be ready to performe them. For better it is not to vow, then to vow and not to pay.

Hieronym. in hunc verſ.

Ambroſius.

Hieronym. in hunc verſ.

Ambroſ. de Abel et Cain l. 1. c. 7.

Pſal. 109. 7.

Verſe 6. Suffer not thy mouth to cauſe thy fleſh to ſinne: *Lyra* expoundeth it thus, Suffer not thy mouth by full and dainty feeding, to kindle luſt in thy fleſh, and to make thy fleſh to ſinne. For as *Tertullian* ſpeaketh, *Appendices gulæ, laſcivia, atque luxuria,* wantonneſſe and luſt are the appendants of gluttony. And Saint *Hierome* ſayth, *Venter mero æſtuans cito deſpumat in libidines,* The belly boyling with wine, doth quickly foame out into luſt. The words alſo in themſelves may admit this interpretation, Suffer not thy mouth, to give ill counſell unto thine owne children, and ſo to cauſe thy fleſh to ſinne. For this is a great wickedneſſe, and *Cyrillus Alexandrinus* ſpeaking of them that praiſe

Tertull. contra Pſychicos.

Hieronym. ad Oceanum.

Cyrillus Alexand.

ctiſe it, ſayth, *Extrema ſupplicia ſuſtinebunt, ut qui ſuos ipſi fructus corrumpunt,* They ſhall ſuffer extreame puniſhment, as being ſuch bad trees, as that they corrupt their owne fruites, and therefore are good for nothing but to be cut downe, and to be caſt into the fire. But as the words ſtand in this place, they are more plainely to be underſtood thus, that by occaſion of the mouth we ſhould not ſuffer ſinne to be committed in our fleſh, whereof the mouth is a part. *Suffer not,* ſayth the Preacher, for if thou ſhalt but ſuffer it, it will ſoone be done: becauſe as *Baſil* ſpeaketh, *Peccatum quod per linguam admittitur, omnium fere propenſiſſimum, ſed & idem multiforme,* the ſinne which is committed with the mouth, is of all moſt ready, and withall it is of many kindes. The Originall is, *Ne des,* Give not thy mouth leave, which of it ſelfe is ſo much given to it, give it not the reynes, which is apt to runne ſo headlong. *To cauſe:* the mouth is a great cauſe of ſinne, and therefore St. *Chryſoſtome* ſayth, *Vndique nobis diabolus inſidias parare conſuevit, ſed facilius ore peccante: nullum enim illi æque congruum organum eſt in miniſterium interitus atque peccati,* The devils manner is to lay traps for us every way, but no way ſo much as by a ſinning tongue; for there is no part of the body ſo fit for the miniſtery of deſtruction and ſinne. *Thy fleſh to ſinne:* that is, either thy ſelfe, the part being taken for the whole, or elſe the bodily part of thy ſelfe. For though thy mouth be prone to ſinne, yet it cannot make thee to ſinne, nor make thy body ſinfull, unleſſe thou ſuffer it. And though by thy former bad ſufferance, now in a manner thou canſt not chooſe but ſinne with thy mouth, yet ſuffer it not to be an ordinary cauſe of ſinning unto thee. *Neither ſay thou before the Angel:* Saint *Hieromes* Maſter underſtood *the Angel* here, to be the particular Angel, which God hath appointed to waite upon every one, and the meaning to be, Doe not vow, and not performe, for thy words doe not paſſe away into winde, but the Angel which is thy companion doth cary them forthwith unto God, and God whom thou thinkeſt to be ignorant of what thou haſt ſayd, is provoked to anger by thee, ſo that thy workes ſhall be deſtroyed. *Tremellius* underſtandeth here *the Angel* of the Covenant, Chriſt our Lord, of whom God ſayth, *Behold, I ſend an Angel before thee to keepe thee in the way: beware of him, and obey his voice, and provoke him not to anger.* Others underſtand theſe words, *before the Angel,* to be the ſame with thoſe in the ſecond verſe of this Chapter, *before God,* and that the Angel is here put for God, as an Ambaſſadour ſtandeth for his Prince: the Angels being Gods uſuſuall Embaſſadours. Wherefore the Septuagint doe alſo reade it ſo, ἐνώπιον Θεοῦ, before God. But if I may deliver mine apprehenſion, I underſtand the Angel here to be the ſoule of man, which is of an Angelicall nature, and the meaning to be, When thou haſt ſinned in thy fleſh, ſay not in thy ſoule, *it is an errour:* When thou haſt ſinned with thy mouth, either by thy raſh praying, or by thy careleſſe vowing, either delaying to performe it, or not regarding to performe it at all, ſay not in thy minde, excuſe it not in thy ſoule, anſwer not thy con-

Baſil. Homil. 9. in Pſal. 33.

Chryſoſtom. Homil. 4. inter 16. varias.

Hieronym. in hunc verſum.

Mala. 3. 1.

Exod. 23, 20, & 21.

ſcience

ſcience which is Gods meſſenger to reproove thee for it, *that it was an errour.* The Originall word ſignifieth ignorance or errour, and Saint *Hierome* tels us, that *Symmachus* did render the word *Involuntarium*, A thing unwillingly done: all which are excuſes, which men pretend for not keeping of their mouths from raſhneſſe, and for not keeping of their vowes and promiſes. Firſt, ignorance, and either they know not that they ſayd it, or elſe they ſayd they knew not what: ſecondly, errour, and either themſelves were miſtaken in that which they ſayd, or elſe others are miſtaken in underſtanding that which was ſpoken: thirdly, unwillingneſſe, and either they were forced to ſay that which they uttered, or elſe they were tranſported by ſome paſſion, ſo that it was ſpoken againſt their will. The Septuagint doe reade it, *Non eſt providentia*, ſay not, There is no providence: and though *Tremellius* doe not reade it ſo, yet he giveth the ſenſe of the place according to that reading; ſhewing it to be thus, Say not with thy mouth, and ſinne not with thy mouth, ſay not in thy thought before the Angel, who is the diſcerner of thy thoughts, that there is no providence, as if things did fall out by errour and chance. *For why ſhould God be angry at thy voyce?* This wicked voyce of thine, either outwardly pronounced with thy mouth, or inwardly conceived in thine heart. Or elſe wherefore ſhould God be angry with thy voyce? either thy firſt voyce, whereby thou haſt ſpoken raſhly, or vowed untruly: or elſe thy ſecond voyce, whereby thou addeſt ſinne to ſinne, and with more naughtie excuſing ſeekeſt to helpe and palliate thy former naughtie dealing. *And deſtroy the works of thy hands*: deſtroy thy works, becauſe thou haſt deſtroyed thy words; and make thine hands to erre in doing thy works ill, becauſe thou pretendeſt errour for thine ill ſpeaking; and make thee ignorant in that which thou doſt, becauſe thou pleadeſt ignorance in that which thou ſaydſt; and make thy works to periſh againſt thy will, becauſe thou alleageſt thy words to have been againſt thy will.

Verſe 7. The moſt direct and verball tranſlation of the words as I conceive is this, *Nam in multitudine ſomniorum, & vanitatum, & verborum, multum, ideo time Deum*, For in the multitude of dreames, and vanities, and words, much, therefore feare God. To make up the ſenſe, there muſt be added to the word *Much*, much is he angry, the anger of God being that whereof the end of the former verſe ſpeaketh. And this verſe being a generall concluſion to the former paſſage of the Chapter, wee may underſtand the Preacher, that many words which being full of raſhneſſe and folly, are but as many dreames, many vanities, are moſt offenſive to God, and therefore that the feare of Gods anger ſhould make them to be ſhunned. Or elſe in a neerenceſſe to a verball tranſlation, the words may be read thus, as S^t. *Hierome* hath them, *In multitudine ſomniorum, et vanitates et verba plurima, ſed time Deum*, In the multitude of dreames, there are vanities and many words; but feare thou God: and then the ſenſe, which as S^t. *Hierome* tels us the *Iewes* gave of it, is taken from the laſt words; and there being, ſay

Hieronym. in hunc verſ.

say they, in dreames many vaine feares and many terrifying words, feare not them, but feare GOD who ruleth all things. ¶ Or else wee may understand the words with reference to the excuses, which in the former verse are forbidden, and which being but as dreames are only full of vanities and many words, and will not profit any thing: and therefore that God who knoweth all things rightly, and as *Lyra* speaketh, *Omnia errata ad lineam justitiæ reducet*, will reduce all errours to the line of justice, ought to be feared. But to give a translation according to the sense which the words may receive, they may be rendred thus, *In the multitude of dreames, there is also a multitude of vanities, and in many words there is also much vanity*, which in effect is the same with the translation which we read. To consider therefore this: *Tertullian* tells us, that *Epicurus* judged all dreames to be vaine, wherein diverse particular instances both of sacred and profane histories, to use *Tertullians* phrase, *Epicuro pudorem imperant*, doe even force *Epicurus* to be ashamed, and shew the true prædictions which have beene in dreames. And as for the constitution of mans body, dreames are oftentimes good symptomes of it, and in that respect may be called, *peculiare solatium naturalis oraculi*, the peculiar comfort of a naturall Oracle. On the other side the *Telmessenses*, or as *Clemens Alexandrinus* calleth them the *Telmisenses* and who as hee saith invented the art of divining by dreames, they saith *Tertullian*, *Nulla somnia evacuabant*, made no dreames to be vaine. But these were as farre from the truth as *Epicurus*, and unlesse that men doe dreame in their understanding, they cannot but acknowledge that *in the multitude of dreames there are many vanities*. And so it is in the multitude of words. There may be some matter sometimes in some of them, but in the multitude of them there are many vanities. Let therefore *the feare* of Gods anger who is displeased at them, keepe thee from them. And indeed *the feare of God* is a most excellent meanes to doe it. For as Saint *Chrysostome* speaketh, *Nihil tam peccata consumit, virtutem verò facit crescere ac germinare, sicut timor*, There is nothing that doth so destroy sinnes, and make vertue to encrease and grow, as the feare of Gods wrath doth. And therefore he addeth, *Gehenna nihil gravius, sed ejus metu nihil utilius*, There is nothing more grievous then hell, but nothing more profitable then the feare of it. When our Saviour Christ was pleased to shew his terrour in the Temple, he made all the buyers and sellers to flye out of the Temple. Yea the Priests fled also, and none remained in it, as *Anacletus* Bishop of Rome affirmeth: which thing Saint *Hierome* reckoneth among the chiefest of our Saviours miracles. And surely the terrour and feare of Gods wrath throughly apprehended are able to worke miracles in calling men out of their sinnes, and in stopping them from running into them.

Lyra in hunc versum.

Tertull. de Anima. c. 46

Clemens Alexandri. Stromat. l. 1.

Chrys. Hom. 15. ad populum.

Hieronym. super cap. 21. Matth.

VER.

VER. 8. *If thou seest the oppression of the poore, and violent perverting of Iudgement and Justice in a Province, marvell not at the matter: for hee that is higher then the highest regardeth, and there be higher then they.*

Verse 8. The Preachers last words were, feare thou God, and from thence passing to those who doe not feare God, hee saith, *If thou seest* others not to feare God, not to feare his anger, yet doe thou feare him, doe thou feare his wrath. If thou seest the wickednesse of those that are in authority, their *oppressing the poore, there violent perverting of judgement and justice*, and seest not the wrath of God upon them, *mervaile not at the matter. For he that is high above the highest regardeth them*, hee seeth them and their doings as well as thou dost. The Originall word here used is שמר *custodit*, as Saint *Hierome* also rendreth it, he keepeth and preserveth. Hee keepeth the poore though they be oppressed by them: he keepeth judgement and justice, though it be by them violated and perverted. Perhaps thou dost *mervaile* that good and vertuous men should be so used, so wronged. But *Seneca* saith unto thee, *Quid miraris bonos viros ut confirmentur conteri? Non est arbor solida nisi frequens ventus incursat, ipsa enim vexatione radices certius figit, fragiles sunt quæ in aprica valle creverunt.* Why dost thou mervaile that good men are shaken that they may bee setled? A tree is not firme in the ground unlesse the wind doe often beate upon it; the very shaking of it doth fasten the roote most surely: they are weake that doe grow in the warme vally. Perhaps thou dost *mervaile* that any should bee so cruell as to oppresse the poore oppressed with want and misery: that they who have their authority to doe justice and judgement, should pervert and destroy it. But is it any *mervaile* that heate driveth away cold, or that moysture destroyeth drynesse? They being contrary the one to the other, the stronger overcommeth the weaker. And therefore seeing the bad mind of the ruler is opposite to the good cause of the poore: and seeing the unrighteous heart of the Iudge, is opposite to the righteousnesse of judgement, no mervaile though he oppresseth the one, perverteth the other. Saint *Iohn* therefore saith, *Doe not mervaile my brethren if the world hate you.* The workes of *Cain* were evill, the workes of *Abel* good, therefore did *Cain* slay his brother. And therefore it is that they who are elder with *Cain* in place and authority being more wicked with him also, doe wrong the righteous and godly. Perhaps thou dost *mervaile*, why God whose power *is high* and great above all, and whose seate of judgement is higher then the highest, why hee doth suffer

Seneca de provid. l. 4.

1 *Ioh.* 3. 13. & 12.

Auguſt. de Civit. Dei. l. 11. c. 8.

ſuffer it and permit it to be ſo. But *mervaile* not, for as Saint *Auſtin* ſpeaketh, *Non ullum Deus non dico angelorum ſed vel hominum creaſſet, quem malum futurum eſſe præſciſſet, niſi pariter noſſet, quibus eos bonorum uſibus commodaret*, God would not have created any I ſay not of the Angels, but of men, whom he foreſaw that they would bee wicked, unleſſe he had foreknowne alſo to what good uſes he would apply them. Wherefore as in the art of Rhetoricke there is a pretty elgancy from the oppoſition of ſentences; ſo ſaith the ſame father, *Quadam non verborum ſed rerum eloquentiâ, contrariorum oppoſitione ſæculi pulchritudo componitur*, By a kind of eloquence not of words, but of things, from the oppoſition of contraries the beauty of the world is made and ſet forth.

Aug. Ibid.

Origenes ſuper Numeros

Origen therefore affirmeth, *Diſpoſitione divina ſic omnia in hoc mundo eſſe diſpoſita, ut prorſus nihil apud Deum ſit otioſum, etiamſi malum illud ſit*, That ſo are all things ordered in this world by the divine diſpenſation, that nothing is to no purpoſe, although it be evill that is ſuffered to bee. Now the word *marvaile* in this verſe may be referred to any of theſe, either to the bad will and delight of the wicked in authority; or to the patient will and ſufferance of God though above them in authority; or to the greatneſſe and foulenеſſe of the matter, and wickedneſſe. For the Originall word רשׁם here uſed compriſeth all. *And there be higher then they*: there be alſo others which being higher in the world and greater in ſtrength, feare not, ſpare not to oppreſſe them, as they have oppreſſed weaker and lower then themſelves. For as St. *Chryſoſtome* noteth, the wicked in this world are like beaſts in a theatre, and as the beaſt which hath killed one, is killed by another, ſo they *Alios quidem invadunt, ab aliis vero interficiuntur*, prevaile over ſome by their oppreſſion, but are by others brought under and oppreſſed. God ſometimes being pleaſed in this world to make his judgements to be ſeeme, in the perverting of judgement by the wicked. But howſoever God may ſee and ſay nothing now, he will at length let all ſee that the poore oppreſſed ſhall be relieved, that judgement and juſtice perverted ſhall bee rectified and eſtabliſhed.

Chryſoſt. in Pſalm. 3.

VER.

VER. 9. *Moreover the profit of the earth is for all: the King himſelfe is ſerved by the field.*

VER. 10. *Hee that loveth ſilver, ſhall not bee ſatisfied with ſilver, nor hee that loveth abundance, with increaſe: this is alſo vanity.*

VER. 11. *When goods increaſe, they are increaſed that eate them: and what good is there to the owners thereof, ſaving the beholding of them with their eyes?*

VER. 12. *The ſleepe of a labouring man is ſweete, whether hee eate little or much: but the abundance of the rich, will not ſuffer him to ſleepe.*

Verſe 9. Saint *Hierome* reading this verſe thus, *Et amplius terræ in omnibus eſt rex in agro culto, And moreover in all things of the earth a King in a tilled field,* and applying it to God, who in the verſe before is ſaid to be above all, in theſe words underſtandeth him, to be in all things of the earth as a King in a tilled field: and that this world being unto him as a field of corne, hee doth not now alwayes puniſh the wicked although hee ſee their wickednesſe, but leaving the tares and the corne to grow together, hee letteth them alone untill the day of judgement, at which time he will gather the corne into his barne, and burne the tares with fire. The moſt direct tranſlation as I conceive, is that of *Arias Montanus, Et præſtantia terræ in omnibus rex agro ſit ſervus,* And the excellency of the earth is in all things; the King is made a ſervant to the field. For in the height of men it being the height of pride that maketh them to oppreſſe and wrong the poore, and thoſe that are under them: the Preacher having ſhewed that there are higher then they by whom they are tamed, here hee addeth, that the earth it ſelfe is higher, and more than all, though all doe tread it under their feete: *So that the King himſelfe is ſervant, to the field.* For doth he not receive his food and ſuſtenance from the field as a ſervant from his maſter? Is not his body the livery of the earth which he weareth as a ſervant doth the livery of his maſter? Are not the workes of nature, the works of the earth,

Hieronym. in hunc verſ.

and

and doth not a King doe them, as a servant doth the workes of his master? What are the revenues of his kingdome, but as it were wages which the field payeth him, as a master payeth wages to his servant? But generally that which is understood here by interpreters is the praise of husbandry, and that in Kings themselves. The Septuagint therefore read it, *Et praestantia terrae in omnibus est rex agri culti*; And the excellency of the earth in all, is a King of a tilled field. The *Syriack* reads it, *Hereditas terrae in omnibus est rex qui agrum colit*, The inheritance of the earth in all things is a King who tilleth the ground. *Olympiodorus* reads it, *Super omnes rex est dominus agri elaborati*, Above all is the King, who is the master of a dressed field. Others *Abundantia terrae pro omnibus rex agri agricolati*, The abundance of the earth for all is the King of a field husbanded. And it is to shew the excellency of tillage that our Translation reads it: *Moreover the profit of the earth is for all: the King himselfe is served by the field.* And indeed a great honour it is to Kings to have a care of tillage. *Iosephus* speaking of the raigne of *Solomon* saith, *Mirandum in modum per id tempus auctae sunt res Hebraeorum, & tribus Iudae, populo ad agrorum colendorum studia converso*, wonderfully in that time was the estate of the Hebrewes encreased, and of the tribe of *Iudah*, the people being turned to the care of tilling the ground. *Valerius Maximus* shewing that *Masaniss*a King of *Numidia* lived above ninety yeares, sheweth also the benefit of his long life to have beene this, *Quod terram quam vastam & desertam acceperat perpetuo culturae studio frugiferam reliquit*, That the ground which he found wast and barren, by the perpetuall care of husbandry he left fruitfull. *Nazianzene* also speaking of *Caudicenus* the Governour, and setting forth the jollities of Countrie people when their harvest was ended, saith, *Agriculturae nimirum hae festivae sacra sunt, tuo beneficio rursum ad homines reversa*, These are the merry solemnities of husbandry by thy favour returned againe unto men. And here let me commend the husbandry of the earth of our bodyes, then which nothing is more excellent either for Prince or people: Let the plow of Gods Word subdue it, let the seeds of vertue bee sowne in it, and though our bodyes be earthy, let them bee made heavenly by the fruits of heavenly grace, For as *Clemens Alexandrinus* speaketh, *Terram in caelum invitat Dei agricola*, The husbandman of God turneth earth into heaven. But yet being not satisfied in the meaning of this verse, let mee propose to consideration one meaning more. For the Preacher having noted in the verse before, how the wicked are suffered by God in their wicked doings, here taketh away the mervaile of it, because it is but here upon *the earth* that they have their desires, where all things are common unto all; and because that though they bee on high, yet it is but in the favours of *the earth*; for *the King himselfe* the highest of all, hath but the priviledge to bee *in a field well dressed and husbanded*, whereas others are in more barren soyles. But that the right which God will doe unto the poore oppressed, and to the righteous wronged, is reserved to bee in heaven: where they shall bee

Iosephus Histor. l. 8. c. 2.

Valer. Maxim. l. 8. c. 3.

Nazianzene Epist. 194.

Clem. Alex. Admonitio ad Gentes.

Kings

Kings not as earthly Kings in a tilled field, but in a Kingdome of eternall glory. Some doe here take *the earth* for the people of the earth, *the field* for the inferiour ſort, becauſe they that dreſſe the field are of the inferiour ſort, and then whereas in the former verſe is ſhewed the evill of thoſe that are in higher place oppreſſing thoſe that are under them, they conceive, that here an argument is given, whereby to worke contentment in it. For ſeeing it is needfull for the generall profit of all that there ſhould be ſome on high, ſome under them, therefore though they on high doe abuſe their places, yet that it may bee borne with, in reſpect of the generall benefit that ariſeth from inequality of perſons, in which regard even the King ſerveth the meaneſt perſon as having need of him.

Verſe 10. The Preacher ſhewing farther the commendation of husbandry, preferreth it before the other wealth of the world. Firſt, becauſe the profit of the earth ſatisfieth the appetite of nature feeding upon it, *but ſilver doth not ſatisfie the appetite of him that loveth it.* Secondly, becauſe there is תבואת revenue, fruite from the earth, but he that loveth ſilver although he have much of it, yet hath he no fruit by it, hee enjoyeth no comfort from it. And therefore I ſhould read the verſe from the Originall thus. *He that loveth ſilver ſhall not bee ſatisfied with ſilver, and he that loveth it in the multitude of it, ſhall not have fruit.* But to conſider the verſe as it is in it ſelfe, here is a double love of mony ſet downe. Firſt, a love in ſeeking of it before it is gotten. Secondly, a love of it when it is gotten. *Hee that loveth ſilver, &c.* It is the love of ſilver which is the miſchiefe of it, and that is to bee removed from the heart of man. Wherefore when Saint *Peter* ſaith, wee have forſaken all and followed thee: if we conſider this All in it ſelfe, what could it be in ſuch poore men, who were but fiſher-men, and ſuſtained themſelves by their daily labour? But S. *Greg.* ſaith well, *In hac re affectum debemus potius penſare quam cenſum. Multum relinquit qui quantumlibet parum totum deſeruit. Multum ergo Petrus & Andreas reliquerunt, quando utrumque etiam deſiderium habendi reliquit,* In this thing we muſt conſider rather their mind then their wealth. For he leaveth much, who leaveth all though never ſo little. And therefore *Peter* and *Andrew* did leave much becauſe both did leave the deſire and love of having. *He that loveth ſilver ſhall not bee ſatisfied with ſilver:* hee that out of love ſeeketh after it, ſhall love ſtill to ſeeke it, and never reſt ſatisfied. For as Saint *Bernard* compareth ſuch a one, he is like to one that being very hungry gapeth continually for wind, *Quo inflari poteſt, ſatiari non poteſt,* with which he may be puffed up, but cannot be filled; for ſo, ſuch are ſwolne great in pride with their wealth, but are never ſatisfied with it. The true happineſſe of man, ſaith *Boetius; Non in ea ſita eſt ut multa poſſideat, ſed ut deſideria ſua bene adimpleat,* Is not placed in this, that a man poſſeſſeth much, but that hee doe well ſatisfie and fill his deſires. And Saint *Auſtin* ſaith, *Beatus eſt qui habet quicquid vult, & nihil male vult,* Hee is happy who hath whatſoever he will, and hath not his will bent

Mat. 19. 27.

Greg. Hom. in Matth.

Bern. Tract. de diligendo Deum c. 3.

Boetius de conſol. l. 3.

Auguſt. de Trin. l. 3.

bent ill unto any thing. But how wretched then is he, whose will is never satisfied, and hath his will alwayes bent and set amisse? *And he that loveth abundance:* it is much easier to put off the love of wealth, before a man hath it, then when hee hath it: because that which a man hath not, is not so much cared for, as being a thing not belonging to him; but when a man hath it, then it being his owne, that sets his love upon it; and then as *Aquinas* saith, it is like the cutting off of a member from him, for a man to part with it. Saint *Austin* therefore saith, *Terrena diliguntur arctius adepta quam concupita*, Earthly things are loved more eagerly being obtained then being desired and sought for. Then it is that he loveth it as his God, setting it up in his treasury as in a Temple, or in his chest as in a shrine, and not daring himselfe to touch it as a sacred thing. So that not satisfied with *the encrease*, he hath *no fruit* in the enjoying of it. The name onely and care of a rich man, is that which such a one hath, he hath no use of his riches. He may be said to have a rich purse, but a rich minde such a one cannot have, who will hardly spare himselfe that which hee standeth in need of. Wherefore *Seneca* saith, *Desunt inopiæ multa, avaritiæ omnia: hinc avarus in nullum bonus est, in seipsum pessimus; tam enim ei deest quod habet quam quod non habet*, to poverty many things are wanting, but to covetousnesse all things: hence it is that a covetous man who is good to none, is worst to himselfe; for he wanteth as well that which he hath, as that which he hath not. But especially he is said to have *no fruit of his abundance*, because it doth not bring forth the fruits of charity. For as Saint *Gregory* speaketh, *Fructus ex eis caperetur, si eas bene spargere non amando voluisset. Qui vero eas diligendo retinet, hic utiq; sine fructu relinquet.* The fruit of benefit should bee gathered from riches, if hee that hath them by not loving of them would scatter them abroad. But hee that loving them doth keepe them shall leave them without fruit. And no marvell if silver and abundance of riches doe not satisfie the soule of man, for as Saint *Austin* speaking to God saith, *Facta est anima rationalis capax Domine majestatis tuæ, ut à te solo & nullo alio possit impleri*, The reasonable soule is made capable, O Lord of thy Majesty, that by thee alone and nothing else it may be filled. And Saint *Bernard* therefore saith also well, *Anima rationalis cæteris omnibus occupari potest, impleri non potest*, The reasonable soule may be busied about other things, but it cannot be filled with them. The Preacher therefore concludeth, *This is also vanity*. This is not the good of man, for to that two things are required, first *Vt sit bonum habenti*, That it be good unto him that hath it; secondly, *Vt terminet ejus appetitum*, That it terminate and set an end unto his desire: but this riches doe not, being the care and torment of him that hath them, and without fruit of comfort, and leaving his desire unsatisfied, as if hee had them not. But this is therefore vanity, and though it bee *silver*, although it be *abundance of silver*, it is a thing of nothing.

Aquinas 2. 2. Quest. 86. Answ. 3.

Aug. Epist. ad Paulin.

Seneca Epist. l. 9. ep. 109.

Greg. Pastor. Cur. Par. 3. Adm. 21.

Aug. Solil. c. 30.

Bern. Hom. super Mat. 19. 27.

Lyra in hunc vers.

Verse 11. The Preacher having preferred the wealth of the field, before

before the wealth of money; yet here sheweth the wealth of the field to be vaine also, because when the *goodfruits of the earth are encreased, they are encreased also that doe eate them.* For more being needfull for the sowing, reaping, ordering of them, there are the more mouths to devoure them. This sense the Arabick translation makes to be most proper, for that reads it, *In multitudine panis, multi & qui comedunt eum,* In the multitude of bread, many there are also that doe eate it. And to shew the vanitie of this, the Preacher addeth, *What good is there to the owners thereof, saving the beholding of them with their eyes?* What good doth that doe the owners, which is eaten by others? What nourishment have they by it, save onely the feeding of their eyes? He that is the Master may please his eyes in beholding many to be fed with his provision; but as S. *Hierome* speaketh, *Plus quam unius hominis cibum ipse capere non potest,* More then the sustenance of one man himselfe cannot receive. Or else wee may consider that the Preacher having shewed the vanitie of riches in the covetous wretch that doth not use and enjoy them; here he speaketh of them as they are made use of. And then we may take his words either in a good or in a bad sense. First, in a bad sense: *When goods encrease,* and men have much to spend, *they are encreased that eate them*; they will have many about them, they will keepe a great retinue, and shew the greatnesse of their estates, by the great number that are fed by them. But what more vaine then this? For what good is there to the Masters of them? What are they for the most part, but as *Lyra* speaketh, *Inutiles & ribaldi,* useless, needlesse, and ribaldry fellows. Of whom wee may understand the Prophet *Nahum* to speake, when he sayth מנזריך *Coronantur,* crowned they are as Locusts, that is, those by whom they are crowned and compassed about are but as Locusts, and as Locusts doe onely devoure the fruits of the earth, so doe they onely devoure meate and drinke. *What good is there therefore to the Masters of them, save the beholding of them with his eyes?* The beholding of so many to be their servants, to waite upon them, and to follow after them. This sense the reading of *Olympiodorus* doth seeme to countenance, who hath it thus, *Principatus enim est illi ut videat oculis suis,* For it is a principalitie to his vaine minde, and he thinketh himselfe a little King to behold it with his eyes. Or else the Preachers words may be taken in a good sense thus. Although some be so base, that they will not spare a little out of their superfluitie to relieve others; yet they that are good, *when their goods are encreased,* will doe good with them, and they whom their charitie feedeth, shall *be encreased also.* But then the latter part of the verse must be read, either as the Syriack hath it, *Et factum est, felix possidentibus se, quoniam de capite meo vidi oculis meis,* And it becommeth a happinesse to them that enjoy themselves, because from mine head I have seene it with mine eyes. Or else as the Venetian translation hath it, *Et quid gratius esse poterit domino ejus, quàm videre hoc ipsum oculis suis,* And what can be more acceptable to the owner of it, then to behold this very thing with his eyes? to behold

Arabica versio.

Iob 1. 3.

Hieronym. in hunc versum.

Eccl. 15. 6. & 7.

Lyra in hunc versum.

Nah. 3. 17.

Olympiodor. in hunc vers.

Syriaca versio.

Veneta versio

so many blessing God, and praying for him, by whom they are relieved. But the Originall word which I finde in the Hebrew being כשרון, and which though translated by diverse, *Quid prodest?* What profit? yet properly signifieth *rectum*, that which is right, and so is used by the Preacher in the second Chapter, the one and twentieth verse; the meaning which I conceive of the Preachers words is this. *When goods are encreased* by the blessing of God, care and charge *are encreased* with them, and they are more that eate them, because there must be more to looke unto them, to mannage, and to order them.

Iob 1. 3. Of *Iob* wee reade that his substance was seven thousand sheepe, three thousand Camels, five thousand yoke of Oxen, five hundred she asses, and a very great household. His substance being shewed to be great, the great number of his household is shewed also, as being needfull for it. But besides, *Quid rectum dominis suis*, What is right to their Masters, then that with their eyes they behold and looke to their servants, and see that they governe themselves well, and that they be not idle.

Gen. 18. 6. & 7. *Abraham* had so great a family, that his owne servants made an army, wherewith at once he conquered diverse Kings: yet he had them all so employed, that when the three men came unto him, he ran to *Sarah* his wife to cause her to make ready three measures of fine meale, and himselfe ranne to the heard and fetcht a calfe tender and good. Now thus to looke to the well managing of a great estate, to the well governing of a great family, being no little toyle and vexation of spirit, well sheweth the vanitie of worldly goods, even in them that have abundance, and doe use it well. The former part of this verse S^t. *Bernard* applying in a spirituall sense, and comparing a religious man unto a fruitfull Vineyard, telleth us, *Tali vineæ nunquam infestationes, nunquam insidiæ deerunt, nempe ubi multæ opes, multi sunt & qui comedunt eas. Sapiens ergo solicitus servare vineam suam, non minus quam excolere, nec sinet eam vorari à vulpibus*, To such a vineyard there are never wanting annoyances and snares, for where are much riches, there are many also that eate them. A wise man therefore being carefull to keepe his vineyard, no lesse then to dresse it, will not suffer it to be devoured by Foxes.

Bernar. Ser. 7. in Psal. Qui habitat.

Verse 12. The Preacher here joyneth the covetous wretch, and the voluptuous rich man together, shewing a poore labourer to be in a better condition then both they are. For *whether he eate little*, as the covetous wretch doth: and though his povertie deny him that, which the others love of his riches will not grant himselfe, yet hath he little care, little trouble of minde, so that he enjoyeth his sleepe quietly, which is the wages that nature payeth him for his labour. Yea, *it is a sweet sleepe unto him*: his sleepe is to him as the sweet sound of still musick, all his senses being joyned in an unison of rest: his sleepe is to him a sweet moysture, which distilling from the hony-combe of labour, dulleth the appetite of watchfulnesse, and withall nourisheth his strength, to make him able to watch the better. Whereas the abun-

dance

dance of the covetous wretch, *will not ſuffer him to ſleepe*; but as S^t. *Ambroſe* ſpeaketh, *Excitat eum cupiditas, torquet invidia, ſterilitas proventuum infœcunda perturbat, ſolicitat abundantia*, His covetouſneſſe rowſeth him, his envie tormenteth him, the barren unfruitfulneſſe of his revenues diſquieteth him, his abundance vexeth him. Yea, as the ſame Father noteth, *Ne ipſe quidem Deus eum dormire permittit*, even God himſelfe will not ſuffer him to ſleepe. For in the Goſpel, God himſelfe, *Interpellat cogitantem, excitat dormientem*, Interrupteth the rich wretch, while he is thinking, awakeneth him while he is ſleeping, and ſayth unto him, Thou foole, this night ſhall thy ſoule be taken from thee. And as God doth not ſuffer him to ſleepe, ſo neither doth he ſuffer himſelfe to ſleepe, but being full of trouble, *In ubertate fructus vocem gementis emittit*, In the plentie of his fruit he ſendeth forth the voyce of ſorrow, ſaying, *Quid faciam?* What ſhall I doe? For is not this the voyce of a poore man, who hath not meanes to live? But the poore *labourer* who worketh hard to get his meanes of living, by his labour getteth *ſweet ſleepe*, whereby his life is by farre more happy and comfortable unto him. Or elſe whether the poore *labourer eate much*, as the voluptuous rich man, as having by his labour the better ſtomacke to eate, and not wanting to ſupply his ſtomackes deſire, yet it is τῆς ζωῆς τὸ εὐκολον, a plainneſſe of nouriſhment, which being not heavy of digeſtion, doth not burthen the body, and from which health, ἡ ἰσχὺς δίκαια & *juſta vires*, and juſt ſtrength ariſeth, as *Clemens Alexandrinus* ſpeaketh; ſo that he enjoyeth his due and juſt ſleepe, whereby he is ſweetly refreſhed, and made more able and fit for his labour. *Whereas the abundance of the rich will not ſuffer him to ſleepe*; and that ſayth *Lyra*, for two reaſons. *Primo quia reformidat ire ad lectum, donec per ſpatium temporis vigilaverit poſt cibum: ſecundo quia in lecto exiſtens ex nimio cibo ſentit dyſcraſias ſomnum impedientes*, Firſt, becauſe he feareth to goe to his bed, untill for a time he hath watched after the eating of his meate; ſecondly, becauſe being in his bed, from too much meate he findeth many diſtempers which hinder his ſleepe. So that as *Clemens Alexandrinus* ſpeaketh, γαστέρων τε στενοχωρουμένων βορβορύγμοι, *ventrum in arctum compreſſorum murmura & tumultus*, The murmurings and tumults of his belly and ſtraitned guts, make ſuch a noiſe as that he cannot ſleepe. His lazineſſe alſo making his ſtomack to be dull, there is ἡ περὶ τὰς ὀπτήσεις *ſtudium delitiarum* an accurate ſtudy of delicates to entiſe his ſtomack to a full feeding: but this cannot entiſe ſleepe to come unto him. And therefore although he doe invite it by his ſoft downy bed, which on either ſide of his body riſeth up ὀχθώδη *aggeris inſtar*, like an high banck, as if it would keepe in by force the pleaſant ſtreames of ſleepe, yet he cannot entertaine it. Whereas the poore *labourer*, whoſe hard lodging is, ἀναπαύσεως τέχνασμα βλακικὸν, *iners artificium quietis*, the unartificiall art of reſt, huggeth his reſt moſt ſweetly, and findeth no diſturbance untill the time of riſing awakeneth him. It is πλήρη *plena & perfecta dormitio*, a full and perfect ſleeping, which he enjoyeth: whereas though the other may have ſome

Ambroſ. de Nabut. c. 6.

Luke 12. 20.

Clem. Alexand. Padag. l. 2. c. 1.

Lyra in hunc verſ.

Clem. Alexand. Padag. l. 2. c. 9.

imperfect unquiet ſlumberings, yet his abundance of eating will not ſuffer him לישן to ſleepe ſoundly, which are the Originall words here uſed. Saint *Hierome* applying this verſe to a ſpirituall ſenſe, ſayth, *Porro quia ſomnus, communis de hac vita exitus appellatur : melior erit requies ejus qui operatur in præſenti; & ſecundum vires ſuas in bonis operibus converſatur, quàm eorum divitum, de quibus ſcribitur, væ vobis divitibus, quia recepiſtis conſolationem veſtram*, Moreover, becauſe the common paſſage out of this life is called a ſleepe, better ſhall be his reſt who worketh in this preſent life, and according to his abilitie is converſant and buſied in good works, then of thoſe rich men of whom it is written, Woe unto you that are rich, for you have received your conſolation.

Hieronym. in hunc verſ.

Mat.6. 24.

VER. 13. *There is a ſore evill which I have ſeene under the Sunne, namely, riches kept for the owners thereof to their hurt.*

VER. 14. *But thoſe riches periſh by evill travell, and he begetteth a Sonne, and there is nothing in his hand.*

VER. 15. *As he came forth of his Mothers wombe, naked ſhall he returne to goe as he came, and ſhall take nothing of his labour, which he may carry away in his hand.*

VER. 16. *And this alſo is a ſore evill, that in all points as he came, ſo ſhall he goe: and what profit hath he that hath laboured for the winde?*

VER. 17. *All his dayes alſo he eateth in darkneſſe, and hee hath much ſorrow and wrath with his ſickneſſe.*

Verſe 13. *There is*, ſayth the Preacher as pointing at it, and ſhewing it unto us, and as deſirous that others ſhould ſee it, and take notice of it, as well as himſelfe had ſeene it and obſerved it. *There is a ſore evill*: the Septuagint doe reade it, *Infirmitas peßima*, a ſore diſeaſe; S^t. *Hierome Languor peßimus*, a ſore weakneſſe; *Pagnine* and *Arias Montanus*, *Mala infirmitas*, an evill diſeaſe; *Tremellius*, *Malum afferens ægritudinem*, an evill

vill bringing ſickneſſe. And ſurely, as S^t. *Ambroſe* ſpeaketh, *Malus eſt languor qui bonam quietem mentis aufert*, It is an evill weakneſſe which taketh away the good quietneſſe of the minde: it is an evill ſickneſſe which taketh away the ſweet ſleepe of the body, whereof the former verſe ſpeaketh. And what is this diſeaſe, but the dropſie of the ſoule? For *diſtendunt divitiæ, non implent*, Riches doe but ſtuffe out the ſoule, they doe not fill it; even as in a dropſie, drinking ſwels the body, but doth not ſtay the thirſt. What is this infirmitie, but the wolfe of the heart? For *inſatiabilis edacitas cupiditatis eſt*, The devouring of covetouſneſſe is inſatiable; even as the infirmitie of the wolfe devoureth continually. What is this ſickneſſe, but to uſe the words of S^t. *Ambroſe*, *Quædam animarum peſtilentia, quæ corrupto ſalubrium cogitationum ſpiramine, gravi odore terræ illius ac flagitioſæ voraginis contrahitur, lues æſtuantium paſſionum miſeranda graſſatur*, A kind of plague of the ſoule, which the ſpirits of wholeſome thoughts being corrupted, is gotten from the ill ſent of that earthly diſpoſition, and pernicious gulfe, a woefull peſtilence of the boyling affections which ſeiſeth upon them. But this tranſlation ſuppoſeth as I conceive the Originall word to be חל which ſignifieth ſickneſſe or infirmitie: whereas it is not that word which now wee finde, but חולה *dolorificum*, an evill bringing ſorrow, as *Buxtorfius* giveth the force of it. And ſurely, whatſoever the contentment of a covetous minde may be for the preſent, it will bring ſorrow, or bring forth ſorrow at the laſt. Yea, indeed it is an evill, which as חול ſignifieth, from whence the Originall word here uſed is derived, with ſorrow bringeth forth ſorrow, with the ſorrow of care and wretchedneſſe, bringeth forth the ſorrow of Gods wrath againſt it. Or elſe the radicall word חול ſignifying alſo *permanere, reſidere*, to remaine, to abide; the word here uſed, may ſignifie ſuch a ſore evill, as ſticketh cloſe, and is not eaſily removed. *Which I have ſeene under the Sunne:* that is, literally in this world, metaphorically it may be expounded, under the Sunne-ſhine of plentie and abundance, under the light of knowledge and underſtanding. *Riches kept for the owners thereof unto their hurt:* Saint *Ambroſe* conſidering the words of the rich man in the Goſpel, when he ſayth to his ſoule, Thou haſt much goods layd up for many yeares; firſt, he noteth, *Neſcit avarus bona, niſi ea quæ quæſtuoſa ſunt nominare*, A covetous man knoweth not how to call any thing goods, ſave thoſe things that are gainefull. But then permitting him to call them ſo, he ſayth, *Cur ergo de bonis facitis mala, quum de malis bona facere debeatis?* Why then doe yee make good things to be evill, when yee ought to make evill things to be good? *Ei qui uti ſcit, multa bona ſunt, ei qui neſcit uti verè mala*, To him that knoweth how to uſe them, they are much good, to him that knoweth not how to uſe them, they are truely hurt and evill. Give them to the poore, thy righteouſneſſe remaineth for ever, and what greater good can there be then this is? But whileſt thou keepeſt them wretchedly, and as thou thinkeſt, doſt keepe them for thy ſelfe, who art the owner of them, Saint *Ambroſe* telleth

Ambroſ. in Pſal. 1.

Ambroſ. l. de Nabut. c. 7.

Ambroſ. Ibid.

telleth thee truely, *Non tibi reſervas, ſed potius tibi ipſi adimis : magis enim ſervares tibi, ſi diſpertires aliis*, Thou doeſt not keepe them for thy ſelfe, but rather takeſt them away from thy ſelfe: for thou ſhouldeſt better keepe them for thy ſelfe, if thou diddeſt diſtribute them to others. The ſame Father marking the rich fooles words, when he ſayth, *I will pull downe my barnes*, addeth, Rightly doth he ſay, I will pull downe my barnes, *Deſtruit enim horrea, qui non novit ſua frumenta dividere, ſed claudere*, He pulleth downe his barnes, who doth not ſend abroad his corne, but ſhutteth it up. *Deſtruit ſua dives, qui neſcit æterna*, That rich man deſtroyeth his owne, his owne temporall things, who ſeeketh not eternall. *Rectè deſtruit, qui ſapienter ædificare non novit*, He doth truely pull downe, who knoweth not how to build up wiſely: he truly hurteth himſelfe, who keeping his riches for himſelfe, doth no good with them. But the words of the Text being, *Kept for the owners thereof*, or, *Kept to the owners thereof*, they may ſeeme to imply, as if they were kept and preſerved by ſome other for them. And indeed God doth preſerve their riches for theſe covetous wretches, expecting when they will beſtow them to his glory, which he keepeth for their comfort: but they poſſeſſing them unprofitably, they are but kept for their hurt. Thus the Chaldee Paraphraſe doth give the ſenſe of the place, ſaying, *Eſt autem perniciosum malum quod vidi ſub ſole, cui medicina non eſt: homo qui divitias congregat, neq; eas ad pietatem confert, parùm ſane prævidens dierum finem. Hæc enim ſubſtantia illi in perniciem venturo ſæculo conſervatur*, There is a pernicious evill which I have ſeene under the Sunne, for which there is no remedy, a man who gathereth riches, and doth not beſtow them upon the workes of devotion, little indeed foreſeeing the end of his dayes. For this ſubſtance is kept unto him, for his hurt and miſchiefe in the world to come.

Chald. Coſti.

Verſe 14. From the periſhing of the rich, the Preacher goeth on to the periſhing of their riches: For ſo *Salvianus* alſo underſtandeth the former verſe: who citing the verſe thus; *Peßimum ac feraliſſimum morbi genus divitiæ conſervatæ in malum domini ſui*, A moſt grievous and a moſt lamentable kinde of ſickneſſe, are riches kept to the hurt of the owner; he addeth, *Verum eſt: quid enim pejus aut quid miſerius, quam ſi quis præſentia bona in mala futura convertat, & quæ ad hoc à Deo data ſunt ut pararetur ex iis vitæ beatitudo perpetua, per hoc ipſa quæratur mors & damnatio ſempiterna. In quo & illud conſiderandum eſt, quod ſi ſervatæ divitiæ ad malum hominis conſervantur, quanto utique ad majus malum coacervantur?* It is true: for what is worſe or more miſerable, then if any one doe turne the preſent good things into future evill things, and thoſe things which God hath given to this end, that from them may be gotten the eternall bleſſedneſſe of life, that thereby death it ſelfe ſhould be ſought, and everlaſting damnation. In which this alſo is to be conſidered, that if riches being kept, are kept to the hurt of man, then how much greater is the hurt to which they are heaped up? But to paſſe to the riches themſelves, which paſſe away ſo ſoone. The Preacher ſayth,

Salvianus contra avaritiam. l. 1.

But

But thoſe riches periſh: hee ſaith not they ſhall periſh, but to ſhew how ſuddenly how certainely they vaniſh, in the preſent time hee ſaith, they periſh. The Originall therefore may not amiſſe be rendred. And the riches themſelves periſh; our tranſlation hath it, *But thoſe riches*, that is, thoſe which a covetous minde hath gotten and poſſeſſeth. Wherefore *Baldvinus* applying to this purpoſe, the Manna of the *Iſraelites*, which kept unto the morning periſhed, ſaith of it, *Hoc exemplo de manna dam. natur malum avaritiæ, qua pecunia male parta, poſſeſſori ſuo in vermem vertitur*, By this example of the Manna the evill of covetouſneſſe is condemned, by which money ill gotten and kept periſheth and is turned into wormes to the poſſeſſour of it. *Baldvinus in Alleg. Tilmanni.*

By evill travell: by the evill travell of thoſe who make a prey of them. For as *Lyra* ſpeaketh, *Per hoc raptores & cupidi inſidiantur illi*; By the meanes of his wealth ravenous Catch-poles doe lay ſnares for him. Or elſe it may be rendred, *In evill travell*: that is, even in the evill travell or his ſolicitous and vexing careſulneſſe to preſerve them. For as *Clemens Alexandrinus* citeth out of *Antiphanes* the *Comœdian*, *Pluto* is lame when he commeth unto men; but when he goeth away he hath wings. Or elſe *in evill travell*, that is in an evill vexation and breaking of his heart for the periſhing of them: and then as *Iſidore* relateth, that anciently the manner was after a feaſt to take the harp and to ſing unto it this ſong, *O divitiæ utinam nec in terra nec in mari videamini*, O riches, I wiſh that ye might never be ſeene either by Land or Sea; ſo the ſame is the ditty of his penſive heart. *Clem. Alex. ſtromatum lib. 4.* *Iſidore Peluſiota lib. 2. Epiſt. 149.*

And hee begetteth a ſonne: the manner is of many, that to cover their covetouſneſſe they plead their care for their children, and their affection to them, *Quaſi vero quicunque patres ſunt, nequaquam aut poſſint aut debeant omnino eſſe, niſi divites, & amare liberos ſuos ſine opum multiplicatione non valeant*, As if whoſoever are parents, either cannot or ought not to bee ſo, unleſſe they be rich; and that they could not love their children without abundance of wealth, as *Salvianus* ſpeaketh. But therefore it is ſometimes the juſtice of God to take away their riches, and to leave them nothing to leave unto their children, for whom as they pretended their covetous ſcraping was. The mention *of begetting a ſonne* is here ſet downe after the periſhing of his riches; as if the Preacher to ſhew Gods wrath againſt ſuch covetous wretches would imply unto us, that while they have their wealth, God doth not give them a ſonne, that they might not have the comfort and hope of leaving it unto him; but when their wealth is gone, then they have a ſonne, that their miſery may bee the greater by leaving him in miſery. *Salv. contra Avaritiam lib. 1.*

And there is nothing in his hand: becauſe there was ſo much covetouſneſſe in the heart of the father, there is no ſupport of ſuſtenance in the hand of the ſon. *There is nothing in his hand*, no not ſo much as to labour; but as *Lyra* ſpeaketh, *Bonis paternis privatus, ad laborandum pro victu acquirendo non eſt aſſuetus*, Being deprived of his fathers goods, he is not uſed to labour, whereby to get his meate. *Lyra in hunc verſum.*

Verſe 15. Poverty is the porter of mans life, that lets him in, that lets

lets him out: it lets him in *naked* as leaving him to himselfe, it lets him out *naked* as making him to leave all that he hath behind him. Some it lets in, and followes still through their whole life, even till it lets them out againe. And although some it leave for a time, yet oftentimes it meets with them againe. Yea even he doth sometimes fall upon it, who is most carefull to drive it away, and thinketh himselfe to bee fartheſt from it. The best way therefore is so to shunne it, as not to be afraid to meet it: not by a careleſse negligence to lye naked to the assaults of it, and yet not to bee disquieted with vexing impatiency, if it strip a man of all, and leave him naked, as he *came forth of his mothers wombe*. It is St. *Chrysostomes* question upon the like words of *Iob*. *Sed cujus tandem uteri meminit? Nempe primi illius opificii, suæ è terra coagmentationis*, But what wombe is it, that is spoken of? Namely the wombe of the earth, from whence man was framed in that first working of God. And surely as there, so here, the *returning* that is added doth make it necessary so to be understod: for it is to the wombe of the earth that man returneth. Now from this wombe man came naked also, and then as Saint *Chrysostome* also speaketh, *Nuditas donum fuit, munusque imperatorium, ut adhibito studio videret homo quemadmodum imbres declinaret, quemadmodum sapienter frigus arceret, quemadmodum ad depellendos ictus muniretur*, &c. *& aliam & aliam solertiam nuditas genuit*, Nakedneſse was a gift and a royall bounty, that by study and care man might find out, how to shelter himselfe from raine, how wisely to keepe away cold, how to fence himselfe for the resisting of blowes, *&c.* and thus man being brought forth naked, his nakedneſse brought forth one invention after another. But that man *returneth naked* this is the punishment of God for sin. And well it were if he that returnes naked for sin, did returne naked without sinne. *Origen* speaking of *Iob* saith, *Nudus peculio sed & peccato, nudus substantia sed & injustitia; nudus malis, bonis vero omnibus indutus, justitia vestitus, sanctitate circundatus, charitate ornatus, misericordia ac bonis operibus coronatus*, Naked of Cattle, but naked also of sinne, naked of substance but naked also of wickedneſse; naked of evils but having on all good things, clothed with righteousneſse, encompaſsed with holineſse, adorned with charity, crowned with mercy and good workes. But the covetous wretch, as he *returneth naked* of his wealth, so he returneth loaded with his sinnes, loaded with the cryes of the poore that have not beene relieved by him, loaded with the curses of those that have beene wronged by him. And whither doth he returne? Of *Iob* *Cl. Alexandrinus* saith, *Revertitur ad locum ubi Deus est verus pater & mater nostra*, He returneth to the place where God is, who is our true Father and Mother both. But the covetous wretch returneth to the Devill, who as he was the father of sinne in man, so is the punisher of man for sinne; and as he bringeth forth wealth to many by the deviſes which he teacheth them, so doth he bring forth for them torments in hell. *To goe as hee came*: it is the manner to send away unwelcome gueſts as they came, and a covetous wretch being a most unwelcome gueſt to the world, as doing

Iob 1.21. *Chrysost. in Catena Gr.*

Chrys. Ibid.

Origenes Hom. 1.

Clem. Alex. Catena Gr.

doing no good in it, hee is alſo ſent away as he came. Or as a bad ſervant is uſed, and turned away *to goe as he came*; ſo a covetous wretch, who is ſo bad a ſervant to God, neglecting his buſineſſe for which hee made him rich, and committed his talent to him, is by God turned away with ſhame *to goe as he came*. So ſhall he goe, and when perhaps he hath ſtayd a good time and ſpent the time carefully, in his owne wayes, and by his care hath done much and laboured hard in his worldly buſineſſe; ſo ſhall he goe, as if he had done nothing, as if then he were to begin, and *as when he firſt came, ſo ſhall he goe*: this muſt needs be a ſore evill: *And ſhall take nothing of his labour*; *Nihil attulit natus, nihil hinc auferet ſublatus*, Hee brought nothing when he was borne and brought forth, and when he is taken away he ſhall take away nothing, ſaith *Origen*. *Nothing of his labour*: although it was his labour that did get it, that is not a ſufficient plea for the keeping of it. Hee that laboureth to get, muſt labour to get well, and having well gotten by well labouring, he muſt alſo uſe well that which he hath gotten, or elſe he may juſtly feare, leaſt God in juſtice deprive him of it. *Which hee may carry in his hand*: that is, which hee may give away when he dyeth. For the hand being the inſtrument of giving, the Preacher uſeth this phraſe to expreſſe a giving. Nothing therfore hath he to give nothing to his children, nothing to give to his frinds, or kindred, nothing to give to the poore, that though at laſt, yet by ſhewing mercy to the diſtreſſed he might find mercy with God. Charity is moſt acceptable to God, when it is ſhewed to the poore in the time of health and life; but I will not deny it acceptance with God even in death alſo. Howſoever let me ſay, as *Salvianus* doth, *Licet offerat, oret Deum ut tenta ſua placeat oblatio, plangens ad ipſum quod tarde offerat, plangens & pœnitens quod non prius*, Although a man doe give, let him beſeech God, that his ſlow giving may be pleaſing to him; lamenting this very thing that he giveth ſo late, bewayling and repenting that hee did not give ſooner. But ſometimes it is the juſtice of God that hee whoſe wretched covetouſneſſe in his life, would not give when he had it, ſhall at his death have nothing in his hand to give, that being taken away which he would not give.

Orig. in c. 1. Iobi.

Salvianus contra Avaritiam. l. 2.

Fulgoſ.

Verſe 16. When *Conſtantine* the Emperour had ſhewed the King of *Perſia*, all the good and glorious things of Rome, then did the King ſhew him *this ſore evill* whereof the Preacher ſpeakes here; for thereupon he making anſwer ſaid, *Mira quidem hæc, ſed ut video, ſicut in Perſia, ſic Romæ homines moriuntur*, Theſe things are indeed wonderfull, but I ſee that as in Perſia, ſo at Rome men die alſo: thereby implying that whereſoever any one is, whether at Rome or in Perſia, or how great ſoever any one is, whether King of Perſia or Emperour of Rome, when hee dyes, he muſt goe as he came. *In all points as he came*: What? In all points? He came a child, ſhall he goe away a child alſo? Yes, if he be ſuch a covetous wretch as here the Preacher ſpeaketh of. For as Saint *Chryſoſtome* ſaith, *Si nondum vilitatem rerum temporalium conſpicimus, nondum viri facti ſumus, ſcientes quod hæc ſunt puerilia*, If we doe not diſcerne the

Chryſ. Hom. 47. ad Popul. Antioch.

the baſeneſſe of temporall things, we are not yet become men, knowing that theſe are childiſh things. *As he came ſo he goeth:* hee came from nothing, he goeth to nothing, ſo *Iob* ſpeaking of ſuch ſaith, *Their paths of their wayes are turned aſide, they goe to nothing and periſh.* And Saint *Gregory* expounding thoſe words of *Iob* ſaith, *In vacuum ambulant qui nihil ſecum de fructu ſui laboris portant. Alius namq; adipiſcendis honoribus deſudat, alius multiplicandis facultatibus æſtuat, alius promerendis laudibus anhelat, ſed quia juncta hac quiſque moriens deſerit, labores in vacuum perdit, quia ſecum ante Iudicem nihil tulit,* They goe to nothing, becauſe they cary with them nothing of the fruit of their labour. One ſweareth in getting of honours, another toyleth in multiplying riches, another is out of breath in hunting after pleaſures: but becauſe every one dying leaveth all theſe though joyned together, he looſeth his labour for nothing, becauſe hee bringeth nothing with him before the Iudge. *And what profit hath he?* Let Saint *Chryſoſtome* anſwer for riches, who ſpeaking of them ſaith, *In vita cruciant, in morte deſerunt, & in divino tribunali divites ipſos accuſant,* In his life they torment him, at his death they forſake him; and before the divine tribunall they are ready to accuſe him. Now being things of no *profit*, what uſage is fitter for them then to tread them under our feete? Doth not the Prophet *David* tell us, *That God hath put all worldly things under our feete, all ſheepe and Oxen, yea and the beaſts of the field, the foules of the ayre, and the fiſhes of the Sea? Nos ergo bona temporalia in eo loco teneamus, in quo Deus ea conſtituit,* Let us place temporall things in that manner as God hath ſet them, as *Euſebius Emiſſenus* ſpeaketh. Let not our hearts bee ſet upon thoſe things, which God hath ſet under our feete, and which for their profit deſerve no better regard of us. *For what profit hath he that laboureth for the wind?* The viſion of the foure Chariots which the Prophet *Zachary* ſaw, is by the common opinion of all learned men both *Iewes* and Chriſtians, as Saint *Hierome* and Saint *Cyrill* affirme, interpreted to bee underſtood of the foure Monarchs: but the Angell which talked with the Prophet being asked by him, what they were, hee anſwered, *Theſe are the foure winds of heaven.* And indeed what is the greateſt glory of this world, but a wind that paſſeth away, and commeth not again? *Philo* therefore ſpeaking of the Kings of the earth concludeth rightly, *Nihil in humanis rebus præter umbram & leviſſimam auram, ſine mora prætervolantem,* That there is nothing in humane things beſides a ſhadow and a very light ayre, which without ſtaying flyeth away. And whereas *Seneca* ſaith, *Crede mihi levia ſunt, propter quæ non leviter excandeſcimus,* beleeve mee they are light things, for which wee are not lightly moved; let us at leaſt beleeve the Preacher, who tels us they are wind.

Iob 6. 8.
Greg. in c. 6. Iobi.
Chryſoſt. in Euangeliſt. Hom. 15.
Pſalm. 8. 6. & 8.
Euſebius Emiſſenus.
Zach. 6. 1.
Zach. 6. 3. & 4.
Philo, in libro, quod Deus ſit Immutab.

Ver. 17. The life and death of a covetous wretch is here ſet forth unto us: his death in the next two verſes before, his life in this ver. *All his dayes:* he keepeth no feſtivals, he obſerveth no daies of joy and gladnes, but all his dayes are alike to him. And though they bee dayes to him,

dayes

dayes of plenty and proſperity, dayes of a ſunne-ſhining fortune, yet he maketh them nights to himſelfe, *he eateth in darkneſſe*, aſhamed juſtly that any one ſhould ſee how ſourely, how ſcantly he feedeth. He hath none that eateth with him, that would bee too much light to witneſſe his baſeneſſe. Hee loveth *ſoeate in darkneſſe* ſo much, that for want of meate his hand can ſcarce find the way to his mouth. Or elſe to take his *eating* whereby life is maintained to ſignifie his life, all the dayes of his life are ſpent in darkeneſſe, in a ſtrange darkeneſſe of mind. And therefore Saint *Cyprian* ſaith, *O deteſtabilis cæcitas mentium, & cupiditatis inſanæ profunda caligo, quum exonerare ſe poſſit & levare ponderibus, pergit magis fortunis augentibus incubare, pergit penalibus cumulis pertinaciter adhærere*, O the deteſtable blindneſſe of minds, and the deepe darkneſſe of mad covetouſneſſe, when that hee may unburthen himſelfe, and eaſe his weights, hee goes on to hugge more cloſely his vexing riches, and cleaveth the faſter to his tormenting heapes. *All his days are ſpent in darkneſſe*, he ſeeth not the wants and miſeries of others: for though he ſees them, he affordeth not help, as if he ſaw them not. Wherefore S. *Chryſo.* ſaith, *Explica utriuſq; animam, & ejus qui deſpicit pecunias, & ejus qui non deſpicit: & videbis quod hic quidem eſt ſimilis furentibus, nihil volens videre nec audire, ille vero eſt ſimilis portui liberato à fluctibus, & eſt omnium amicus*, Vnfold the mindes of both, of him that deſpiſeth monies, and of him that deſpiſeth them not; and thou ſhalt ſee that this man is like to them that are mad, and will ſee nothing, heare nothing; the other is like to a haven freed from toſſing waves, and is a friend to all. *All his dayes are ſpent in darkeneſſe*, in obſcurity and baſeneſſe of life, being of no eſteeme, no credit where he liveth: for ſo the Originall word חשך may alſo ſignifie. And yet hee hath כעס *indignationem* indignation (which is the Originall word that followes and is tranſlated ſorrow) becauſe he is no more regarded, no more reckoned of ſeeing his wealth is ſo great. But to follow the reading of our tranſlation, wee may diſtinguiſh the latter words of the verſe thus, *Hee hath much ſorrow*, by ſtrangers, much *wrath* by his owne houſehold, much *ſickneſſe* by himſelfe. Firſt, much ſorrow from ſtrangers: for as Saint *Chryſoſtome* ſpeaketh, *Qui pecunias diligit, innumeros habet ſuſpectos, & multos accuſatores, invidos, calumniantes & inſidiantes*, He that loveth riches, ſuſpecteth numberleſſe people, and hath many accuſers, envying him, ſlandering him, and laying ſnares for him. Secondly, much *wrath* by his owne houſehold: for, as it is ſaid that *Abſalom* did, hee weigheth the hayres of his head, *Et jacturam ſi faciat, ut vel obolum perdat, graviſſime omnium ſe affligit ac vitam amiſiſſe arbitratur*, And if he ſuffer any dammage, ſo that he loſe a farthing or a halfe penny, he thinketh himſelfe to be afflicted above all meaſure, and even to have loſt his life, as Saint *Chryſoſtome* alſo ſpeaketh. Thirdly, his owne much *ſickneſſe* is the vexing malady of his owne tormenting care, and this is ſuch a ſickneſſe, that Saint *Chryſoſtome* ſpeaking of it ſaith, *Fugiamus ergo hunc morbum, fugiamus hanc gehennam, eſt enim gehenna cupiditas iſta,*

Cyprianus, Epiſt. 2.

Chryſoſtom. Homil. 14. in 1am ad Corinth.

Chryſoſt. ad Populum.

Chryſoſtom. Homil. 13. in Epiſt. ad Romanos.

Chryſ. Hom. 14. in 1am ad Corinth.

ista, Let us flye therefore from this diſeaſe, let us flye from this hell, for this covetous deſire is a very hell. And it is ſaid *his ſickneſſe*, because hee puts it on himſelfe: for as *Seneca* ſpeaketh, *Non habet ut putamus fortuna longas manus, neminem occupat niſi hærentem ſibi*, The miſery of wealth, hath not as wee thinke long armes, it poſſeſſeth none but them, who by love doe ſticke and adhere unto it. Or elſe to take all in reference to himſelfe only. His *ſorrow* wee may ſee growing in the field of the rich man in the Goſpell, of which Saint *Ambroſe* ſayth, *Video quod non tam redditus largiores, quam gemitus attulit graviores*, I ſee that it did not bring forth unto him, ſo much larger revenues as more grievous ſorrowes. His *wrath* againſt himſelfe is becauſe hee never gets faſt enough, for to him, *Major acquiſitio ſit major acceſſio paupertatis*, His greater gayning is but an encreaſe of his poverty. And when hee hath a hundred talents, hee is ſtill the poorer becauſe hee deſireth a thouſand, when hee hath a thouſand he is ſtill the poorer becauſe he deſireth tenne thouſand, as Saint *Chryſoſtome* ſpeaketh. Laſtly, the feaver of his fretting carefulneſſe is ſo continuall, that if hee have any reſpit of contentment, it is true as Saint *Bernard* ſpeaketh, *Præterit jocunditas non reditura, & manet anxietas non relictura*, The contentment paſſeth away not to returne, the anxiety of his heart remaineth never to leave him. How well therefore doth ſuch a one deſerve the ſtile, which in the Goſpell is given him? And of which S. *Baſil* ſpeaking ſaith, *Audi miſer te dignam appellationem, quam tibi nullus hominum, ſed ipſe Dominus indidit, ſtulte hac nocte animam tuam à te repetent: ſuperat æternam panam irriſio iſta ſtultitiæ*, Heare O wretch the appellation worthy of thee, and which no man, but the Lord himſelfe hath given thee, Thou foole this night ſhall thy ſoule be taken from thee, or required of thee: this ſcoffe of thy folly exceedeth thine eternall puniſhment.

Sen. Ep. 83.

Amb. Serm. 81.

Chryſ. Hom. 14. in 1am. ad Corinth.

Bern. ep. 113.

Baſil. Hom. in diteſcentes.

VER. 18. *Behold that which I have ſeene: it is good and comely for one to eate and drinke, and to enioy the good of all his labour that he taketh under the Sunne, all the dayes of his life which God giveth him: for it is his portion.*

VER. 19. *Every man alſo to whom God hath given riches and wealth, and hath given him power to eate thereof and to take his portion, and to reioyce in his labour, this is the gift of God*

Verſe

VER. 20. *For he ſhall not much remember the dayes of his life, becauſe God anſwereth him in the joy of his heart.*

Verſe 18. This is the fourth time that the Preacher hath ſet downe this ſentence, and ſeeing he repeateth it ſo often, wee have reaſon to regard it the more. *Behold:* That which the Preacher had beheld in the world, he bids us to behold in this verſe: that which he had ſeene and looked into, and upon ſight, in his judgement approoved to be true, that he propoſeth to our ſight, judgement, and approbation. *It is good:* S^t. *Peter* ſayd, It is good to be here, when he was with *Chriſt* upon the mountaine, but the Spirit of God noteth, that he wiſt not what he ſayd. And *Proclus* ſpeaking of the ſame thing, thus ſetteth out S^t. *Peter* by occaſion of it, *Petrus more ſuo ſemper præceps*, *Peter* after his manner alwayes haſty. It is good therefore for every one to conſider what he ſayth, and to ſee into it, as here the Preacher doth, before he ſay of it, It is good. *It is good*, good, but unto them that are good, becauſe they will doe it in a good manner. *And comely:* So that a man doth not deſtroy his owne comelineſſe by it, doth not by eating and drinking make himſelfe a beaſt, doth not by rejoycing make himſelfe a foole, and make the devill ſport. *Comely* it is, but as S^t. *Bernard* ſpeaketh, *Quid indecentius, quàm curvum recto corpore gerere animum?* What more uncomely, then in an upright body to have a crooked minde, bowed and bended downe like a beaſt to theſe ſenſuall contentments onely? *Comely* it is, but as one well ſpeaketh, *Indecens quidem eſt avem alas habentem non in altum evolare. Habemus autem alas excellentiores illis, intellectum ſcilicet et voluntatem, quibus altius volare valemus*, It is an uncomely thing for a bird that hath wings not to fly. But wee have wings more excellent then thoſe, namely, our underſtanding and will, by which wee can fly higher. Wee muſt therefore make it our chiefeſt joy, to fly up to God, that ſo wee may be able to ſay with the Prophet *David, Thou haſt put gladneſſe in my heart, more then in the time that their corne and wine encreaſed. For one to eate and drinke:* if he be one that can doe no more, let him doe that, let him take with comfort, that which God ſendeth him, and cheerefully eate and drinke that which he hath: if he be one to whom the hand of Gods bleſſing hath been more liberall, let him enjoy it with thankfulneſſe to God, and with fitting delight to himſelfe. It is not a token of Gods diſpleaſure to enjoy the pleaſures of this life, nor is it a thing diſpleaſing to God, to rejoyce in them. Saint *Gregory* ſayth very well, *Scit redemptor eccleſia et in hoc itinere ſolatia venienti tribuere, et pervenienti ad æternam patriam ſuperna præmia reſervare*, The Redeemer of the Church knoweth how to give comforts in this journey unto him that travaileth, and how to reſerve heavenly rewards for him that reſteth in his eternall Countrey.

Mark. 9. 5. & 6.

Proclus Ser. de Transfigura.

Bernard. in Canti. Serm. 24.

Pſal. 4. 7.

Greg. Mor. l. 23. *c.* 4.

Hieronym. in hunc vers.

And seeing the Preacher sayth, *It is good*, I know not why any one should say, *it is bad*. The expositon of S^c. *Hierome* upon these words is this, that it is good, *Ad comparationem ejus, qui opibus suis in curarum tenebris vescitur*, In comparison of him, of whom the verse before speaketh, that feedeth on his riches in the darkenesse of cares. And the reason which he addeth, is very proper, *Hic enim voluptas parva est in fruendo, ibi vero solicitudinum tantummodo magnitudo*, For here is some little pleasure in enjoying, but there is onely a greatnesse of cares. But to proove it also in it selfe to be good, the Preacher addeth, *It is good to enjoy the good*: now it cannot but be good to enjoy good. Then *good* it is, the good of this life, but not the good of man, not the good for which man was created. The *good* it is which man may enjoy, but not the good on which man must set his heart: the *good* it is which the earth affordeth, but which in comparison of heaven is rather evill than good. *Of all his labour*: if the good be, but the hire of hard labour, let a man enjoy that, that he may be the better enabled to labour: if the good be the benefit of more gainefull labour, let a man be the more free in enjoying of it. *All labour* is not the same, neither hath all labour the same successe, but what the successe is, that let a man enjoy. *That he taketh under the Sunne*: Let his life see the comfort of that, which under the Sunne he hath seene how to get; let others also in a carefull and wise manner, see how God hath blessed his labour under the Sunne: let him not eate in darkenesse and solitary sorrowfulnesse, that which he hath laboured for under the Sunne. *All the dayes of his life*: the Originall is, the number of the dayes of his lifes. First, *the number of his dayes*, for mans life is but a number, and as in number, there is a perfect end every where, in two as well as in three, in three as well as in foure; so in mans life there may be a perfect end every where, this day as well as to morrow, and to morrow as well as next day: and in all, man is but a day-labourer under the Sunne. Secondly, it is sayd, of his *lifes*, (to make use of that though it be an Hebraisme:) for there is the life of youth, the life of manhood, the life of age, and to every life there belongeth a different manner of enjoying the good of his labour, as well as a different kinde of labour is proper unto each of them. *Which God giveth him*: it is God which maketh up the number of mans dayes for him; so long as he addeth his supportance, they continue; when he subtracteth the stay of his hand, they are ended presently. If he give bountifully, our dayes are many; if he be sparing to give, our dayes are few and quickly gone. *For it is his portion*: his portion in this earthly *Canaan*, which GOD hath set out for him: his portion which his labour hath gotten and possessed. But it is but a portion, but a small portion onely of that which is provided for him; and therefore let every one so enjoy this, as that he be carefull not to lose the other: let every one so husband this portion, as that he may finde the encrease of it in the Kingdome of glory in Heaven.

Verse 19.

Verſe 19. When God commanded *Moyſes* to ſtrike the rocke, he ſayth, *Behold, I will ſtand before thee there: Moyſes* ſtriketh, but God ſtandeth there; and it is the note of *Lippomannus, Iubetur Moyſes aſtante Deo percutere petram, ne gratia tanti beneficii homini & non Deo tribuatur, Moyſes* is commanded, God being preſent, to ſtrike the rocke, leaſt the favour of ſo great a benefit ſhould be aſcribed to man and not to God. And ſurely, God it is who maketh the ſtreame of wealth and riches to abound to every one: though the diligence and care of man be imployed, yet it is God who ſtandeth by, and maketh the waters to flow. The rich therefore in eſtate muſt be poore in ſpirit; for ſo *Hilarius* expoundeth the poore in ſpirit, *Qui nihil quicquam ſuum eſſe, nihil proprium, ſed cuncta dono parentis unius tribui agnoſcunt*, Who acknowledge nothing at all to be theirs, nothing to be proper to themſelves, but all things to be given by one Father, even the Father of lights, from whom commeth every good and perfect gift, as S^t. *Iames* ſpeaketh. This is that which the Preacher teacheth *every man to whom God hath given riches and wealth, and hath given him power to eate thereof.* He that hath meate in his mouth, hath not power to eate it, unleſſe God doe give it unto him: without God wee are not able to doe any thing. The French tranſlation doth reade this very well, *Dont il le fait maiſtre pour en manger*, whereof he is made Maſter to eate of it. For the covetous wretch is not maſter of his owne wealth; but as S^t. *Ambroſe* ſpeaketh, *Non tam poſſeſſor eſt divitiarum quam ab eis poſſidetur*, Is not ſo much a poſſeſſour of his riches, as rather is poſſeſſed by them. He therefore doth not *eate* of his riches, that is, doth not make uſe of them for his neceſſary occaſions. And ſurely, this is not done, unleſſe God doe *give* it, and *give a power* to doe it. For there be powers that doe reſiſt men in it, even the powers of darkneſſe in their malice outwardly, and in the ſtrong power of mans owne corruption inwardly. *And to take his portion:* that is, ſayth *Olympiodorus, Qui futuræ fælicitatis partem hic aliquam fruitionemque accepit*, Who here hath ſome part and fruition of his future happineſſe. And indeed to them who ſerve God in their wealth, their riches are but the firſt part, and the leaſt part of that bleſſedneſſe which afterwards God will beſtow upon them. But *to take his portion* here, I underſtand to be, to take contentment in his portion, to be ſatisfied with it, and not with greedineſſe of minde never to have enough. The Prophet *Iſaiah*, ſpeaking of the covetous *Iſraelites*, ſayth, Their land is full of ſilver and gold: their land, their purſes, not themſelves. And ſo it is with many, to whom God doth not give a heart *to take their portion* with contentment. *And to rejoyce in his labour.* The Chaldee Paraphraſe applyeth this joy unto heaven, where it is, that true joy is to be had: and accordingly giving the ſenſe of the whole verſe it ſelfe, *Omnis quoque homo cui dedit Deus divitias & ſubſtantiam, & poteſtatem, dedit ei Deus ut comedat ex eo in hoc ſæculo, & ut faciat ex eo eleemoſynam, & ut recipiat mercedem perfectam patris ſui in ſæculo venturo et gaudeat in labore ſuo cum juſtis*, Every man alſo to whom God hath

Exod. 17. 5. & 6.

Lippomannus in Catena.

Hilarius.

Iames 1. 17.

Ambroſ. de Nabut. c. 14.

Olympiodorus.

Chald. Paraph.

given riches and wealth, and God hath given him power that he may eate of it in this world, and that he may ſhew charitie by it, and that he may receive a perfect reward from his Father in the world to come, and may rejoyce in his labour with the righteous. But to underſtand the joy of this life, *to rejoyce in his labour*, is beyond the ſupplying of neceſſaries which nature requireth, even to delight himſelfe, and to give himſelfe a recompence of fitting pleaſure for the paines of his labour. *This is the gift of God.* *Lyra* tels us, that the gifts of God in this life, are of three degrees, *Majora, media, minima*, Greater, middle, leſſer; the greater are the gifts of grace and vertue, the middle are the gifts of health and ſtrength, and other bodily bleſſings; the leaſt are riches and wealth. But ſeeing theſe are the gift of God to man, it muſt be mans care to give them to God againe. For as *Salvianus* ſpeaketh; *Hoc dignior eſt abſq; dubio largitate noſtra, quia nobis ipſe ante largitus eſt; hoc juſtius ei officiis reſpondere tenemur quo beneficiis illius magis impares ſumus*, By ſo much is he doubtleſſe more worthy of our bountie, by how much he hath been firſt bountifull to us: and therefore are wee the more juſtly bound to anſwere him in our offices of dutie, becauſe wee are moſt unable to anſwere his favours. Many are ready to acknowledge their wealth to be Gods gift: but the ſame Father tels us, *Hoc eſt agnoſcere munus Dei, ut datis ſuis illum honoremus, à quo data ipſe accepimus*, This is to acknowledge the gift of God, to honour him with his gifts, of whom wee have received the gifts themſelves.

Lyra in hunc verſum.

Salvianus contra Avaritiam. l. 4.

Salvianus contra Avaritiam. l. 1.

Verſe 20. It is the ſolicitous care of mans heart for the things of this life, that in a great meaſure maketh his life miſerable unto him. The Preacher therefore ſpeaking here of one that leadeth a comfortable life, ſayth, *He ſhall not much remember*; not much, and yet ſomething; for he muſt not be careleſſe, not wholy negligent in looking to the affayres of his life. Saint *Gregory* therefore noteth well, *Quia ſolicitos nos eſſe veritas in craſtinum prohibet, habere utcunque curam in præſentibus non negat*, Becauſe the truth forbiddeth us to take care for to morrow, he doth not deny but that wee may take care for the preſent. Not too little, as well as not much is the rule of Wiſedome and Religion. *He ſhall not much remember the dayes of his life*; Sorrow ſhall not make him thinke the dayes of his life to be too many, nor calling to minde how bad they have beene which he hath paſt, to wiſh that they may be few which are to come, nor complaining as ſhee doth in the Poet; *Cur mortis adempta eſt conditio? Poſſem tantos finire dolores*, Why is the condition of death taken away from me? I might make an end of theſe ſo many griefes. But I rather take the meaning of the words to be this, He ſhall not much thinke, nor be troubled in his minde, how to provide for the dayes of his life, he ſhall not looſe the comfort of the preſent dayes, by being ſolicitous for the dayes to come. The foole in the Goſpel, who was much troubled with pulling downe and building up, *Longos annorum ambitus, ſpei vanitate in horreis ſimul includebat*, Did ſhut up all at once in his barnes, the long circuits of many yeares,

Gregor. Moral. l. 9. c. 40.

yeares, as *Gregory Nyſſene* ſpeaketh; but as the Father addeth, *Annon una nox illam ſomniatam ſpem confutavit?* Did not one night confute that dreamed hope? It is for this day, not for dayes, that our Saviour *Chriſt* doth teach us to pray. Doe not therefore *much remember the dayes of thy life.* Doe not take much care for many *dayes*: for as *Gregory Nyſſene* ſpeaketh; *Qui diem tibi dat, etiam ea quæ ad diem pertinent dabit,* He that giveth the day, will alſo give thee thoſe things which appertaine to the day: he that giveth thee many dayes, will alſo give thee that which ſhall be ſufficient for many dayes. Who is it that maketh the Sunne to ſhine? Who is it that maketh the darkneſſe of the night to vaniſh away? Who is it that turneth and caryeth the heaven about, whereby he maketh day? Is it not God? *Et qui hæc tibi & alia tanta dat, nunquid tuo eget auxilio, ut præſtet carni tuæ id quod neceſſitas requirit?* He that giveth theſe, and other great things unto thee, doth he need thy helpe, that he may provide for thy ſelfe that which neceſſitie requireth? *Quæ corvorum arva ſunt? Quæ aquilarum horrea? Annon una omnibus victum ſuppeditat divina voluntas?* What plowed fields have the crowes? What barnes have the Eagles? Doth not one divine will of God ſupply food unto them all? So *Gregory Nyſſene. Becauſe God anſwereth him in the joy of his heart.* This tranſlation ſuppoſeth a queſtion to be made, and indeed it is a common queſtion in ſolicitous worldly hearts, *Quid faciam?* What ſhall I doe? What ſhall I doe the next yeare? What ſhall I doe in mine old age? What ſhall I doe all the dayes of my life? The rich foole in the Goſpel, making this queſtion in the Goſpel, *Chryſologus* would know who it is to whom he ſpeaketh, and of whom he asketh it, and ſuppoſing it to be ſome one within him, he concludeth it to be the devill, who poſſeſſeth the hearts of ſuch ſolicitous worldly people. But here God anſwereth, and that the queſtion might not be asked, he anſwereth before hand, by giving a joyfulneſſe and cheerefulneſſe of heart, which relying upon Gods providence and goodneſſe, is not troubled with ſuch vexation of thoughts. Wherefore *Chryſologus* ſayth, *Noli homo inania providendo gemere, noli caduca præparando laborare, quia prandii tui ſemper & ubique Deus præparator exiſtit, et Creatoris ad prandium tota concurrit et advolat creatura,* O man doe not ſigh in providing vaine things, doe not labour in preparing fading things, becauſe God is the preparer of thy dinner, at all times, and every where, and to the dinner of the Creatour, even all the creatures run and fly together. *Cajetane* readeth the latter part of the verſe thus, *Quia Deus teſtificatus eſt in lætitia cordis ejus,* Becauſe God hath teſtified in the joy of his heart: and this indeed is the moſt direct and proper ſignification of the Hebrew, as *Tremellius* alſo noteth. The meaning of the words, as *Cajetane* tranſlateth them, himſelfe giveth to be this, *Quia Deus dando in corde divitis jugem lætitiam, eſt tanquam præbens teſtimonium fælicitatis ejus,* Becauſe God giving in the heart of ſuch a rich man a continuall cheerefulneſſe, doth as it were give teſtimony and

Gregor. Nyſſen. de Oratione Domin.

Chryſologus, Serm. 104.

Chryſologus, Serm. 163.

Cajetan. in hunc verſ.

witneſſe of his happineſſe. The Originall word ענה here uſed, may alſo be tranſlated, *Canens*, ſinging, as if God himſelfe did ſing in the heart of ſuch a one, and make muſick unto him, to make him merry, and cheerefull, and joyfull. But from any tranſlation, we may note that God is not onely in a ſtrict, rigid, ſevere and ſower looking heart, but in a merry and lightſome and free heart alſo. The Ruler did ſend for his gueſts from the open wayes to come to his feaſt, and they that live in an open and ſociable freedome of life, may be as welcome to God, as they whoſe cariage is compoſed of an auſtere ſeveritie and gravitie.

Cant. 3. 2. Vpon thoſe words in the *Canticles*, In the broad wayes I will ſeeke him whom my ſoule loveth, *Gilbertus* noteth, *Non dedignatur etiam ab his qui foris ſunt qui nulla arctioris vitæ regula conſtringuntur mutuari virtutis inſignia, reputans ferventiorem ibi frequenter affectum, ubi inferior fuerit ordinis gradus,* Shee diſdaineth not even from them who are without, and who are not bound with the rule of a ſtrict life, to borrow the ornaments of vertue, reckoning that oftentimes there is more ardent affection, where there is a lower degree of orderly auſteritie and ſtrictneſſe.

Gilbertus in Cantica.

CHAPTER.

CHAPTER. VI.

VER. 1. *There is an evill which I have ſeene under the Sunne, and it is common amongſt men.*

VER. 2. *A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoule of all that he deſireth; yet God giveth him not power to eate thereof, but a ſtranger eateth it: This is vanity, and it is an evill diſeaſe.*

VER. 3. *If a man beget an hundred children, and live many yeares, ſo that the dayes of his yeeres bee many, and his ſoule be not filled with good, and alſo that he hath no buriall, I ſay that an untimely birth is better then hee.*

VER. 4. *For he commeth in with vanity, and departeth in darkneſſe, and his name ſhall bee covered with darkneſſe.*

VER. 5. *Moreover he hath not ſeene the Sunne, nor knowne any thing: this hath more reſt then the other.*

Verſe 1. IN this life which is filled with evils, in which reſpect *Seneca* ſaith, *Nemo vitam eligeret ſi ſcienti daretur*, No one would chooſe life, if it were propoſed to one that did know it: eaſie it is to him that looketh any way, to ſay, *there is an evill*, and there is an evill, and therefore no marvell it is that the

Preachet

Preacher doth ſo often ſay it: When our Saviour wept, *Lazarus* being dead, Saint *Hierome* ſaith, *Doluit Lazarum non dormientem, ſed potius reſurgentem, & flebat quem cogebatur propter ſalvandos alios ad ſæculum revocare, hanc vitam dans Dominus ingemiſcebat,* He lamented *Lazarus* not ſleeping, but rather riſing againe, and he wept for him, whom he was conſtrained for the ſalvation of others, to bring backe into the world, giving him this life he groaned. And ſo the fourth Councell of *Toledo*, *Non ploravit Lazarum mortuum, ſed ad hujus vitæ ærumnas reſuſcitandum,* He wept not for *Lazarus* being dead, but becauſe he was to be raiſed to the miſeries of this life againe. And ſurely, as it is eaſie to ſee the evils of this life, ſo it is not eaſie to keepe the eyes from teares in the ſeeing of them. *Which I have ſeene:* the Preacher was diligent in looking into the evils of mans life: and ſurely, it is good to ſee and conſider them, that ſo wee may the more rightly judge of this life, and may bee the more willing to leave it, and to goe to a better. Wherefore Saint *Hierome* writing to *Heliodorus* ſaith, *O ſi poſſemus aſcendere in ſpeculam, de qua univerſam terram ſub noſtris pedibus cerneremus! jam tibi oſtenderem orbis totius ruinas, gentes gentibus, & regnis regna colliſa, alios torqueri, alios necari, alios abſorberi fluctibus, alios ad ſervitutem trahi,* O that we could aſcend ſome high watch Tower, from which we might behold the whole earth under our feete; I would even now ſhew thee nation againſt nation, kingdome againſt kingdome buckling together, ſome to bee tortured, others to be killed, ſome to be ſwallowed up in the Waves, others to be haled into bondage. It is one end for which God hath filled mans life with evils, that wee ſeeing them might not miſtake our journey for our home. For travellers falling in their way upon ſome pleaſant places, it is not ſeldome, *Quod eorum greſſus tardet pulchritudo itineris dum delectet,* that the pleaſure of their journey hindereth their going on, while that it doth delight them. And therefore while we are journying to heaven, it is needfull to ſee and obſerve the evils of the earth, *Ne magis nos diu pergere quam citius pervenire delectet,* Leſt we be more delighted to be long in going, then quickly to come unto it, as Saint *Gregory* ſpeaketh. *Vnder the Sunne:* it is under the Sunne that all the evill is, above the Sunne there is nothing but good. There be as Saint *Ambroſe* ſpeaketh, *Omnia bona in uno bono,* All good things in one that is good. *Quid enim ibi deeſſe poteſt, ubi Deus eſt, cui nihil deeſt?* For what can there bee wanting, where God is to whom nothing is wanting? There it is as Saint *Bernard* ſpeaketh, *Vbi nihil ſit quod nolis, & ubi totum ſit quod velis,* where there is nothing which thou wouldeſt not, and where there is every thing which thou wouldeſt. *Ibi eſt quicquid expedit, quicquid delectat, omnes divitiæ, omnis requies, omne ſolatium,* There is whatſoever is needfull, whatſoever is delightfull, all reſt, all comfort. There is *Vita ſine morte, juventus ſine ſenectute, lux ſine tenebris, gaudium ſine triſtitia, regnum ſine commutatione,* life without death, youth without old age, light without darkneſſe, joy without ſorrow, a kingdome without changing, as Saint *Auſtin* ſpeaketh. There the brightneſſe of glory doth as farre

Hieronym.

Concilium 4m. Toletanum.

Hieronym. Ep. 3. quæ eſt ad Heliodorum.

Greg. Mor. l. 2. c. 11.

Ambroſius.

Bernardus.

Auguſtin. Serm. 49. ad fratres in eremo.

exceed

exceed the Sunne, as the brightneſſe of the Sunne exceedeth all things that are under it. *And it is common among men*: to name man, is to name the ſubject of evill, and therefore St. *Baſil* defineth man to be, *Animal deciduum, ab ipſa noxe effuſione uteri materni ad extrema ſenectæ lineam agmen ſecum trahens inexplicabilium malorum, veluti ſentinam quandam exhauriſt.* A living creature ſubject to falling, which inſtantly from his ſhedding out from his mothers wombe even to the laſt line of his old age, drawing with him a troope of unexpreſſable evils doth as it were empty and draw out the ſincke of them. Among men therefore who are the common ſubject of all evils, no marvell if one evill be common. One evill may be common among many, when many evils are ſo commonly upon one. *Baſilius Homil. 11. in Hexamer.*

Verſe 2. In my meditations upon this paſſage of the Preacher, the rich man in the Goſpell hath often come into my mind: but here mee thinkes the two Preachers doe handle the ſame Text, and that which here the Preacher of Iſrael deliveteth by way of doctrine, the Preacher of the Vniverſall Church doth there exemplifie by a parable. The rich man there, is here *a man to whom God hath given riches, wealth, and honour*: which words *Lyra* doth thus diſtinguiſh, by riches underſtanding *artificiales divitias, aurum & argentum*, artificiall riches, gold and ſilver, by wealth underſtanding *naturales divitias*, naturall riches, as corne and other fruits of the earth, by honour underſtanding, *ſtatum honorificum* a great and glorious eſtate. But to take them altogether, it is God that giveth them. For as the Pſalmiſt ſpeaketh, In his hand are all the deepe places of the earth, all the deepe mines of gold and ſilver are in his hand, and as *Chryſologus* ſpeaketh, *Quæ in manu Dei ſunt, ſine Deo nequeunt obtineri*, Thoſe things which are in Gods hand cannot bee obtained without God. Our Saviour Chriſt ſpeaketh alſo of the riches which the earth bringeth forth, and which in a more evident manner are the gift of God to man. *So that he wanteth nothing for his ſoule*: that is, *animæ concupiſcenti* his deſiring ſoule, for ſo the Originall word נפש ſignifieth. *Of all that hee deſireth*: this is to bee underſtood in his owne thoughts and imagination, according as the rich foole in the Goſpell ſaid to his ſoule, ſoule thou haſt much goods layd up for many yeeres, take thine eaſe, eate, drinke, and be merry, *Migrature mox animæ condita ſatis longa præparans*, providing for his ſoule which was preſently to be gone away things laid up for a long time. And wee may marke in both places, how both are for their owne ſoules, for their own deſires: they who have ſo much for themſelves have nothing for the poore ſoules of others. Others may begge and deſire in their wants and neceſſities, but nothing is granted, to ſupply their wants, to ſatisfie their deſires. *Humanus ager in humanum dominum ſuſtinebat*, A kind and liberall field in bringing forth fruit, ſuſtained an unkind and miſerable maſter, ſaith *Chryſologus* of him in the Goſpell: and here a gracious and bountifull God giveth riches, and wealth and honour, to an ungracious and wretched man, who will give nothing to others that ſtand in need

Lyra in hunc verſum.

Pſal. 95. 4.

Chryſologus Serm. 46.

Luk. 12. 19.

Chryſologus Serm. 104.

of

of his help. But therefore *God doth not give him power to eate of it*, that is, his life is cut off, the powers of darkneſſe doe take away his ſoule, according as in the Goſpell it is ſaid, *Hac nocte repetunt animam tuam*, This night they require thy ſoule of thee. Where *Chryſologus* noteth, *Sanctorum animas Deus repetit, & reducit; tartarei miniſtri repetunt & pertrahunt animas impiorum*, God requireth the ſoules of the righteous, and taketh them backe to himſelfe who gave them; but the miniſters of hell require the ſoules of the wicked and dragge them away. Thus the rich foole *horreorum ſuorum ſeras negando aliis, ſibi concluſit*; by barring up his barnes, and denying reliefe to others did ſhut them up to himſelfe, and had not power to eate thereof: thus he who wanted as he thought nothing for his ſoule that he could deſire, wanted his ſoule, and that was taken from him, when ſo much wealth was given him. *But a ſtranger eateth it:* and whereas it is ſaid in the Goſpell, then whoſe ſhall theſe things bee, which thou haſt provided? that is ſaith *Lyra*, *Quaſi diceret, alieni habebunt*, As if he ſhould ſay, ſtrangers ſhall have them. So that as *Chryſologus* ſpeaketh, *Eſt alienorum cuſtos, qui eſſe ſuorum noluit prorogator, ingratus Deo, ſibi nequam*, He is but the keeper of the things of ſtrangers, who will not be a charitable diſpenſer of his own, unthankfull to God, pernicious to himſelfe. And is not this *then a vanity and an evill diſeaſe?* A vanity of the world, and an evill diſeaſe of humane nature. For though the man be dead, it is but an evill diſeaſe of the corrupted nature of man, to which it is ſubject, and whereof it is ſicke. Many particular men are taken away by it: and they that are living, may therein ſee the infirme frailty of humane condition. When men have plenty and flouriſh in abundance, they promiſe to themſelves long joy, much delight, even all that their ſoule deſireth; but then doth God take away their lifes, and as *Chryſologus* ſpeaketh of him in the Goſpell, *Sic prævenius eſt, ut magis cogitata perderet, quam bona*, Hee was ſo prevented, that he might rather looſe his thoughts then his goods; in like manner then doth God cut off the lives of many, as well to ſhew them the vanity of their thoughts, as to ſhew them and others the vanity of mans eſtate on earth. *Olympiodorus* applying this verſe in a morall ſenſe, tels us, *Sæpe accidit, ut aliquis magnas ſibi divitias in dicendi copia & in ſcientia Scripturarum comparavit, aliarumq; rerum cognitione, ſed quia deinde fœditas morum à verbis ſuis diſſidet ac doctrina; hinc fit ut qui in libros illius traditioneſq; incidunt, magnam inde ipſi quidem utilitatem capiant, nihil vero ipſe autor emolumenti perceperit*, Oftentimes it commeth to paſſe, that ſome one hath gotten to himſelfe a great fluency of ſpeech, and a great abundance in the knowledge of the Scriptures and of other things; but becauſe the lewdneſſe of his manners departeth and diſagreeth both from his words and doctrine, hence it is that they who meete with his books and inſtructions, doe gather from them much profit to themſelves, but the author himſelfe reapeth no benefit from them. One thing more let me note, which the earneſtneſſe of my thoughts paſſed by: and that is the difference betweene devouring or ſwallowing, and eating: for none

Luk. 12. 20. *Chryſologus Ibid.*

Lyra in hunc verſum.

Chryſologus Ibid.

Olympiodorus in hunc verſum.

ti one devoure or ſwallow more then covetous wretches; *but God doth not give them power to eate it*, ſo that it is not turned into the nouriſhment of any comfort to them. And what is that but a vanitie of feeding? What is that but an evill diſeaſe of an ill tempered and ordered ſtomacke?

Verſe 3. But put caſe ſayth the Preacher, that *a ſtranger doth not eate of it*, and that himſelfe *beget an hundred children*, whereof it is likely, that ſome will outlive him, to have his eſtate and wealth after him: and put caſe that his life be not taken away, but that *he liveth many yeares*, even as many more as he begetteth children, and that *the dayes of his yeares* be exceeding many; yet if being filled with yeares, if being filled with children, *his ſoule be not filled with good*, with the good of contentment in that which he hath, with the good of comfort in expecting a reward for that which he hath done: *and alſo that he have no buriall*: to take theſe words to ſignifie no more, then the reproach of not being buryed, which the Prophet *Ieremiah* denounced againſt *Iehojakim*, ſaying, *that he ſhould be buryed with the buriall of an Aſſe*, that is, ſhould be caſt forth to rot above ground, is to bury the force and worth of the Preachers meaning. And yet how to lay it open well, is not a thing of eaſie worth. Saint *Hierome* giveth diverſe interpretations of it; as, firſt, that he doth not thinke of his buriall, thinke of his death, but becauſe he hath lived many yeares, and hath much layd up for many yeares more, therefore hath no buriall in his minde, hath no remembrance of his death to be ready for it. Or ſecondly, *hath no buriall*, that is, his covetous heart, which hath gathered ſo much in his life, will not allow any thing at his death to be ſpent upon his buriall, will not ſpare any thing to the building of a Sepulchre for himſelfe. Or, thirdly, *hath no buriall*, becauſe being aſſaulted and murdered for his wealth, his wealth is taken from him, and no buriall is given to him. Or laſtly, which S. *Hierome* approoveth beſt, becauſe he hath done no good nor worthy thing, whereby to preſerve his memory among poſteritie, and not to ſuffer his life to paſſe away in ſilence as a beaſt, whereas he had enough, and might have done enough, whereby it might have appeared, that he had lived. To theſe let me adde ſome other expoſitions which I have thought upon. As firſt, *he hath no buriall*, that is, there is no mourning nor lamentation for him, but as he did no good while he lived, ſo no one is ſorry that he is dead. Or ſecondly, *he hath no buriall*, becauſe although dead, yet he is as it were not dead, *Et quum Deus juſſerit viventem opibus renuntiare, ille eas cupit in liberis & cognatis ſuis etiam mortuus poſſidere*, And when God commandeth the living to renounce his riches, he being dead deſireth ſtill to poſſeſſe them in his children and kindred, leaving all to them, as *Salvianus* ſpeaketh. But as the ſame Father alſo hath it, *Propinqua vobis veſtra pignora eſſe & conjunctiſſima ſatis certum eſt; ſed mihi credite, nemo vobis propinquior, nemo conjunctior, quam vos ipſi. Amate itaque, non obſiſtimus, amate filios veſtros, ſed ſecundo gradu à vobis; ita illos diligite, ne vos odiſſe videamini. Inconſulſum*

Ierem. 22. 19.

Hieronym. in hunc verſ.

Salv. contra Avaritiam lib. 2.

Salv. contra Avaritiam. l. 3.

ſultus namq; & ſtultus amor eſt, alterius memor, & ſui immemor, That your children are neere and deare unto you is a certaine thing, but beleeve me, there is none more neere and deare unto you then your ſelves; love therefore, we forbid you not, love your children, but in a ſecond degree to your ſelves, doe you ſo love them, as that you be not ſeene to hate your ſelves. It is an unadviſed and fooliſh love, which is mindfull of others, but forgetfull of himſelfe. Wherefore as *Nazianzene* ſpeaketh, when yee goe out of Ægypt, take ſomething with you, leave not all to them, who perhaps *Scelerate quæſita ſceleratius conſument*, will conſume more wickedly thoſe things which were wickedly gotten. Shew thy ſelfe to be dead, by giving ſomething to pious uſes, *that ſo thou mayſt bee buried.* Or elſe *he hath no buriall*, becauſe although men doe give him buriall, yet God doth not. God taketh care of the dead bodies of his ſervants, he taketh order for their buriall: and therefore hee ſaith to *Iacob* going downe to Ægypt, I will ſurely bring thee up againe: which he did when *Iacob* was dead, bringing up his dead body to be buryed in the Sepulcher of his fathers. But as for the wicked, God doth not bury them, he doth not lay them up in his Cabinet, untill hee ſhall bring them forth againe in the glorious Reſurrection. The covetous wretch hath no buriall from God, for God is not left his heire, God is not left his executour, God is not made Overſeer of his will: it belongeth to them to looke to that and to doe it, God was not remembred at all by him, God therefore looketh not after him. But what a wrong is this to God? Is not hee the true maſter of all mens eſtates? What are we all but *poſſeſſores uſufructuarii*, poſſeſſours only of the uſe of that which we have? Wherefore as *Salv.* ſpeakes, *tenuimus quoad licuit, tenuimus quoad permiſit ille qui præſtitit, quid rectius? quid honeſtius? quam ut ubi res ab eo diſcedit, qui uſum habuit, revertatur ad eum poſſeſſio, qui utendum conceſſit*, we have had our eſtates as long as we could, we have had it, as long as he pleaſed who lent it unto us, what is more right? what more honeſt? then that whereas the eſtate goeth from him who had the uſe of it, the poſſeſſion doe returne to him, who granted it to bee uſed. But as for him who thus dying *hath no buryall*, hath not God to bury him, the Preacher pronounceth of him, *I ſay that an untimely birth is better than hee: I ſay*, hee that gave his wiſe judgement of the two children the one living the other dead, doth here give his judgement of an untimely birth, and an untimely death. For death is alwaies untimely unto a covetous wretch, hee is alwayes unwilling to part with his riches, and hee is never ready and fit to depart out of the fleſh: Now juſtly is the untimely birth preferred. For the one comming too ſoone into the world comes not at all; the other being not fit to goe out of the world, when he is gone is fit only for torments in hell. The one delivered from the miſeries of this life, commeth not nere the ſorrowes of the next; the other having made this miſerable life more miſerable to himſelfe by his wretched covetouſneſſe, doth make hell even covetous and greedy to devoure him. Where his puniſhment ſhall never be filled up, as here his

Nazianzene Orat. 2. in Paſch.

Gen. 46. 4.
Gen. 50. 13.

Salvianus contra Avaritiam. l. 1.

his heart was not with the things of this world.

Verſe 4. Saint *Bernard* ſpeaking unto man, ſayth, *Cogita unde veneris, & erubeſce, ubi ſis & ingemiſce, quo vadis & contremiſce*, Thinke from whence thou cameſt, and be aſhamed, where thou art, and ſigh for ſorrow, whither thou goeſt, and tremble with anguiſh. Saint *Auſtin* alſo ſpeaking unto man, ſayth, *Intelligat ergo in quantum ſit ingreſſus tuus flebilis, progreſſus tuus debilis, et egreſſus tuus horribilis*, Vnderſtand therefore how lamentable thy comming is, how feeble thy going on is, how terrible thy going out is. It is the like manner of expreſſing himſelfe, and of ſetting out mans miſery and condition which here the Preacher uſeth. *He commeth in with vanitie*: with the vanitie of Originall corruption, *and departeth in darkneſſe*, in the darkneſſe of his actuall tranſgreſſions. For theſe are darkneſſe indeed, by which the light of Gods favour is darkened and kept from us, the light of knowledge is darkned and ſhut up in us, by which the darkneſſe of eternall miſery is brought upon us. Saint *Auſtin* noteth, *Non dicit Deus, fiant tenebræ, et factæ ſunt, et tamen tenebras ordinavit, et diviſit à luce tenebras*, God did not ſay, Let there be darkneſſe, and there was darkneſſe, but yet God ordered the darkneſſe, and divided the darkneſſe from the light: it is ſo with the tranſgreſſions of men, God never ſayd, Let them be, but having their being from man, he ordereth them, and by his juſtice divideth them from the light of happineſſe. But here is nothing ſayd of the covetous wretches life; his vaine comming in, his darke going out mentioned; wee reade nothing of his wretched life, as if that were not worthy to be remembred. And indeed, it followes, *His name ſhall be covered with darkneſſe.* Whereby is not meant onely, that his name ſhall be forgotten, for then it had been enough to have ſayd, *his name ſhall be covered.* But ſeeing it is added, that *his name ſhall be covered with darkneſſe*, it is meant that the fouleneſſe and blackneſſe of his actions, ſhall make his name to be as a thing abhorred to be thought upon. And ſurely, when vanitie lets him in, and darkneſſe ſhuts him out, what could it be but wretchedneſſe that kept him company in the meane while? But it ſeemeth to me that the Originall here may not amiſſe be tranſlated, *He commeth into vanitie, and goeth into darkneſſe.* Firſt, he commeth into vanitie: Saint *Ambroſe* ſhewing the vanitie of mans life, and that it is but a ſhadow, telleth us, that when the Sonne of God was borne of the Virgin, it is ſayd, that the power of the higheſt overſhadowed her, *Quia in umbram deſcendit, ab umbra incipiens operari ſalutem hominis, et conſummaturus claritate ſolis æterni*, Becauſe he deſcended into a ſhadow, from a ſhadow beginning to worke the ſalvation of man, which he will finiſh in the brightneſſe of the eternall Sunne. And the ſame Father conſidering the words of *David*, *I will live and keepe thy words*; thereupon noteth, *Vivam ait, quaſi nondum vivens; hic enim in umbra vivimus. Ergo vita iſta in corpore, umbra eſt vitæ, et imago, non veritas*, He ſayth, I will live, as not living yet, for here wee live in a ſhadow. This life there-

Bernard. Ser. de primord. med. & noviſſ.

Auguſtin. l. cui tit. Speculum peccato.

Auguſtin. in Pſal. 8.

Ambroſ. in Pſal. 118. Octon. 5.

Ambroſ. Ibid.

fore in the body, is a ſhadow and an image of life, not the truth of it. Secondly, *He goeth into darkneſſe: ſed forte tales eſſe putet homo, quales patiuntur in carceribus incluſi. Vtinam tales eſſent, tamen in talibus nemo vult eſſe. In his autem carcerum tenebris poſſint includi & innocentes. In talibus enim tenebris ſunt incluſi martyres*, But perhaps ſome one may thinke this darkneſſe to be ſuch, as they ſuffer who are ſhut up in priſon. I wiſh that it were ſuch, but yet in this darkneſſe no one would willingly be. But in the darkneſſe of priſons, innocents may be ſhut up: for in ſuch darkneſſe Martyrs have beene impriſoned, as Saint *Auſtin* ſpeaketh. This therefore is another *darkneſſe*, this is that outer darkneſſe of which the Scripture ſpeaketh, and into which he is caſt, *Qui extra Deum penitus eſt, quoniam dum tempus eſt corrigi noluerit*, Who is without God wholy, becauſe when there was time, he would not be corrected, as S^t. *Auſtin* ſpeaketh. So doth S^t. *Ambroſe* alſo expound the outer darkneſſe, ſaying, *Quicunque extra ſunt promiſſa cæleſtium mandatorum, in tenebris exteribus ſunt: quia mandata Dei lumen ſunt. Et quicunque ſine Chriſto eſt, in tenebris eſt, quia lumen in tenebris eſt Chriſtus*, Whoſoever are without the promiſes of the heavenly commandements, they are in outer darkneſſe, becauſe the commandements of God are light. Whoſoever is without Chriſt, he is darkneſſe, becauſe Chriſt is a light in darkneſſe. And of this outer darkneſſe S^t. *Auſtin* ſayth, *Penitus autem eſſe extra Deum, quid eſt niſi eſſe in ſumma cæcitate?* But to be wholy without God, what is it but to be in extreame darkneſſe? Into this darkneſſe therefore it is that the ſoule of a covetous wretch goeth, when the life into which he came is vaniſhed away. And when his ſoule thus lyeth in the darkneſſe of horrour, when his body lyeth in the darkneſſe of the grave, then is his name alſo covered, either with the darkneſſe of ſilence, abhorring to mention it, or if it be mentioned, with the darkneſſe of reproaches that are caſt upon it.

Auguſtin. Homil. 40.

Auguſtin. in Pſal. 5.

Ambroſ. l. 7. in Lucam.

Verſe 5. The Preacher having ſhewed in the former verſe the condition of the covetous wretch, here he ſheweth the condition of the abortive childe, and from the ſight of both confirmeth his ſentence, that the abortive childe is in better condition. For as *he hath not ſeene the Sunne*, ſo neither hath he ſeen the miſeries that are under the Sunne, neither hath the Sunne ſeene his ſorrow and labour in the enduring of them. His eye hath not beheld the glory of the Sunne, and the Sunne which is the eye of the world, hath not beheld the wretchedneſſe of his life. It is true, that the Sunne is *Iucunditas diei, cæli pulchritudo, natura gratia, præſtantia creaturæ*, The ſweetneſſe of the day, the beauty of heaven, the grace of nature, the excellency of the creature, as S^t. *Ambroſe* ſpeaketh: but yet as the ſame Father addeth, *Non te tanto ſplendori Solis temere committas*, Commit not thy ſelfe raſhly to ſo great a brightneſſe of the Sunne. I have read of ſome, who when the Sunne riſeth, doe curſe it alwayes, in reſpect of the ſcorching heate of it, and when it goeth downe, then they rejoyce. And S^t. *Ambroſe* tels us, *In mari poſitus illum nauta accuſat, in montibus illum paſtor declinat*, The mariner on

Ambroſ. Hexam. l. 4. c. 1.

Ambroſ. Ibid.

the

the Sea accuſeth the hot beames of it, the ſhepheard on the mountaines flyeth to the ſhadow from it. Wherefore the good of the Sunne hath evils alſo with it; and ſo many are the evils of mans life under it, that rather then to ſuffer the darkneſſe of them, it is better not to enjoy the light of the Sunne. But if he that ſhall ſee the Sunne of the heavens, ſhall not have his eye upon the Sunne of righteouſneſſe, to walke in his wayes: ſurely much better were it for him, not to have ſeene the Sunne at all. For as S^t. *Ambroſe* ſpeaketh, *Si cæco damnum eſt hujus ſolis gratiam non videre, quantum peccatori damnum vero luminis munere defraudato, perpetuæ noctis tenebras ſuſtinere?* If it be a loſſe to a blind man not to ſee the comfort of this Sunne, how great a loſſe is it to a ſinner, being deprived of the favour of the true light, to ſuffer the darkneſſe of an eternall night? *Nor knowne any thing*: but as he hath not knowne any thing that is good, ſo hath he not knowne any thing that is evill; as he hath not knowne the world, ſo he hath not knowne the ſorrowes of the world, neither hath the world knowne him turmoyled and diſtreſſed in them. It is true, as S^t. *Ambroſe* ſpeaketh; *Scire bonum, melius eſt quam neſcire, & ei qui bonum ſcit, pulchrum eſt etiam ſcire quod malum eſt; ut ſciat pravum vitare, & ut prudens lubeat cuſtodiæ cautionem,* It is better to know good, then not to know it, and to him that knoweth good, it is a gracefull thing to know alſo what is evill, that ſo he may know to ſhun the evill, and being wiſe may be cautelous to keepe himſelfe from it. But as the Father addeth; *Ita debes ſcire utrumque ut profunde noveris, et quod noveris exequaris, actuſque ſcientiæ congruat. Alioquin tolerabiliorem ſcriptura judicat eum, qui utrumque neſcit. Gravat enim ſcire, quod vel exequi vel vitare non valu: gravat ſcire quod vel exequi vel vitare non poſſis,* Thou muſt ſo know both, as that thou know them ſoundly, and doſt execute that which thou knoweſt, and that thine actions agree to thy knowledge. Otherwiſe the Scripture judgeth him more tolerable (which word *Tremellius* uſeth in this verſe,) who knoweth not either. For it is a burden to know that, which thou wilt not either performe being good, or avoyd being evill: it is a burden to know that which thou canſt not doe being good, or ſhun being evill. And therefore more tolerable is the condition of the abortive, then of the covetous wretch. *That hath more reſt then the other*: What the reſt of the other is, S^t. *Gregory* ſheweth; *Qui in hoc appetit mundo proſperari, cæteros excedere rebus, & honoribus tumere, huic nimirum cura ſæcularis in delectatione eſt, & quies in labore, valde enim fatigatur, ſi deſit cura ſæculi qua fatigatur,* He that deſireth to flouriſh in this world, to exceede others in ſubſtance, and to ſwell in honours, to him the care of the world is a delight, and his reſt is in labour; For he is very weary, if that he want the care of the world which may make him weary. O what wretched reſt is this! Surely, it is not in this world that reſt is to be found. Wherefore S^t. *Ambroſe* noteth, *Sex diebus mundus eſt factus, ſeptimo requietum eſt die: ultra mundum ergo eſt quies, ultra mundum etiam fructus quietis,* In ſix dayes the world was made, on the ſeventh day there was reſt; it is beyond this

Ambroſius, Ibid.

Ambroſ. de Paradiſo. c. 7.

Greg. Mor. l. 16. c. 29.

Ambroſius in Evangel. Lu. c. 9.

world therefore that reſt is, and it is beyond this world that the fruit of reſt is to be had. For what reſt can there be here, *Vbi multa cautela cuſtoditur ſalus corporis, cuſtodita etiam amittitur, amiſſa cum gravi labore reparatur, et tamen reparata in dubio ſemper eſt*, Where the health of the body is preſerved with much watchfulneſſe, being preſerved is alſo loſt, being loſt is recovered with much labour, and yet being recovered is alwayes in danger & doubtfulneſſe, what will become of it, as S^t. *Gregory* ſpeakes? What reſt is there in this world, *Vbi amamus amicos ſuſpicati, ne offendi valeant, formidamus inimicos, atque ſecuri non ſumus de iis quos formidamus, ubi plerumq; inimicis ſic confidenter quaſi amicis loquimur, et nonnunquam verba diligentium quaſi verba ſuſcipimus inimicorum*, Where we love our friends, and yet are ſuſpicious leaſt they ſhould be offended with us, where wee feare our enemies, and yet are not ſecure of thoſe whom wee feare, where often we ſpeake to our enemies ſo confidently as if we ſpake to our friends, and not ſeldome wee take the words of our friends, as if they were the words of our enemies? What reſt is there in this world? *Fixum enim ſtatum hic habere non poſſumus ubi tranſituri venimus, atque hoc ipſum noſtrum vivere tranſire eſt*, For here wee cannot have a fixed eſtate, whither wee come to paſſe away, and where our very living is but a paſſing away, as S^t. *Gregory* ſpeaketh. Now the abortive reſteth, he goeth not this journey, as he hath no friends, ſo he hath no enemies; as he hath not health, ſo he hath not ſickneſſe. And that which maketh his reſt to be the more; *Vt non videt, ſic non vadit*, as he ſeeth not the Sunne, ſo he goeth not into darkneſſe; not into the darkneſſe of Gods wrath for ſinne. The Originall word here is מנחה and according to the naturall and proper forme of it, ſignifieth *ferculum*, a meſſe, or *depoſitum*, ſomething committed to truſt. Now although it be a ſhort repaſt which the abortive hath, yet it is better then the gluttonus feeding of the covetous wretch: although it be very little which is committed to the abortive, yet it is the leſſe that he hath to anſwer for, and that maketh his reſt to be more, then the reſt of the covetous wretch, who having received much, and done little good with it, hath a ſad accompt, a ſore reckoning to make for it.

Greg. Mor. l. 11. c. 26.

VER. 6.

VER. 6. *Yea, though he live a thouſand yeares twiſe told, yet hath he ſeene no good. Doe not all goe to one place?*

VER. 7. *All the labour of man is for his mouth; and yet the appetite is not filled.*

VER. 8. *For what hath the wiſe more then the foole? What hath the poore that knoweth to walke before the living?*

Verſe 6. *Iob* in few words hath fully told us what man is, ſaying, Man is of few dayes and full of trouble: *Et quod verum verbum hoc ſit, non nos verba docuere ſed verbera*, And that this is a true ſaying, not words but ſtripes have taught us, the ſtripes of many miſeries ſayth S^t. *Bernard.* And S^t. *Gregory* briefly upon the ſame words ſayth, *Anguſtatur ad vitam, dilatatur ad miſeriam*, Man is ſtraitned in reſpect of his life, and enlarged in reſpect of his miſery. But ſuppoſe the life of man ſhould be long, *Nihil proficit ſibi, ſed officit*, it would profit him nothing but hurt him rather, as *Lyra* hath it. *Yea though he ſhould live a thouſand yeares twiſe told: hyperbolice dicit*, the Preacher ſpeaketh hyperbolically ſayth S^t. *Hierome*. For *Adam* lived not a thouſand yeares, and thereupon a thouſand yeares with God being but as one day, as God had ſayd to *Adam*, In the day that thou eateſt of the forbidden tree, thou ſhalt ſurely dye, ſo he dyed accordingly before he came unto a thouſand yeares, that being the ſame day with God. But though he ſhould live twiſe ſo long as *Adam* did, and outlive that alſo, *yet hath he ſeene no good*: Wherefore as S^t. *Bernard* ſpeaketh, *Quomodo bonum eſt nos hic eſſe? Immo vero moleſtum eſt, grave eſt, periculoſum eſt. Nimirum ubi mali plurimum, ſapientiæ modicum, ſi tamen vel modicum invenitur. Vbi viſcoſa omnia, omnia lubrica, operta tenebris, obſeſſa laqueis. Vbi periclitantur animæ, affliguntur ſpiritus*, How is it good for us to be here? Nay, rather it is troubleſome, it is grievous, it is dangerous. Namely, where there is much wickedneſſe, little wiſedome, if there be a little found to be there. Where all things are catching like birdlime, all things are ſlippery, all things covered with darkneſſe, all things beſet with ſnares. Where our ſoules are endangered, our ſpirits are diſquieted. There be many gay-good things that appeare in the world; but as Saint *Bernard* writing to *Eugenius*, ſayth, *Cuncta hæc veluti nubes quaſdam matutinales velociter tranſeuntes exſuffles à facie conſiderationis tuæ, occurret tibi homo, dolens quod homo ſit, erubeſcens quod nudus ſit, plorans quod natus eſt, murmurans quod ſit*, If thou ſhalt blow away all theſe from the face of thy conſideration, as a morning cloud, which ſoone vaniſheth away, there will meete thee a man lamenting that he is a man, bluſhing that he is naked,

Iob 14. 1.

Bernard. Serm. Feria 4. Hebdomadæ pœnoſæ.

Greg. Mor. l. 11. c. 26.

Bernard. Homil. 6. In Aſcenſ. Domin.

Bernard. de Conſid. l. 2. prope finem.

naked, weeping that he is borne, repining that he is. He that ſhould live a thouſand yeares twiſe told, might ſeeke and looke long to finde ſome good, but where ſhould he ſee it in mans life? *Quid enim calamitate vacat, naſcenti in peccato, fragili in corpore, & mente ſterili?* For where is miſery wanting unto him, who is borne in ſinne, fraile in body, barren in minde? as S. *Bernard* addeth in the ſame place. But as for the covetous wretch, *Qui privatus interno lumine, tamen in hac vita diu vult perpeti cæcitatem ſuam*, Who being deprived of the inward light of naturall underſtanding, yet deſireth to lye long under his blindneſſe in this life, and with his owne hands addeth to the load of this miſerable life, how is his life filled *Multis & multiplicibus miſeriis?* With many and manifold miſeries? *Miſeriis corporis, miſeriis cordis, miſeriis quum dormit, miſeriis dum vigilat, miſeriis quaqua verſum ſe vertat*, With miſeries of body, with miſeries of heart, with miſeries while he ſleepeth, with miſeries when he is awake, with miſeries which way ſoever he turneth himſelfe. How is he *Appetitus inſidiis, interrogatus ſemmeliis, pulſatus injuriis, vexatus ſupplitiis, convitiis laceſſitus*, Aſſaulted with traps, accuſed by reproaches, beaten with injuries, vexed with mulcts and puniſhments, provoked with ſcoffs? as S. *Bernard* elſewhere ſpeaketh. And where then is any good for him to ſee? *Doe not all goe unto one place?* Doth not he that liveth two thouſand yeares goe to the grave at laſt, as well as he that is an abortive? Nay, is not the reſt of the abortive more then of the other, ſeeing he is at the place of their reſt by two thouſand yeares ſooner, then the other? Indeed man who is driven out of Paradiſe, is delighted in this his baniſhment, and faigne would ſtay here; but as S. *Gregory* ſpeaketh, *Quamvis diu hic ſtare deſiderat, ipſo tamen curſu mortalis vitæ impellitur ut egrediatur, ipſis ſuis incrementis ad detrimenta tendit, & inde ſemper deficit, unde ſe proficere in ſpatium vitæ credit*, Although he deſire to ſtay long here, yet by the very courſe of this mortall life, he is driven on, and caryed to goe out; by the very encreaſing of his life, he tendeth to decreaſing, and thereby he alwayes decayeth, whereby he beleeveth that he proceedeth on in the ſpace of his life. Vntill all *come unto one place*, the place which *Adam* provided for all his poſteritie, and where himſelfe being layd, all ſhall be brought unto him. *Maſius* tels us, out of *Iacob Ediſſenus Syrus*, that when *Noah* went into the Arke, he tooke the bones of *Adam* with him, and that when he came out of the Arke, he divided them among his Sonnes, giving the head as the chiefeſt part unto his firſt borne; and therein as it were ſaying unto them, Let not this delivery from the flood make you ſecure, behold your firſt parent, and the beginning of mankind, you muſt all, and all that come from you, goe unto the duſt to him.

Bernard. Feria 4ª Hebdomadæ paſſæ.

Gregorius.

Maſius in ult. cap. Ioſhe verſ. 32.

Verſe 7. The Preacher here paſſeth *A bonis fortunæ, ad bona naturæ*, from the goods of fortune, to the goods of nature, and having ſhewed the vanitie of them, here ſheweth the vanitie of theſe. And indeede great is the vanitie and miſery of mans life, even in theſe alſo. Wherefore Saint *Gregory* ſayth, *Si ſubtiliter conſideretur, omne quod hic agitur,*

Greg. Mor. l. 11. c. 46.

pœna

pœna & miſeria eſt. Ipſi enim corruptioni carnis ſervire ad neceſſaria & conceſſa, miſeria eſt; ut contra frigus veſtimenta, contra famem alimenta, contra æſtum frigora requirantur, If it be duely and exactly conſidered, every thing that is here done is a puniſhment and miſery. For even to ſerve the frailty of the fleſh in things lawfull and neceſſary, is a miſery: as that garments may be provided againſt cold, that food againſt hunger, that cold things againſt heate. The Preacher here that hee might not ſpeake of all, ſpeaketh of the chiefeſt for neceſſity, *All the labour of man is for the mouth*: that is, though all the labour of man ſhould bee for the mouth, *yet the appetite is not filled*. *Tremellius* reads it, *Vt omnis labor hominis obveniat ori*, Although all the labour of man ſhould meet his mouth: and he expoundeth it, that is, *Velut ſponte ingerat ſe in os, & laboranti commodiſſime ſuccedat, ex ſententia*, Although it ſhould even thruſt it ſelfe into his mouth, and it ſhould ſucceed to the labourer according to his deſire, yet the appetite is not filled. For he that hath eaten is hungry again, and the food received being conſumed there is more required, more needful to preſerve life, and that death break not in through the weake wals. *Tremellius.*

Zeno ſpeaking of the ſinne of our firſt Parents, ſaith, *Vbi Adam ſacræ arboris pomum male dulce delibavit, lachrymas repperit, dolores & gemitus ultimò, ſudore turbatus, poſteris hæreditatem indigeſtæ mortis dereliquit*, when *Adam* had taſted of the fruit of the forbidden tree, which was bitter ſweet unto him, hee found teares, grieſes, ſighs, and laſtly being troubled with ſweate, he left to his poſterity the inheritance of indigeſted death. Whatſoever food we take, it is ſpent in ſweats, in teares, in the ſorrowes of labour, and though our nouriſhment be digeſted, death remaineth ſtill indigeſted and to withſtand that the appetite is never filled. *Zeno l. 1. Serm. 6.*

But by the ancient Fathers this verſe is much applyed in a morall ſenſe, and that diverſe wayes. Saint *Hierome* applyes it in a good ſenſe, and he ſaith, *Melius eſt hoc intelligi de viro Eccleſiaſtico, qui in Scripturis eruditus omnem laborem habet in ore ſuo, & anima ejus non impletur, dum ſemper cupit diſcere*, It is beſt to underſtand this of an Eccleſiaſticall man, who being learned in the Scriptures hath alwayes his labour in his mouth, and his ſoule is not filled, while he deſireth alwayes to learne. *Hieronym. in hunc verſ.*

So doth *Salonius* apply it, who ſaith, How can it bee that all things which a man laboureth for ſhould be in his mouth? A wiſe and learned Eccleſiaſticall man hath all his labour in his mouth, becauſe all things which he learneth in the Scriptures he daily conſidereth, preacheth, teacheth, and his ſoule is not filled: *quia non ſufficit ſibi quod didicit, ſed magis & magis ſemper diſcere cupit & ſtudet*, Becauſe that which hee hath learned doth not ſuffice him, but hee deſireth and ſtudyeth ſtill to know more and more. *Salonius in hunc verſ.*

Saint *Gregory* applies this verſe morally in a bad ſenſe, and he ſaith, All the labour of a man is in his mouth, but his ſoule is not filled, *Quia quiſquis hoc laborat ſolummodo, ut ſciat quid loqui debeat, ab ipſa refectione ſcientiæ ſuæ mente vacua jejunat*, Becauſe whoſoever doth labour for this only that he may know what to ſpeake, himſelfe faſteth with an hungry mind from the refection of his owne knowledge. And *Greg. Hom. 40.*

uſing

using to this purpose the speech of the rich glutton who desired a drop of water to coole his tongue, he saith, *Infidelis populus verba legis in ore tenuit, qua opere servare contempsit: ibi ergo amplius ardebit, ubi se ostendit scire quod facere noluit.* The unfaithfull people had the words of the Law in their mouthes, which they despised to observe in their actions: there therefore shall they burne the more, where they shewed that they knew, that which they would not doe. In *Cassian Abbot Nesteros* applies it by way of advise, and speaking as it seemeth to *Cassian* himselfe hee saith, *Observate inprimis, & tu maxime Ioannes, ut indicas summum ori tuo silentium, hic est enim primus actualis disciplinæ ingressus. Omnis quippe labor hominis in ore ipsius est, & ut omnium seniorum instituta atq; sententias intento corde & quasi muto ore suscipias, ac diligenter in pectore tuo condens ad perficienda ea potius, quam ad docenda festines,* Observe yee chiefely, and you *Iohn* especially, that you injoyne great silence to thy mouth, for this is the first entrance of an actuall discipline. All the labour truly of a man is in his mouth, and that thou dost receive all the institutions and sentences of the elders, with an attentive heart, and as it were with a dumb mouth, and that laying them up diligently in thy heart, thou hasten rather to practise them, then to teach them.

Cassian Collat. 14. c. 9.

Verse 8. *What hath the wise more than the foole?* Much every way, even in the feeding of nature. For *a wise* man doth not make the feeding of the body, to be his study and care, as knowing, *Non nostrum esse munus nutritionem, sed esse nutritionem propter nostram hic mansionem, quam ad incorruptionem ratio instituit,* that the nourishing of the body is not our businesse, but that the nourishing of the body, is for our continuance here, which reason ordereth unto immortality, as *Clemens Alexandrinus* speaketh. *A wise man* affecteth not delicacy and daintinesse of feeding, as knowing *Deum parasse opificio suo, homini inquam, cibum & potum, ut conservetur, non ut voluptate afficiatur,* That God hath provided for his workmanship, namely man, meate and drinke to preserve him, not to affect him with pleasure. A wise man is moderate in his feeding, as knowing, *Qua sunt secundum naturam appetitiones circumscribi sufficientia,* The appetites, which are according unto nature to bee bounded with sufficiency: Whereas he that is *a foole* in feeding, and made a foole by feeding, *Habet constupratum gustum misera & infausta condiendi arte & inani in faciendis bellariis artificio,* Hath his taste adulterated with a wretched and unlucky art of seasoning, and with a vaine skill in making of junckets, as *Clemens Alexandrinus* speaketh. Wherefore hee addeth, *Mihi quidem morbi eorum misereri lubet; ipsos autem non pudet suas decantare delitias,* I am moved to pitty their disease, although themselves bee not ashamed to extoll their delicates. *A foole* in feeding, *Soli cibi devorationi blanditur,* Doth only flatter his appetite with devouring of meate, and esteemeth more of one cooke then of diverse husbandmen. *A foole* in his feeding is ever immoderate, *Intruso in ventrem nutrimento, tanquam ad viaticum non ad digestionem edulia reponat,* Thrusting his meate into his stomacke, as if hee laid up provision for a journey,

Clemens Alexander Pedag. lib. 2. cap. 1.

Clem. Alex. Ibid.

did

did not eate his meate for digeſtion. But though *a wiſe man* excell *a foole* ſo farre, yet in the vanity of humane nature, which needeth ſtill new ſupply of nouriſhment to preſerve it, *What hath the wiſe man more than the foole?* When a wiſe man hath eaten, is he not againe hungry, as well as a foole? And muſt not his hunger againe be ſatisfied, or elſe hee cannot live as well as a fooles hunger? In this vanity of nature they agree, though not in the vanity of their feeding. *What hath the poore that knoweth to walke before the living?* It is the ſaying of *Clemens Alexandrinus*, *Nemo ad res neceſſarias pauper*, No one is poore in neceſſary things, and ſurely he that knoweth any thing may know how to live. He that will but walke in the labour of any courſe of life, may eaſily bee able to walke before the living. But what hath the poore more in preſerving of his life by food, or what hath he leſſe then any other? Hee may bee ſtronger in digeſting of his meate, and the ſtrength alſo of his body may be the greater by it, hee may be the healthier in his life, and his life alſo may continue the longer by it. For as *Clemens Alexandrinus* ſpeaketh, *Qui eſcis utuntur vilioribus robuſtiores ſunt & ſaniores*, They that uſe the courſeſt meats are the ſtronger and the healthier. He may have leſſe to eate, and it may be, leſſe variety to eate of, he may have *nullas appendices cœnæ*, No labels of dainties hanging to his lips, no banquets, or after ſervices but in this vanity of humane nature, he is as weake as any, in this poverty of nature he is equall with any, and whatſoever his food bee, his hunger againe afterwards is the ſame that is in the reſt of men. Now as it is in the bodily feeding of nature, ſo it is in the ſpirituall feeding of the ſoule by grace: when we have eaten, there muſt bee an appetite againe, and againe muſt the appetite be ſatisfied, or elſe a ſpirituall life will not bee preſerved in us. It is a fault in any to ſay or thinke that they are good enough, and thereby to bee negligent in ſtirring up their appetite, and in ſeeking after more. To be filled with Religion is to bee empty of it. Our Saviour Chriſt ſaith, *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall bee filled*: they ſhall bee filled in heaven, they ſhould not be on earth. And Saint *Hierome* ſaith upon the words, *Apertiſſime nos redemptor inſtituit, nunquam nos ſatis juſtos æſtimare debere, ſed quotidianum juſtitiæ ſemper amare profectum*, Our Redeemer doth evidently teach us, that we muſt never thinke our ſelves to be righteous enough, but alwayes to love a daily progreſſe in righteouſneſſe. And *Abbot Theodorus* in *Caſsian* tels us truly, *In uno mens eademq; ſtatu manere non prævalet, id eſt, ut nec augmentum virtutum capiat, nec detrimentum ſuſtineat: non acquiſiſſe enim minuiſſe eſt, quia deſinens proficiendi appetitus non aberit a periculo recedendi*, The mind of man cannot abide in one and the ſame ſtate, that is, as neither to receave increaſe of vertues, nor to ſuffer loſſe of them: for not to gaine more, is to grow leſſe, becauſe the appetite of going on failing, a danger of going back, will not be wanting. Let therefore the ſaying of Saint *Bernard* bee remembred, *Quid prodeſt Chriſtum ſequi, ſi non contingat conſequi? Ibi tu Chriſtiane fige curſus tui metam, ubi Chriſtus poſuit ſuam!* What doth it profit

Clem. Alex. Ibid.

Matth. 6.6.

Hierom. in Matth.

Caſſian Collat. 8. Abbot Theod. cap. 14.

Bern. Epiſt. 253. Ad Abba. Gor. 3.

profit to goe after Christ, unlesse wee come unto him? Doe thou O Christian there set downe an end to thy course, where Christ did set downe an end unto his. Hee was obedient unto death, and let not thy obedience, and growth in obedience, untill then come to an end.

VER. 9. *Better is the sight of the eyes, then the wandring of the desire: this is also vanity and vexation of spirit.*

VER. 10. *That which hath beene is named already, and it is knowne that it is man: neither may hee contend with him that is mightier then he.*

Verse 9. The Septuagint in reading of this verse doe give a good and plaine sense of it, and not dissenting from the force of the Originall; they say, *Melius est videre quod cupias, quam desiderare quod nescias*, It is better to see that which thou desirest, then to desire that which thou knowest not. And although the saying bee true in respect of the object desired, *Ignoti nulla cupido*, of a thing unknowne there is no desire, yet in respect of the effects which follow the thing desired, there are many who desire that, of which they know not, how it will prove unto them, nor what will be the consequences of it. Wherefore it is wisdome so to rule the desire as that the eye of the understanding doe alwayes goe before it, to discover the way that it caryeth us, and to foresee to what it will bring us; lest our desire be placed on something, which at last is most undesired by us. But to take the sense of the words, as they follow the preceding argument of the Preacher; I should conceive their meaning thus. That in dainty and voluptuous varieties of meate, *the sight of the eyes is better then the wandring of the appetite*, and it is better to bee pleased with looking upon them, then to please the appetite with feeding on them. For though as *Clemens Alexandrinus* speaketh, *Insipientis sit ea quae epulis apponuntur valde admirari ac stupere*, It be the part of a foole, much to admire, and with amazement to behold, those things which at feasts are set upon the table: notwithstanding as hee addeth, *Insipientius est hominem servire ferculis, adeo ut eorum, ut ita dicam, intemperantia una cum eis circumferatur à ministris*, It is a more foolish thing for a man to be a servant to dishes, so that by intemperancy he bee as it were caryed by the servitors up and downe together with the dishes, and that *his desire doe wander* and walke after them, and as it were waite upon them, as they are set downe, or taken away, or else are removed from one place to another. For as the same Father speaketh, *Vt in cibos regnum & dominium obtineamus, non ut his serviamus ordinati sumus*, Wee

Clem. Alex. Padag. lib. 2. cap. 1.

are

are ordained by God to have command and authority over our meate and drinke, not to be enthralled and ſubjected to them. If thou overlooke them therefore comming where dainties are, it is a thing more ſeemely and better for thee, then to overcharge thy ſtomacke by feeding upon them, and by ſuffering thine apperite to wander and walk too boldly and freely among them. For this is nothing elſe but as in *Cl. Alex.* it is called *γαστριμαργία in ventrem veſania*, a belly madneſſe, *Symmachus* as Saint *Hierome* tels us did read the verſe thus, *Melius eſt providere quam ambulare ut libet*, It is better to provide, then to walke as it liſteth: and ſurely it is better to provide for cleering of a mans way and for keeping of his way, then by walking and wandring as hee liſteth to meete with thoſe troubles, which may croſſe his paſſage, and whereby himſelfe may be loſt in his way. It is better to provide for the end of our journey, and for the accompt which then we are to make, that ſo we may bee receaved into the reſt of joy; then by walking now as we will, to ſuffer then what we will not: and when we come to our walke and to ſeeke reſt, to finde the way of endleſſe torments to be opened unto us; ſurely this will ſhew our walking to have beene *vanity*, and to have brought us to nothing *but vexation of Spirit*. But to apply the concluſion of the verſe according to the ſenſe, wherein I have underſtood the foregoing verſes. What is the renewed hunger and apperite of man, though never ſo often ſatisfied, but a vanity of nature? What is it, but as St. *Hier.* tels us, that *Aquila* and *Theodotio* did render the words in this place, *Paſtio venti*, a feeding on the wind? Seeing the ſatisfaction by feeding paſſeth away, and the appetite is as empty as if it had but fed on the wind. *Cl. Al.* tels us, *Amygdala dicuntur inanes, non in quibus nihil ineſt, ſed in quibus id quod ineſt eſt inutile*, Almonds are ſaid to be naught and empty, not in which there is nothing found, but in which that which is found is uſeleſſe and unprofitable. In like manner the feeding of mans body is ſaid to be a *vanity*, not becauſe it doth nothing, for the apperite is ſatisfied for the preſent by it; but becauſe to take away the continuall renuing of the apperite it is altogether unprofitable and of no uſe. Againe, what is the exceſſe of feeding and pampering the fleſh with voluptuous dainties, but *a vanity* of ſin? What is it but a *vexation of Spirit* by thoſe paines and torments which from diſeaſes it breedeth? For as ſuch feeding dulleth and ſtupifieth the mind and underſtanding, ſo doth it quicken the ſenſe to the greater miſery and vexing of the ſpirit.

Clem. Alex. ſtromatum lib. 7.

Hieronym. in hunc verſ.

Verſe 10. *That which hath beene*: That is, that which hath beene the ſubject of this diſcourſe and whoſe vanities have beene ſhewed. For here the Preacher drawing to concluſion of this part of his treatiſe, repeateth briefly, what he hath ſaid, and of what he hath ſpoken. *Is named already*, or his name is already proclaimed, even by this proclamation of the King of Iſrael: namely in the beginning of this booke; where having ſaid, *vanity of vanities, all is vanity*, he addeth, *What profit hath a man of all his labour which hee taketh under the Sunne? And it is knowne that it is man*: knowne to every man particularly by that which

Eccleſ. 1. v. 2. & 3.

hee

he feeleth in himselfe, knowne to every one generally by that which is easie to be seene and observed in the life of man. Now the whole creature is sometimes taken for man, as when our Saviour Christ saith, *Goe ye into all the world* and *preach the Gospell unto every creature.* Upon which words Saint *Gregory* noteth, *Omnem videlicet creaturam solum intelligi hominem voluit, cui commune aliquid cum omnibus creavit,* By every creature he would have man only to be understood, whom he hath made to have somthing common with every creature. And though it be true that every creature is subject unto vanity, and the inferiour creatures especially, and that for mans sake; yet it is man of whom the Preacher speaks. *Man,* that is as St. *Amb.* speakes, *Non una persona hominis, sed una caro, & una fragilitas generationis humanæ,* Not one person of a man, but one flesh, and one frailty of humane generation. *Eliphas* comparing man with the heavens saith, that the heavens are not cleane in Gods sight, but how much more abominable and filthy is man, that drinketh iniquity as water? Abominable in his originall corruption, filthy in his actuall transgressions, and the more abominable, more filthy, in that he drinketh iniquity like water. In eating there is some stay made of the meate in the mouth, but in drinking that which is taken, is swallowed downe presently; so that thereby is noted the hast of man to commit wickednesse; and as St. *Greg.* speaketh, *Quia illicita sine timore facit, quasi potum injustitiæ sine obstaculo bibit,* because he practiseth unlawfull things without feare, therefore is he said to swallow downe the drinke of iniquity without any stopping. This then being man, what mervaile is it that hee is the subject of so much vanity? What mervaile though in his body he be so many wayes distressed, so many wayes troubled and pained? For indeed as Saint *Gregory* speaketh, *Ipsa hæc nostri corporis quæ salus vocatur, ægritudo est, & quot solatia ad vivendi usum quærimus, quasi tot nostræ ægritudini medicamentis obviamus,* This very estate of our body, which we call health, is but a sickenesse, and how many helpes wee seeke for the use of life, by so many medicines as it were doe we withstand our sickenesse. No mervaile also then though man in his minde suffer so many stormes and tempests of disquietnesse and sorrow. For as Saint *Gregory* also speaketh, *Modò spe decipitur, modò pavore vexatur, modò dolore dejicitur, modò falsa hilaritate elevatur,* Now is he deceived with hope, then vexed with feare, now dejected and cast downe with griefe, then lifted up and cheered with a false mirth; it is mans owne sinne that is the cause of all this. And therefore let him not aske why God hath made him so, *neither may hee contend with him that is mightier then he.* There is no entring of a suite against God, for his cause is alwayes right, and he is alwayes sure to prevaile in it. God created man in perfection and happinesse, and the first man depriving himselfe of it, in whom all were: *hinc corporis corruptio, hinc animi ignorantia, hinc curæ inutiles, illicitæ cupiditates, timor vanus, amor noxius, injustæ gaudia, pœnitenda consilia & non minor miseriarum multitudo quam criminum,* Hence is the corruption of the body, hence the ignorance of the mind, hence unprofi-

Mar. 16. 15.

Greg. Mor. l. 6. c. 8.

Ambros. de fide l. 5. c. 1.

Job 15. 15. & 16.

Greg. Mor. l. 2. c. 15.

Ambros. de voc. l. 1. c. 3.

unprofitable cares, unlawfull deſires, vaine feares, hurtfull love, undue rejoycings, counſels and reſolutions to be repented of, and no leſſe a multitude of miſeries, then of ſinnes and offences. Beſides, God is alwayes *mightier* then man, much above him in his wayes, counſels, and judgements. Saint *Gregory* ſayth very well, *Homo quum de Deo tacet, per rationem, in qua conditus eſt, eſſe aliquid videtur: ſed ſi loqui de Deo cæperit, illico quam ſit nihil oſtenditur*, Man when he is ſilent concerning God, ſeemeth to be ſomething, by the reaſon in which he was created: but if he begin to ſpeake of God, forthwith it appeareth how plainely he is nothing. It is therefore rightly concluded by *Salvianus*, *Sicut plus eſt Deus quam omnis humana ratio, ſic plus mihi debet eſſe, quam ratio, quod à Deo cuncta agi cognoſco*, As God is more then all humane reaſon, ſo it ought to be more with me then reaſon, that I know all things to be ordered by God. On his ſide there is *might*, not to oppreſſe, but to overcome any thing that can be pleaded againſt him: and it ſhewes the vanitie of mans weakneſſe, that he would excuſe his owne weakneſſe by contending with God any way.

Greg. Mor. l. 27. c. 25.

Salvianus de Guber. Dei. l. 3.

VER. 11. *Seeing there be many things that increaſe vanitie, what is man the better?*

VER. 12. *For who knoweth what is good for man in this life, all the dayes of his vaine life, which he ſpendeth as a ſhadow? For who can tell a man what ſhall be after him vnder the Sunne?*

Verſe 11. Much and manifold is the vanitie of humane things, ſo that it need not to be made more. But *ſeeing there be alſo many things that doe encreaſe it*, why ſhould any man labour to encreaſe it to himſelfe? Why ſhould man by contending with God, and by ſeeking to caſt upon him the blame of humane vanitie, thereby make himſelfe to ſuffer the more in his diſcontented and troubled thoughts, and by provoking the anger of God, make him to heape the more vanities upon him, and then *what is man the better?* But among the many things that increaſe vanitie, there is one eſpecially, to whom all other things are but ſerving inſtruments, and that is the devill. He was the authour of mans vanitie and miſery, and he laboureth ſtill to be the increaſer of it. When the devill tempting our Saviour *Chriſt* ſayd, *If thou be the Sonne of God, caſt thy ſelfe downe*: Saint *Cyprian* asketh, why he did not rather ſay, If thou be the Sonne of God, aſcend into heaven, becauſe that agreeth rather unto the Sonnes of God. The anſwere which the Father giveth is, *Nec tentando vult aſcenſum perſuadere cæleſtem*, He will not,

Cyprianus Serm. de Jejunio & tentat. Chriſti.

not, no not in tempting perſwade an heavenly aſcending. All his endeavour is to caſt men downe into earthly vanities. *Origen* obſerveth that if the devill had ſmitten but one corner of the houſe, wherein the children of *Iob* were feaſting, it had been enough to have throwne it downe; and thereupon asketh, what made him to ſmite the foure corners of the houſe? The anſwere which he giveth is, that he did it, *Vt oſtenderet ferociam, atque animum ſuum homicidialem*, That he might ſhew his fierceneſſe and his cruell minde to worke mans miſchiefe and ruine. For leave and permiſſion being granted from God, it ſeemeth ſayth the Father, that all the devils made haſt to aſſault the houſe on every ſide, ſtriving as it were betweene themſelves, who ſhould be the firſt in cauſing the hurt. And ſurely, in ſmiting men with the winde of vanitie, moſt eager and violent is the devils malice, and to encreaſe that, they are encreaſed in their number, where the goodneſſe of God doth not reſtraine and curbe them. Wee reade in S^t. *Marke*, what the devils ſayd to our Saviour *Chriſt*, when he caſt them out of the man that was in the Synagogue, Let us alone, what have wee to doe with thee thou *Ieſus* of Nazareth? Art thou come to deſtroy us? What is this ſayth *Theophylact*, to deſtroy us? The anſwere which he giveth is, *Hoc eſt, auferre à nobis poteſtatem, quam in homines habemus, ad torquendum ſcilicet eos*, This is, to take away from us the power, which wee have over men for the tormenting of them. So that ſuch is the greatneſſe of the devils deſire to torment men, as that they accompt it their deſtruction not to be ſuffered to doe it. Wherefore alſo on the contrary, they accompt it their gaine, their pleaſure and delight, to vex and diſquiet men with the vanities of this life. Shall any then joyne hands with the devill, to encreaſe their owne vanitie? Shall any contend with God, and thereby be at peace with the devill, that he may the more eaſily encreaſe their miſery and trouble? What can man be *the better for this?* Saint *Hierome* reads the firſt part of this verſe thus, *Quia ſunt verba multa multiplicantia vanitatem*, Becauſe they are many words multiplying vanitie: the words that are uſed in contending with God, and in pleading againſt him, are but many words that doe multiply the vanitie and folly of ſinne. *Tremellius* reads this verſe thus; *Quum adſunt res multæ, multiplicant vanitatem; quid amplius iſti homini eſt?* When there is much wealth, that multiplyeth vanitie; what hath that man the more? And ſo alſo doth the French tranſlation read it. Now the ſenſe is good, and therefore let me conſider it a little. One word whereby the Latines doe expreſſe riches and wealth, is *Facultates*, Abilities, and the reaſon is given, *Quia inde oritur hominibus facultas, multa licentiosè agendi*, Becauſe from thence many have power and abilitie, of living licentiouſly: as, of voluptuous feeding, profuſe drinking, wearing of gay and coſtly apparell, and other the like vanities, which thereby are multiplyed. Saint *Auſtin* therefore ſayth, *Aurum eſt materia laborum, periculum poſſidentium, enervatio virtutum, dominus malus, ſervus prodiver*, Gold is the matter of labours, the danger of the poſſeſſours, the

Origen. l. 1. in Iob.

Mark. 1. 23. & 24.

Theophylac. in Euang. Marci.

Auguſtin. de verb. Domin.

weakning

weakning of vertues, a naughtie maſter, a treacherous ſervant. And indeed, many are the cares and troubles, many the dangers and difficulties, much the decay of goodneſſe, cruell the commands, falſe the ſervice, which proceed from wealth. Saint *Bernard* tels us, that a Camel hath but one burden onely, but that a rich man hath two, *Alterum terrenarum poſſeßionum, alterum verò peccatorum*, The one of his earthly poſſeſſions, the other of his ſinfull vanities. The firſt he muſt lay downe at his death, whether he will or no; the laſt unleſſe he doe lay downe before his death, he ſhall for ever cary and never be eaſed of it. But to ſhew, how much wealth multiplyeth vanities, S. *Gregory* noteth, that they who doe poſſeſſe it, *Tanto familiarius diabolo ſerviunt, quanto hujus vitæ ſucceßibus apud ſemetipſos altius intumeſcunt. His namq; cum gloria augetur elatio, cum elatione verò additur cura, huc illucq; animus tenditur, quia & deſideria cum rebus creſcunt*, By ſo much the more friendly and readily doe they ſerve the devill, by how much within themſelves they are ſwolne higher by the ſucceſſes of this life. For by theſe with their glory, their pride is encreaſed, with their pride alſo their care, this way and that way is their minde diſtracted, becauſe their vaine deſires alſo are augmented with their wealth. And what then *hath ſuch a one more?* Surely more troubles, more miſeries, more ſinnes. And that he might have leſſe of theſe, it were farre better for him, if he had leſſe of the other.

Bernard.

Greg. Mor. l. 33 c. 1.

Verſe 12. To contend, for I know not what, is a great ſhame, but to contend with God, for I know not what, what greater ſhame can there be? *And who is there that knoweth what is good for man in this life?* Who is there ſo well learned in the knowledge of himſelfe? Who is ſo well ſtudied in the knowledge of another? What art, what skill, what myſtery is there, that can teach any one to know it? Many thinke, that this or that is good for themſelves, or others. Many hope well, many are well perſwaded of this thing or that thing, but who knoweth any thing? Saint *Ambroſe* ſayth, *Leo æger Simiam quærit ut devoret, quo poßit ſanari; caprea vulnerata dictamum petit, & de vulnere excludit Sagittas; urſus æger formicas devorat, ergo feræ norunt expetere ea quæ ſibi proſint, tu ignoras O homo remedia tua*, The Lyon being ſicke ſeeketh an ape to devoure it, that thereby he may be healed; the goate being wounded ſeeketh for dittany, and ſo driveth out the arrow from the wound; the beare being ſicke devoureth piſmires: the beaſts therefore doe know how to ſeeke thoſe things which are profitable for them, but thou O man knoweſt not the remedies that are good for thee. Man deſireth often that as good for himſelfe, which is indeed evill; and often ſhunneth that as evill, which is indeed good for him. It is God onely that knoweth, as S. *Auſtin* ſpeaketh, *Quid nobis in hac vita expediat, & quid poſt hanc vitam daturus eſt*, Both what is good for us in this life, and what the good is which himſelfe will give us after this life. Man judgeth the troubles and miſeries of this life to be evill for him, but God knoweth them to be good; and though in themſelves they be evill, God turneth them

Ambroſius Hexam. l. 6. c. 4.

Auguſtin. li. cui titul. expoſ. quarund. propoſit. ex Epiſt. ad Roman.

Ambroſ. de fuga ſeculi. c. 6.

for his ſervants into good unto them. *Et non mirum ſi convertit in bonum, qui perfectæ bonitatis eſt*, And no mervaile if he turne them into good, who is himſelfe perfect goodneſſe, as S^t. *Ambroſe* ſpeaketh. It is a great ignorance therefore, that any are vexed for the miſeries of this life, or that any doe imagine the ſervants of God to be miſerable if that they ſuffer them: *Quia quum flagella humiliter ſuſcipiunt, poſt flagella ad requiem ſublimiter ſuſcipiuntur*; Becauſe while they receive theſe afflictions humbly, after theſe afflictions they are received into reſt glorioufly: *Et tanto mundior pòſt ad judicem venit, quanto nunc ejus rubiginem ignis tribulationis purgat*, And afterwards he commeth by ſo much the purer to the Iudge, by how much now the more the fire of tribulation doth purge him, as S^t. *Gregory* ſpeaketh. *Who knoweth what is good for man in this life?* In this life, not onely many are the evils that doe beſiege man, but man knoweth not what is good, and how then can he ſeeke it, much leſſe finde it? But in the next life, there is nothing but good to be knowne; and though the good cannot be knowne as it is, yet as it is knowne, it ſhall be the compleate and endleſſe good of man. There evill ſhall be knowne as a thing not to be feared, and whatſoever contentment may ariſe from the knowledge that others doe ſuffer it, they that are in that life ſhall never know it by any feeling of any in themſelves. O therefore that men who cannot know what is good for them in this life, would ſeeke for that good in the next life! *All the dayes of his vaine life, which he ſpendeth as a ſhadow*: When *Adam* had ſinned, he went to the buſhes and trees, to hide himſelfe under their ſhadow; and from that time it is, that man ſpendeth all the dayes of his vaine life as a ſhadow. Then his life became vaine, becauſe he was departed from the fountaine of life; then all his dayes became a ſha-

Gregorius in Euang. Homil. 15.

Greg. Mor. l. 11. c. 26.

dow, and were turned into night: *Quia amiſſo amore conditoris calorem cordis perdidit, & in ſolo iniquitatis ſuæ frigore permanſit*, Becauſe the love of his Maker being loſt, he loſt the heate of his heart, and remained onely in the cold of his iniquitie, as S^t. *Gregory* ſpeaketh. But *the ſhadow* here is moſt directly the ſhadow of ignorance, wherein man *ſpending* all his dayes, ſeeth not, knoweth not what is good for him: but taking oftentimes ſhadows for ſubſtances, or beholding things as they are ſhadowed over by the ſubtiltie of Satan, by the vanitie of the world, by the blackneſſe of his owne fond affections, is commonly miſtaken in the truth of things. *For who can tell a man, what ſhall be after him?* What ſhall follow him, what ſhall overtake him: Who can tell him what is cloſe behinde him, and may befall him the next day of his life? Wherefore though any one did know what were good for man, yet what were man the better? Seeing he could not tell him, whether he ſhould enjoy it or no. The beſt way therefore for man, is to commit himſelfe to him, who knoweth what is good for him, and what ſhall befall him: the beſt way is to ſubmit himſelfe to his pleaſure, whoſe good pleaſure can make all things to be good unto him: the beſt way is to get under the ſhadow of his wings, that there he may be preſer-

ved

ved while he *ſpendeth his dayes as a ſhadow. What ſhall be after him under the Sunne:* That is, briefly, in this world. Man was made under the Sunne, made to ſee and know the truth of things, ordained to ſee and know his owne good; but ſinne comming as a cloud betweene the Sunne and him, and though he be under the Sunne, yet keeping the light thereof from him; hence it is that he ſpendeth all his dayes as a ſhadow, and in the darkneſſe of ignorance: hence it is that being deprived of the heate of Gods favour, *Sub umbra interni frigoris abſconditur*, He is hid under the ſhadow of his inward coldneſſe and vanitie.

Wee ſay ſometimes that the Sunne is under a cloud, but it is man, not the Sunne that is under the cloud: man who is under the Sunne, is under the cloud of his corrupted nature, and that makes him to lye under ſo many miſeries, not knowing what to doe, what is good for him, what ſhall be after him.

CHAPTER. VII.

VER. 1. *A good name is better then precious oyntment: and the day of death, than the day of ones birth.*

VER. 2. *It is better to goe to the house of mourning, then to goe to the house of feasting: for that is the end of all men, and the living will lay it to his heart.*

VER. 3. *Sorrow is better then laughter: for by the sadnesse of the countenance the heart is made better.*

VER. 4. *The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.*

VER. 5. *It is better to heare the rebuke of the wise, then for a man to heare the song of fooles.*

VER. 6. *For as the crackling of thornes under a pot, so is the laughter of a foole: this is also vanitie.*

verse 1. THE Preacher having manifested the vanity of a false humane happinesse in the former part of this Treatise, proceedeth now to shew what the true happinesse of man is. And the happinesse of man consisting as *Lyra* noteth, *Objective in Deo solo, formaliter in clara ejus visione & fruitione, dispositive vero in meritorio opere*, For the object of it in God alone,

Lyra in hunc versum.

for

for the forme of it, in a cleere viſion and fruition of God, and for a diſpoſition unto it in the works of a godly life. It is of the happineſſe of man in this laſt kinde conſidered that the Preacher ſpeaketh, *Et quæ eſt inchoatio quædam perfectæ beatitudinis, ſicut diſpoſitio eſt quædam introducendæ formæ inchoatio*, And which is a kinde of beginning of perfect happineſſe, even as a diſpoſition to a forme, is a kinde of beginning of the forme, which is to be introduced. Now the works of a godly life being the actions of vertue and devotion; the Preacher beginneth with the actions of vertue. And firſt, with the actions of prudence, which as the Philoſopher ſheweth, *Proprie ſunt eligere ea quæ ſunt meliora*, Properly are to chooſe thoſe things that are better. Wherefore in this verſe he tels us, *that a good name is better then precious oyntment*, the one being but a perfume of the noſtrils, the other a perfume of the heart. It is not ſayd, a great name, ariſing from the greatneſſe of worldly honour, worldly wealth, worldly glory in any kinde: but *a good name*, ariſing from the goodneſſe of a mans workes and actions. The Chaldee therefore doth thus reade this verſe, *Melius eſt nomen bonum quod comparabunt juſti in hoc ſæculo, quam unguentum unctionis, quod fuerit unctum ſuper capita regum & ſacerdotum*, Better is the good name which the juſt ſhall obtaine in this world, then the oyntment of anoynting which was powred upon the heads of the Kings and Prieſts. And *Olympiodorus* rightly ſayth, that the praiſe belonging to a name is due to that name, *Non quod linguæ ſicut picta tabellæ efformant, ſed quod ex officioſis actionibus viri juſti comparant*, Not which the tongues of men as painted tables ſet forth, but which righteous men procure by their vertuous actions. Saint *Chryſoſtome* conſidering thoſe words of the Pſalmiſt, *They call their lands after their owne names*, thereupon ſayth, *Ecce aliud genus amentiæ, ædificiis, agris, balneis ſua nomina inſcribere. Ne nomen O homo ædificiis inſcribas, ſed trophæa rectè factorum erigas, quæ et in præſenti vita nomen tibi conſervant, & in futura vita, immortalem tibi requiem comparent. Nihil enim facit nomen adeo immortale, ut natura virtutum*, Behold another kinde of madneſſe, to ſet their names upon houſes, lands, baths. But O man, doe not ingrave thy name on houſes, but erect trophees of thy good workes, which will preſerve thy name in this life, and in the next life will procure thee immortall reſt. There is nothing that doth make a name ſo immortall, as the nature of vertues. When *Iacob* asked to know the name of the Angel that had wreſtled with him; the reply of the Angel is, *Wherefore is it that thou doſt aske after my name?* And he bleſſed him there. What is this? His name was deſired, and he gave him a bleſſing. It was not ſure ſo much that the Angel would have his name concealed, as rather to ſhew, that the true glory of a name doth not conſiſt in letters and ſyllables, but ſhineth from the actions of goodneſſe and vertue. *And the day of death is better then the day of ones birth.* It is ſoone after the day of any ones birth, that anciently in the Church of the *Iewes*, and ſtill in the Church of Chriſtians, his name was and is given to him. And it is the day of death

Ariſtotel.

Chald.

Olympiodor. in hunc verſ.

Pſal. 49. 11. *Chryſoſtom.*

Gen. 32. 29.

death that maketh the name of any one to be good: for untill then what name hee will deserve, it cannot be said. Hence it is that the Preacher joyneth these together, and even thereby prooving that the day of death is better than the day of ones birth, because a good name is better than a name. It is true that *in the day of death, peregrinamur à mundo*, wee are absent from the world; but in *the day of birth peregrinamur à Domino*, we are absent from the Lord, as the Apostle speaketh. It is true that *the day of death* depriveth us of the good things of this life, but it giveth us the better things of a better life, *and is it not then better?* It is true that *the day of death* taketh away the light of the Sunne from us, but it giveth us the light of God himselfe: it takes us away from the earth, but it brings us to heaven, and how much better is that? It is true that *the day of birth* enters man into many miseries, but *the day of death* sets an end to all. It is true that *the day of birth* brings forth a man unto many sinnes, but at *the day of death* the time of sinning dyeth. It is true that *the day of our birth*, is the beginning of our journey to our Country, but *the day of death* leads us into it. And *is it not better* to be in our Country then to bee travelling to it? *Is it not better* that sinne should dye in us, then we live to sinne? *Is it not better* to bee delivered from miseries then to be brought into them? Saint *Ambrose* therefore tels us, *Fuisse quidam feruntur populi, qui ortus hominum lugerent, obitusq; celebrarent. Nec imprudenter: eos enim qui in hoc vitæ salum venissent, mœrendos putabant; eos vero qui ex istius mundi procellis & fluctibus emersissent, non injusto gaudio prosequendos arbitrabantur*, There are reported to have beene some, who lamented the births of men, celebrated their deaths. Nor unwisely: for they judged those to bee lamented who came into the salt Sea of this life; they accounted those happy and to bee honoured with joy, who were escaped from the waves and stormes of this world. Saint *Bernard* speaking of himselfe saith, *Vivere erubesco, quia parum proficio: mori timeo, quia non sum paratus: malo tamen mori & misericordiæ Dei me committere & commendare, quia benignus & misericors est; quam de mala mea conversatione alicui scandalum facere*, I am ashamed to live because I am so little bettered; I feare to dye, because I am not ready: yet I had rather to dye; and to commit and commend my selfe to the mercy of God, who is gracious and mercifull, then to give a scandall to any one by my sinfull conversation. Saint *Cyprian* relateth of a Bishop, who being neere to his death, and unwilling to dye, and praying unto God for a longer life, an Angell appeared unto him, and with an angry countenance in reprooving him said, *Pati timetis, exire de vita non vultis, quid faciam vobis?* Yee feare to suffer, yee will not goe out of this life, what shall I doe unto you? All which shewes *the day of death to be better* then the day of ones birth; but take it, as the Preacher sets it downe: it is when a good name is joyned with it, which is better then a precious oyntment.

2 Cor. 5.6.

Ambr. de fide Resurrect.

Bern. de Inter. Dom. cap. 35.

Cyprian. de Immortalit.

Verse 2. The plague of sinne is that which alwayes raigneth; and therefore as in a time of the plague it is better to goe into a house not infected,

infected, then into a house that is infected; so it is better to *goe into the house of mourning* which is not infected with the plague of sinne, *then into the house of feasting*, which is infected with it. The Originall word for feasting, is משתה signifying a drinking feast most properly, and there it is that the infection of sinne is most dangerous. What though *in the house of mourning* one being dead, all are sorrowfull, and *in the house of feasting* all bee merry and pleasant? yet *it is better* to bee with the sorrowfull, that the cause of sorrow for thy sinnes may be the lesse; then being merry for a fit to fall into some sinne, for which it will be needfull for thee to be long sorrowfull; The Preacher had built unto himselfe pleasant houses, Vineyards, Gardens, Orchards, and he it is that here preferreth *the house of mourning before the houses* of pleasure and delight. God saith unto the Prophet *Ieremiah*, Arise and goe downe into the Potters house, and there I will cause thee to heare my words. The Potters house is *the house of mourning*, wherein is the earthen vessell broken, the earthen vessell of mans body broken by death. And if wee shall goe downe thither, that will make us willing to heare the words of God, whereby to keepe our soules from the infection of sinne. The very temper of sadnesse is a friend to vertue; whereas the heart set upon a merry pinne, is like one standing on the top of a Pinnacle, and in great danger of falling. Saint *Chrysostome* therefore saith, *Sit aliquis gaudens & lætus, effususq; quid turpius? Sit aliquis dolens & mœstus, quid hoc est sapientius? Non enim stat anima firma sede, sed tanquam a quodam fluvinio tollitur, & elevatur à voluptate, nihil habens stabile*, If any one be very joyfull and profuse in mirth, what is more unseemely? If any one be sad and sorrowfull, what is more wise? For the soule doth not stand upon a firme seate, but is caryed away as it were with a river, and is lifted up with pleasure having nothing setled in it. But *in the house of mourning* there is a speciall cordiall and Antidote against the pestilence of sinne, *For that is the end of all:* by going into that house is shewed to what we must all goe; there the end of one sheweth, what is the end of all: for all must dye. Saint *Austin* saith, *Ex quo nascimur, necesse est ut moriamur: morbus hic necesse est ut ad mortem perducat*, In that wee are borne, there is a necessity that wee must dye: this disease of necessity doth bring men to their death. The Physitian seeing one sicke of a dropsie, another of a feaver, saith, sure they will dye, and yet often they dye not: but hee that is sicke of this disease, is sure to dye without question: And of this doth *the house of mourning* put us in mind. An usuall name whereby we call a Sepulcher is a monument: and the reason of the name of a monument, is as Saint *Austin* giveth it *monens mentem*, because it admonisheth the mind: and so indeed the Septuagint doe read it here, *In illa enim finis cunctorum admonetur hominum*, For therein the end of all men is admonished: the end of another doth admonish every one of his owne end. And how can it choose, but that this also should bee a meanes to restraine him from sinne? It was the first meanes which God used to keepe man from sinne to tell him of this death

Ecclesi. 2. 4. & 5.

Ier. 18. 2.

Chrysostome Hom. 54. ad Popul.

Augustin. Serm. 1. in 1. Dom. Quadrag.

Genes. 2. 17. death, saying, *in the day that thou eatest of the forbidden fruit thou shalt surely dye*: and it is still a most excellent meanes to keepe man from sinne to remember his death. *Isocrates* hath a saying; *Si mortalis es, ut mortalis vive*, If thou bee mortall, live as a mortall man; and seeing wee must all dye let us all so live, as they who at our death must give an accompt of what we have done. Saint *Gregory* saith, *Qui considerat qualis erit in morte, semper sit timidus in operatione, & pene mortuum se putat, quia moriturum minime ignorat: perfecta enim vita est mortis imitatio, quam dum justi solicite peragunt, culparum laqueos evadunt*, He that considereth what hee shall bee in death, is fearefull in the works of his life, and thinketh himselfe almost to be dead, because he is not ignorant that hee shall bee dead. For a perfect life is an imitation of death, which while the righteous are carefull to doe, they escape the snares of offences. Wherefore we have here lastly the applying of the cordiall to the heart. *And the living will lay it to his heart*: the living, he to whom God hath given life to see another dead that is living, and not dead in a careles course of wickednesse, he will lay it to his heart. *Symmachus* did read it, as S. *Hier.* tels us, *Respiciet ad mentem*, will look unto his mind, and consider with himselfe, whether he be ready for his death or no. *Tremell.* reads it, *Inditurus est illud animo suo*, He will put it on upon his mind; as if his body putting on a mourning garment for the death of his friend, his soule also should put on a mourning garment by the sad remembrance of his own death. Our English hath it very well according to the Originall, *will lay it to heart*, will bring it home to his own heart, telling his heart, how that also shall be strucken with death. *Seneca* observeth well of death, *Quod non cogitatur nisi ut aliena*, That it is not thought upon, but as belonging to another. We can say, such a one is dead, and such another is dead, and yet we doe not think of our death. But let him that liveth in Gods feare, and looketh to dye in his favour, *lay it to his owne heart*, to keepe him from the infection of sin, that so though his life may be somewhat the more sad, his death may be by much the more joyfull.

Greg. Mor. l. 13. *c.* 15.

Seneca epist. 102.

Verse 3. A gravity of behaviour is better than a light wantonnesse; and though it looke with the aspect of sorrow, yet hee that can but looke into the heart shall find that full of cheerefulnesse. Laughing and sporting are often by cartlesnesse ensnared in the traps of trouble, whereas a sober sadnesse being more vigilant doth easily avoyd them, and give the heart more quietnesse. But the generall reading of the first part of this verse is, *Ira melior risu*, Anger is better than laughing. For though an affability of caryage, or else as in *Cassian* it is stiled, *placiditas*, a plausibility of disposition and behaviour be a thing acceptable to others, and that which giveth much contentment unto him that hath it; yet it is not seldome that a more sterne countenance, a more sower behaviour, though distasted by others, and causing discontentment unto him that hath it, is rather required and better chosen. Wicked *Marcion* framing to himselfe one God, who was all mildnesse, all sweetnesse, and having no anger in him, *Tertullian* doth justly refute him saying,

Cassian. Institut. lib. 8. *cap.* 5.

Ter. contra Marcion. l. 1.

Hinc

Hinc ſufficit perverſiſſimum Deum oſtendi in ipſo præconio ſolitariæ bonitatis, From hence it ſufficeth to ſhew the perverſeneſſe of his God, even from the praiſe it ſelfe of his ſolitary goodneſſe. The meekeneſſe of the Dove is indeed commendable, but yet ſometimes the ſting of the Serpent is more praiſeworthy. Now this *anger* is chiefely to be preferred in two reſpects. Firſt, when others would entiſe us to ſinne: ſecondly, when by others we ſee ſin practiſed. As for the firſt, how often hath an angry ſadneſſe of countenance, driven away the tempters and ſeducers unto wickedneſſe: whereas a courteous affability, a kind plauſibility hath made them the bolder to give an aſſault, and hath made the aſſault ſtronger in the ſucceſſe of it. *Ariſtotle* therefore ſpeaking of affability ſaith, *Mediam illud laudandum, quo quiſpiam ea quæ oportet accipiet ſimiliter & agre feret*, That meane is to be praiſed, whereby any one ſhall both accept kindly, and reject with diſcontentment thoſe things which he ought. Saint *Hierome* reads it in the Proverbs, *Goe to the Bee, O ſluggard*, But why unto the Bee? Saint *Ambroſe* giveth an anſwer, who telleth us, *Inter mella fundunt apes venena, ſi fuerint laceſſita*, Among hony the Bees doe ſend forth poyſon if that they bee provoked: and let him remember this, who is ſo full of hony in his affability, all whoſe caryage is nothing but a ſweetneſſe of diſpoſition; and let him learne how to caſt out the venime of his anger againſt the enticers and ſeducers unto wickedneſſe. Secondly, *anger* alſo is preferred, when wickedneſſe is committed by others, for how often hath a gentleneſſe of caryage encouraged in wickedneſſe, when a rough temper might eaſily have ſtopped it? This was the fault of *Heli*, *Sed quo contra ſubditorum vitia tepuit, eo contra ipſum diſtrictio æterni Rectoris exarſit*, But he being only mildly warme againſt their ſins that were under him, it made the wrath of the eternall Governour to burne againſt him, as Saint *Gregory* ſpeaketh. But here as the ſame Father ſpeaketh, a double anger is to be conſidered, *Nam alia eſt ira quam impatientia excitat, alia quam Zelus juſtitiæ format. Illa ex vitio, hæc ex virtute generatur*, For there is one anger which impatiency ſtirreth up, another which the zeale of juſtice frameth. That proceedeth from vice, this from vertue. But even in this alſo a great care muſt be had, that immoderateneſſe doe not tranſport it, and as Saint *Gregory* ſpeaketh, *Excitata ipſo zelo rectitudinis longe a rectitudine aberret*, Being ſtirred by a zeale of rightneſſe, it wander farre and erre from rightneſſe. It is needfull therefore as *Iſidore Peluſiota* adviſeth, that a man be angry even with his anger, *Quia ſi fractum & diſſolutum inveniat, nullo negotio ſuperat, ſui vigilantem ipſi iraſcentem, quamprimum diſcedit*, Becauſe if it finde a man to bee remiſſe and ſlacke, it ſubdueth him without any difficulty, but if it find him vigilant and angry with it ſelfe, it quickly forſaketh him. The latter part of the verſe by interpreters is read diverſly. And if wee apply the anger againſt thoſe who entiſe our ſelves to wickedneſſe, it may well bee read as Saint *Hierome* hath, *Emendabitur cor*, The heart will bee amended; or elſe as Saint *Hierome* tels us, that *Symmachus* did read it, *Melior fiet animus*, The mind

Ariſtot. Ethico. lib. 4. cap. 6.

Prov. 6. 6.

Amb. Hexam. cap. 21.

Greg. Moral. l. 5. c. 30.

Gregor. Ibid.

Iſido. Peluſiota lib. 2. Epiſt.

mind will bee made better: which is the translation that *Tremellius* also doth give it, because anger against such corrupters doth preserve and encrease goodnesse in the heart and mind. Or else if we apply *the anger*, against those by whom wickednesse is committed, it may well be read as the Septuagint have it, *corrigitur animus delinquentis*, The minde of him that offendeth is corrected. Or else as I conceive it may not amisse bee rendred, *Benignum fit cor*, The heart is made loving and kind; it being a testimony of a loving minde and heart towards him that is reproved, when an angry countenance reprooveth his faults.

Verse 4. The wise being in the house of mourning, the heart of them is there also: they are truly affected with it, they do indeed lament their deceased friend. *Fooles* being in the house of mirth, the heart of them is there also, they are wholly possessed, transported, ravished with it, and in their mirth are most serious. *Olympiodorus* therefore speaking of the former part of the verse saith, *Olympiodor. in hunc vers.* *vir sapiens funebri luctu secum animo deputans se natum de corruptibili carne brevi ex hac vita migraturum, mortales cateros qui eadem sunt nati conditione affectu pio prosequitur*, A wise man by occasion of funerall sorrow considering in his mind that himselfe also being borne of corruptible flesh, is shortly to depart this life, sheweth a pious affection of sorrow towards others that are mortall and borne of the same condition. Whereas *fooles* being in the house of sorrow, they are little moved with sorrow, but their heart is in the house of mirth, sporting at least within themselves, when the outward occasion presenteth matter of sorrow unto them. Otherwise was the carriage of *Pammachius*, to whom *Paulinus* writing and commending him for his vertuous sorrow in the buryall of his wife saith, *Paulinus ad Pammach. Epist. 35.* *Quam non vacuam fletibus, nec vano pomparum inanium honore comitatus, debito ordine primum charo funeri justa persolvens, piis lachrymis, & largo charitatis rore perfusus religiosas exequias honorasti*; Whom following without the vaine ostentation of empty pompe, but not without weeping, in a dew order first paying the duties to her deare funerals by religious teares, thou dideest also honour her funerall solemnities with a large dew of charity wherewith thou wert endued. The same Father in the same Epistle speaking of sorrow for the dead, saith, *Bonæ lachrymæ charitatis, in quibus Pater Abraham matrem repromissionis eluxit: bonæ lachrymæ pietatis quas Ioseph justus impendit patri. Sed quid Sanctorum mortalium prædicem fletus? Flevit & Iesus amicum, hanc etiam passionem de nostra infelicitate dignatus, ut mortuo infunderet lachrymas*, Good were the teares of affection, in which Father *Abraham* lamented the Mother of the promise: good were the teares of devout dury which righteous *Ioseph* bestowed on his father. But what doe I set forth the weeping of holy mortall men? *Iesus* also wept for his friend, and vouchsafing to take this passion also from our unhappinesse, he powred out teares for the dead. *Eccles.* 38. v. 16. & 17. The councell therefore of the sonne of *Syrack* is, *My sonne, let teares fall downe over the dead, weepe bitterly and make great moane and use lamentation, as hee is worthy.* But to looke againe upon the words of the verse:

The

The heart of the wiſe is in the houſe of mourning: his body, in which his heart is ſet, as it were in a houſe, being a houſe of mourning, as well in regard of the ſober and ſad demeanour of it, as in reſpect of the teares which he ſheds, the ſighs that he makes, both for his owne ſinnes, and for the troubles of Gods Church, and the miſeries of his people. *But the heart of fooles is in a houſe of mirth*; their body being full of the geſticulations of mirth, as well in reſpect of their light behaviour, as in regard of the vaine talking, ridiculous laughing, both of and at their owne ſinnes, as alſo the diſtreſſe of Gods Church, the calamities of his people. *Againe the heart of the wiſe is in the houſe of mourning*: the heartie mourning of the wiſe is in the houſe, private, and unknowne; it is not in the ſtreets open to the view and notice of the world: for ſo the command of our Saviour *Chriſt* is, *When yee faſt, be not as the hypocrites of a ſad countenance, for they diſſigure their faces, that they may appeare to men to faſt. Verely, I ſay unto you, they have their reward. But when thou faſteſt, anoynt thine head, and waſh thy face, that thou appeare not unto men to faſt, but unto thy Father, which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly.* *The heart of fooles is in the houſe of mirth*: they have all their mirth to themſelves, all is in the houſe, to the feeding, feaſting, delighting of themſelves, and their owne hearts. The heart of others is not made merry by them, either by the workes of charitie, or the good offices that they doe them. It is not abroad that their mirth is ſeene, within the dores of their owne houſe all is enjoyed. Saint *Hierome* underſtanding this verſe with reference unto that which followeth, giveth this ſenſe of it, *Cor ſapientis vadat ad domum talis viri, qui ſe corripiat delinquentem, ut adducat ad lachrymas, & qui provocet propria lugere peccata; & non eat ad domum lætitiæ, ubi doctor adulatur & decipit; ubi non converſionem audientium, ſed applauſus quærit & laudem. Talis præceptor plangitur, dives in ſermone, non dives in opere,* Let the heart of the wiſe goe to the houſe of ſuch a one, who may reproove him when he offendeth, that ſo he may bring him to teares, and make him to lament his owne ſinnes: and let him not goe to the houſe of mirth, where the teacher flattereth and deceiveth: where he doth not ſeeke the converſion of the hearers, but his owne applauſe and praiſe. Such a teacher is to be lamented, being rich in ſpeech, but not in the worke of the miniſtery.

Mat 6. 16. & 17. & 18.

Hieronym. in hunc verſ.

Verſe 5. It is better: it may not be ſweeter, it may not be ſo pleaſing and delightfull, but ſure *it is better*, and there is leſſe hurt, more good that ariſeth from it. There is in *rebuke* a jarring and harſh muſick, becauſe it oppoſeth the fault that is committed, it diſagreeth with the minde of him that hath committed it: but yet it is a better muſick then the melodious ſongs of flattering paraſites, who leading on in wickedneſſe, doe bring on to deſtruction. It is ſtoryed of *Alexander* the great, that having had a Philoſopher a long time with him, at length ſayd unto him, *Recede à me prorſus, conſortium tuum nolo*, Be gone from mee, I deſire not thy company. And being asked why, made anſwere, *Quod*

quum tanto tempore mecum degeris, nunquamme de vitio aliquo increpaſti, Becauſe having lived ſo long time with me, thou haſt not reprooved any vice in mee. For either thou haſt not obſerved me to erre, which is a great argument of ignorance, becauſe being a man, I know my ſelfe to be expoſed to many errours. Or elſe thou haſt knowne me to erre, and haſt held thy peace, which is a proofe of thine unfaithfulneſſe. Surely, it was a great praiſe of that great Monarch thus to doe. But if he were put away, that did not reproove, then much more are *fooles* to be put away, who by their *ſongs* doe nouriſh men in their errours, and *much better it is to heare the reproofe of the wiſe. Of the wiſe*, who have wiſedome to know what it is that they *rebuke*, who have wiſedome to conſider whom they doe *rebuke*, who have wiſdome to underſtand how they doe *rebuke*, and that they doe it neither furiouſly nor proudly. First, not furiouſly, and therefore *Caſſian* ſayth, *Delinquentem fratrem ſi neceſſe eſt, ita curare feſtinet, ut dum medelam leviori forſitan febriculà laboranti procurat inferret, non ſemetipſum iratus deteriori morbo cæcitatis involvat*, Let every one if it be needfull, ſo haſten to cure his offending brother, that while he ſeeketh to apply a remedy to one who is ſicke perhaps of a light feaver, being angry he doe not caſt himſelfe into a worſe diſeaſe of blindneſſe. Secondly, not proudly, and therefore S^t. *Auſtin* ſayth, *Neque conſentientes ſitis malis, ut approbetis, neque negligentes ut non arguatis, neque ſuperbè inter ut inſultantes arguatis*, Neither be ye conſenting unto evils, that ye ſhould approove them, neither negligent that yee ſhould not reproove them, neither proud that yee reproove them in an inſulting manner. *Then for a man to heare the ſong of fooles*: a ſong made to the tune of fooles, who neither care what they ſing, nor conſider to whom they ſing it; but onely intend by ſinging to pleaſe, though by pleaſing they bring much hurt and miſchiefe. Great is the power of ſweet ſinging; and as *Theodorick* ſpeaketh in *Caſſiodore*, *In humana voce varias animi affectiones gravida metra pepererunt*, The fruitfull meaſures of the voice, have brought forth many affections of mans minde; and no leſſe is the power of flattering lips in their ſtrange working upon mans heart. So that as in the ſame place *Theodorick* ſpeaketh of thoſe who heard the Syrens ſinging; *Eligebant ſuaviter decepti Scopulos incurrere, ne tantam paterentur dulcedinem præterire*, They did chooſe being ſweetly deceived to runne upon the rockes, rather then to ſuffer themſelves to paſſe by ſo great delight; in like manner, men doe rather ſuffer themſelves to fall upon many evills, then not to content themſelves with delightfull flatteries. But as there alſo it is ſayd of *Vlyſſes*, *Cogitavit faliciſſimam ſurditatem, & quam vincere intelligendo non poterant, melius non advertendo ſuperabant*, He invented a moſt happie deafeneſſe, and that which his Mariners could not overcome by intending to it, he made them to overcome better by not perceiving of it; ſo to overcome the power of ſuch deceitfull flatterers, the way is to neglect to heare their ſongs, and rather to liſten to the more ſolemne muſicke of a grave and wiſe reproofe, then to the light and wanton ſongs of theſe enticing

Caſſian. Inſtitut. l. 8. c. 5.

Auguſtinus Serm. 18. de verbis Dom.

ſeducers. *Gregorius Thaumaturgus* noteth in this verſe, that when the Preacher ſayth, *It is better to heare the rebuke of the wiſe*, the word is there ſingular, ſpeaking of one wiſe man, and him to be oppoſed unto the ſong of many fooles, for there the word is plurall. Whereupon he ſayth, *Multo magis optandum ſapientis unius objurgationem excipere, quam totius chori improborum & miſerorum hominum cantantium auditorem fieri: ille quidem prodeſt dum corripit, iſti vero bellum inferunt dum laudant*, It is much rather to be wiſhed, to receive the reproofe of one wiſe man, then to be the hearer of the whole quire of wicked and miſerable men ſinging: for he doth benefit us while that he doth rebuke us, but they make warre againſt us, while that they praiſe us. *Greg. Thaumat.*

Verſe 6. Fooles themſelves are but *thornes*, their laughing is but as *the crackling of thornes under a pot*. Themſelves as thornes doe grow up to be burned; their laughing as the crackling of thornes under a pot, doth make a great noyſe for the time, but it is quickly gone. Yea, שחוק *Cuſuc*, *the ſporting of fooles*; and as the French tranſlation hath it, *La gaudiſſerie*, the merriment of the wicked, all their pleaſant delighting of themſelves, is ſpeedily vaniſhed away, like the flaſhing of thornes. For as S^t. *Ambroſe* ſpeaketh, *Spina dum ardent ſonant, & cito exuruntur, ut nullus caloris ſit effectus*, Thornes when they burne make a noyſe, and quickly are conſumed, ſo that there is no effect of their heate; ſo likewiſe *fooles*, when they are in proſperitie make a noyſe of it, but it is ſoone gone, and they have little fruit of any comfort by it. Beſides, as *the crackling of thornes is under the pot*, ſo that though the flame doe lift it ſelfe up in an exulting bravery, yet it is kept downe and ſuppreſſed; in like manner, the laughing and merriment of the wicked is under the pot of manifold troubles and diſtreſſes of this life, by which it is ſuppreſſed, and whereby the gallantry of it is checked and caſt downe. Saint *Hierome* taketh *the fooles laughing* in this verſe to be the fooles ſinging in the former verſe, and accordingly applyeth unto the pleaſing words of a flattering teacher; *Vel ad curas ſæculi, quæ ſpinæ interpretantur, auditores ſuos cohortantis, vel futuro eos incendio præparantis*, Either exhorting his hearers to the cares of the world, which the thornes are interpreted to be; or elſe preparing them for the burning which is to come: and whoſe words though never ſo ſweet to his hearers, are in Gods eares but as *Inſuavis ſtrepitus ſpinarum ſub olla ardentium*, the harſh unpleaſant noyſe of thornes under a pot. *Lyra* alſo taking the two verſes to be of a conſort, applyeth this verſe alſo unto flatterers, and that as thornes *Faciunt magnum ſonum et inutilem, imo ad ſui conſumptionem, ita ſtulti applauſus in malo alterius: nocet enim utrique, ſcilicet adulatori, et ei cui adulatur*, Doe make a great and unprofitable ſound, and that to the conſuming of themſelves; ſo a fooles applauding of another in his wickedneſſe hath the like effect: for it hurteth both, as well the flatterer as him that is flattered. Saint *Bernard* ſayth, *Spina culpa eſt, ſpina pœna eſt, ſpina falſus frater, ſpina vicinus eſt malus*, Sinne is a thorne, puniſhment is a thorne, a falſe brother is a thorne, a bad *Ambroſ. de hortat. ad virginitatem.* *Hieronym. in hunc verſ.* *Lyra in hunc verſ.*

a bad neighbour is a thorne, and this falſe brother, this bad neighbour is a flatterer, and therefore fitly here compared to a thorne. And of him it may be ſayd, as S^t. *Bernard* alſo ſpeaketh, *Attende peſſimum germen ejus cui maledictum eſt terræ noſtræ: quum inquit colueris eam, ſpinas & tribulos germinabit tibi*, Behold the worſt fruite of that our earth to which the curſe was given, *When thou dreſſeſt it, it ſhall bring forth bryars and thornes*. Saint *Ambroſe* underſtandeth this verſe *of a fooles unſeemely laughing*, and that as the crackling of thornes under a pot, *Sic eſt riſus ſtultorum qui ſine gratia ſonat, et ollam ſui corporis urit*, So is the laughter of fooles which ſoundeth without comelineſſe, and burneth, diſfigureth the pot of his body. The Father addeth, ſaying, *Meritò negabat Sarah quia riſerat, ne videretur ridendo de effectu promiſſionum dubitaſſe cæleſtium; et tamen ille riſus plenus gravitatis et pudoris erat, quem nemo alius teſtis niſi Deus ſolus cognoſceret, quem occulta non fallunt*, Iuſtly did *Sarah* denie that ſhe laughed, that ſhee might not ſeeme by laughing to doubt of the efficacy of the heavenly promiſes; and yet that laughing was full of gravitie, full of modeſtie, which no other witneſſe knew but God alone, to whom no hidden things are ſecret. But how much then is the immodeſt and unmeaſurable *laughing of fooles* to be condemned? And who have as many witneſſes of their ſhame as of their laughing. Their *laughing* is not ſecret, but maketh as great a noyſe *as the crackling of thornes under a pot:* the pot of their mouths boyling with a froth and ſcum of their folly. So that their *laughing* is as *Clemens Alexandrinus* ſpeaketh, καταγέλαστος γέλως, *Irridendus riſus*, A laughing to be laughed at. Let it therefore be the care of every one, ſo to uſe laughter, ſo to enjoy the merriment of this world, that it may not be the laughter, that it may not be the merriment of fooles, but of them that are wiſe; that ſo God at length may fill their mouth with laughter, and their lips תרועה *jubilatione*, with ſhouting for joy, as *Bildad* ſpeaketh in *Iob*. For as S^t. *Gregory* noteth upon the words, *Os juſtorum tunc riſu implebitur, quum eorum corda finitis peregrinationum fletibus æternæ lætitiæ exultatione ſatiabuntur*, The mouth of the righteous ſhall then be filled with laughter, when the teares of their pilgrimage being dryed up, their hearts ſhall be ſatisfied with exultation of joy. *Non autem tunc erit riſus corporis, ſed cordis riſus. Riſus enim nunc corporis de laſciviæ diſſolutionis, ſed riſus cordis tunc de lætitia naſcetur ſecuritatis*, But then it ſhall not be a laughing of the body, but a laughing of the heart. For now the laughing of the body commeth from a wantonneſſe of looſeneſſe; but the laughing of the heart ſhall then ariſe from a joy of ſecuritie. When the ſervants of God being filled with the joy of a manifeſt beholding of him, *Quaſi ad hilaritatem riſus exilient in ore mentis*, Shall as it were breake forth into a cheerefulneſſe of laughing, in the mouth of their underſtanding. Then their laughter ſhall not be as the crackling of thornes under a pot, but as the ſinging together of the morning Starres, and as the ſhouting for joy of all the Sonnes of God. What weeping for our ſinnes can be ſufficient to come to this joy? As for the other,

Ambroſ. de horta. ad virginitatem.

Clemens Alexandr. Pædag. lib. 2. cap. 5.

Iob 8. 21.

Greg. Mor. l. 8. c. 32.

Iob 38. 7.

other, what is it but *vanitie*? Vanitie in all, but in a foole what is it but notorious vanitie? And as for flattery, what is it but a silly vanitie in him that is pleased with it? What is it but a wicked vanitie in him that useth it?

VER. 7. *Surely, oppression maketh a wise man mad: and a gift destroyeth the heart.*

Verse 7. The French translation doth reade here instead of oppression, *Ce qu' on est trompe*, This that they are deceived; maketh a wise man mad; and so the sense of the verse may seeme to be referred unto flattery, whereof the former verses speake, and by which when a wise man perceiveth himselfe to have beene deluded, it maketh him even *mad* with anger against himselfe. Our translation of oppression may be referred unto the rebuke whereof before the Preacher speaketh; which as comming from the wise, and being just, is worthy to be heard, so being unjust, is enough to make even *a wise man mad* in vexing of himselfe. Or else wee may take the connexion thus, that the Preacher having shewed the infirmities of fooles, here he sheweth the infirmities of wise men: and first, shewing the weakenesse of a wise man oppressed; secondly, he sheweth the corruption of a wise man oppressing: and of both he sheweth that their understanding is destroyed. *Surely, oppression maketh a wise man mad*: a wound is there most grievous, where the sense of feeling is most perfect, and therefore a wise man being most apprehensive of the wrong that is done him, and best able to looke into it, and to judge of every circumstance of it, that makes him to be the more affected with it. But yet he that shall be so much moved with the wrong of another, as to loose his owne understanding, must needs be onely *Sapiens in profectu positus*, a wise man that is tending to wisedome, not one that hath attained to it, as S. *Hierome* well noteth, the wise man here to be. Saint *Basil* speaking of himselfe sayth, *Quo putas animum meum dolore affecit fama calumniæ illius, quam mihi effuderunt quidam; non metuentes judicem perditurum omnes loquentes mendacium? Tanto videlicet, ut propè totam noctem insomnem duxerim; ita ipsa cordis mei penetralia concepta mœstitia occupavit. At necesse est ut omnia feramus, omnia patienter toleremus, ultionem ipsorum Domino committentes, qui non despiciet nos*, With what griefe dost thou thinke did that calumny oppresse my minde, which some not fearing the Iudge, who shall destroy all them that speake lyes, did cast upon me? Even so much, that I slept not almost all the night, so had the apprehended sadnesse possessed the secrets of my heart. But it is necessary, that wee beare all, that wee suffer all patiently, committing the revenge of them to the Lord, who will not despise us. This was a wise man indeed, feeling the force of oppression in making his heart sorrowfull, but yet overcomming it by the force of grace. Saint *Austin* doth well compare a wise man wronged unto the ship wherein

Hieronym. in hunc vers. Basilius Epist. 86. quæ est ad Bosphorum Episcop.

our Saviour was asleepe: he heareth himselfe to be slandered, and therupon is much moved with anger, *Convitium ventus est, iracundia fluctus*, The slander is the winde, the anger is the wave, and by them being tossed, he is in some danger. But when he studyeth revenge, and the desire of that oppresseth his minde, *Iam navis propinquat naufragio*, then is the ship neere to a shipwracke. And all is because *Christ* is asleepe in the ship; *In corde enim hominis somnus Christi, oblivio fidei*, For in the heart of man the sleepe of *Christ* is the forgetfulnesse of faith. Let the eye of faith be open, and that will tell us, as S^r. *Austin* speaketh, *Non intuendum esse, quam sit amarum, sed quam falsum sit quod audio*, That wee must not looke how bitter that is which wee heare, but how false it is. That will tell us, *Quisquis volens detrahit famæ meæ, nolens addit meritis meæ*, Whosoever he be, that willingly detracteth from my credit, he unwillingly addeth to my reward. Indeed, as *Paulinus* speaketh, *Beatus qui tam sancte tamque graviter disposuit vitam suam, ut de eo sinistri aliquid ne fingi quidem possit; dum adversus obtrectatorum libidinem pugnat meriti magnitudo*, Happie is he who ordereth his life so holily, so wisely, that no wrong can be fayned of him; whiles that the greatnesse of his worth, withstandeth the malice of his slanderers. Or if wee be not so happy, let us be carefull, *Ne ex nobis scintilla procedat, per quam adversus nos sinistræ famæ flamma confletur*, That from our selves a sparkle doe not proceed, from whence the flame of a wrong report, may be kindled against us. Or if wee be not so carefull, *Nos modo id agamus, ut male de nobis nemo loqui absque mendacio possit*; Let us at least doe this, that no one may speake evill of us without a lye. And then if any will wrong us, *Rideamus, ploremus*, Let us laugh, let us weepe, sayth Saint *Chrysostome*. Let us laugh, in comforting our selves in God; let us weepe, as lamenting our oppressours woefull estate. This is the part of a true wise man. To have wisedome to see the wrong that is done, and not to have wisdome to see how to beare it, will indeed soone *make such a wise man mad. And a gift destroyeth the heart*: Saint *Hierome* tels us, that the *Septuagint*, *Aquila*, *Theodotio*, did reade this verse, as himselfe also reads it, *Perdit cor* ἐυθυμίας *autẽ fortitudinis sive vigoris ejus*, Destroyeth the heart of his strength or vigour. Whereupon it seemeth to me, that they derived the Originall word here used from the roote מתן from whence is derived מתנים *Cumbi*, the loynes wherein the strength of man lyeth. Now this translation referreth this latter part of the verse to the former part, shewing how oppression maketh a wise man mad, by taking away and destroying the light of understanding, which is as it were the heart of it. But S^t. *Hierome* also tels us that *Symmachus* did reade it, as the latter translatours doe, *And a gift destroyeth the heart*: that is, corrupteth it, and maketh it blind, even in a wise man. So we reade in Deuteronomy, *A gift doth blind the eyes of the wise, and perverteth the words of the righteous*. Where *Cajetane* noteth, that Iudges are sayd to be wise, and to be righteous, whereof the one declareth the perfection of the understanding, the other of the will,

Augustin. l. 3. contra literas Petil.

Paulinus Epist. 14. ad Celantiam.

Chrysostom. Homil. 26. in Acta Apostol.

Deut. 16. 19.

Cajetan. Ibid.

and

and yet that a gift is opposed unto both, as destroying both. Wherefore he saith, *Perpende vim munerum contra utramq; partem animi, intellectum scilicet & affectum, & quod amplius est intellectum, perfectam sapientia, affectum præditum justitia,* Consider the force of gifts against both parts of the soule, the understanding, and the will, and that which is more, the understanding perfected by wisdome, the will endued with righteousnesse. And indeed it is an excellent wisdome which is not taken with the shining countenance of a gift, and which knoweth how to take heed of gifts that are offered. *Gregorius Thaumaturgus* doth teach us this wisdome from a woman, but it is from the perfection of women, the blessed Virgin Mary, to whom when the Angell had brought the message, that she should conceive the Son of God, she asketh how shall this be? *Neq; prius Sanctissima virgo donum admisit, quam quis illud mitteret, & quodnam donum esset, ac quis ferret addidicisset,* Neither did the most holy Virgin admit of the gift, untill shee had first learned, who it was that sent it, what the gift was, who it was that brought it saying, as it were in her heart to the Angell, *Vnde sic nobis benedictionem asportasti? Ex cujus thesauris verbi margarita emissa est? Vnde nobis promissum materiam paravit?* From whence dost thou so bring a blessing unto us? Out of whose treasure is the pearle of this world sent us? What ground hath this promise that it should be made to us? And surely it is needfull that a wise man looke well into a gift, and examine it throughly, least that it destroy the heart of his wisdome.

Greg. Thaumat. Ser. 1.

VER. 8. *Better is the end of a thing then the beginning thereof: and the patient in spirit, is better than the proud in spirit.*

VER. 9. *Bee not hasty in thy spirit to bee angry, for anger resteth in the bosome of fooles.*

Verse 8. Saint *Hierome* reading the first part of this verse, as the Septuagint doe, *Better is the end of a speech then the beginning of it,* giveth diverse interpretations unto it; as first, *Meliores sunt in dicendo epilogi quam exordium, in his enim dicentis solicitudo finitur, in illa incipit,* Better is the conclusion of a speech then the entrance of it, because in that the care of the speaker is ended, in this it beginneth. Againe, because when a speech is ended, the hearer considereth of that which hath beene said; but when we begin to speake, he hath not as yet gotten any benefit by it. Againe *quia melius sit tacere quam loqui,* Because it is better to hold our peace, then to speake. Lastly he saith, that it may bee also understood thus,

Hieronym. in hunc vers.

thus, becauſe while we are in this world; *Quod ſcimus omne principium eſt*, That which we know is all a beginning, but when that which is perfect is come, we ſhall in the end be made perfect. But to take it as our tranſlation hath it; many reaſons alſo may bee given of it. *At firſt better is the end of a thing then the beginning:* becauſe the beginning is for the end, the end is not for the beginning: againe becauſe the beginning of a thing is the imperfection of it, the end is the perfection: againe, becauſe the end giveth knowledge of a thing, what it is, the beginning doth not: laſtly becauſe the end goeth beyond the beginning by many degrees. From whence is to bee learnt, not to judge of things according to the beginning of them, but according to the end. For that may be much better then the beginning, at leaſtwiſe it will direct much better our judgement of it. And let us alſo learne not to ſtop or ſtay our owne good courſes in the beginning of them, but to proceed in them unto the end, becauſe to end well is much better then to begin well. And that we may practiſe theſe things which we learne, let us *be ſlow or long in ſpirit*, taking time to weigh and conſider all things before wee judge, and not *proud in ſpirit*, as we know all things and could judge preſently. Let us be *patient in ſpirit*, and contented to beare the burden of proceeding on, and not proud in ſpirit, as if in the beginning we were come to the top of perfection. But to conſider the words, as they reſpect the foregoing paſſage. The Preacher having ſhewed the infirmity of wiſe men, when they are oppreſſed, here preſcribeth a remedy againſt it, by wiſhing them rather to looke to the end, and to the right which in the end God will doe them; then to the beginning, and to the wrong which therein is done them. For there is an end to be made, when God will judge all in righteouſneſſe, and rewarding the patient, for the oppreſſion they have ſuffered, will requite the oppreſſours according to their deſerts. The vulgar Latin reading the firſt part of the verſe thus, *Melior eſt finis orationis quam principium*, Better is the end of a ſpeech, then the beginning, *Lyra* conceiveth it as if it were thus to be rendred, Better is the end of prayer, then the beginning, and thereupon wiſhing the oppreſſed to goe to God for helpe, ſaith, that the end of prayer is better than the beginning of it, *Quia incipit a triſtitia propter illatam ſibi calumniam, & terminatur in conſolationem a Deo datam*, Becauſe it beginneth from ſorrow for the wrong receaved, but is ended in conſolation which is by God granted. *And the patient in ſpirit is better than the proud in ſpirit:* the Originall is *longus ſpiritu*, long in ſpirit, and ſignifieth ſuch a one who though he be long wronged, yet is ſtill patient. And this is more than to bee ſlow in ſpirit. For ſome at the time when they are wronged, are quiet and patient, and being ſlow in ſpirit, doe paſſe it by commendably: but afterwards calling it to mind, and thinking much upon it, they inflame themſelves with the fire of griefe, and ſtudying for meanes of revenge, *Manſuetudinem quam tolerantes habuerunt, retractantes in malitiam vertunt*, Checking the meekneſſe, which in their ſuffering they had, they turne it into malice, as Saint *Gregory* ſpeaketh.

Lyra in hunc verſum.

Greg. Paſtor. cu. Par. 3. Adm. 9.

ſpeaketh. For it is the cunning of Satan, that being overcome at firſt by the patient taking of wrong, he maketh his ſecond aſſault, and often times, *Tanto mentem mœrore conturbat, ut vir patiens illa ſe æquanimiter toleraſſe poſt victoriam captivus erubeſcat,* Hee diſquieteth the mind with ſo much ſorrow, that a patient man captive after his victory is aſhamed to have taken things ſo quietly, and is grieved that hee did not returne like for like, and ſeeketh if occaſion may bee offered to returne worſe. But what is this elſe, then as Saint *Gregory* ſpeaketh, *Per fortitudinem in campo victorem eſſe, & per negligentiam poſt modum inter urbis clauſtra capi,* In the field by courage to be victorious, and afterwards by negligence to be ſurpriſed within the fences of the City? But he that is *longus ſpiritu,* long in ſpirit, will not only at firſt be patient, but afterwards alſo, even ſo long, untill he have forgotten the wrong. It may be noted alſo, that it is the *patient in ſpirit,* that is here commended, inwardly patient, not only in outward appearance; for in vaine is rage, and clamour, and reviling ſuppreſſed, if within, malice the mother of wickedneſſe beare ſway, *In caſſum foras nequitia ex ramis inciditur, ſi ſurrectura multiplicius intus in radice ſervatur,* In vaine are the boughs of wickedneſſe cut off without, if within it be kept in the roote to ſpring up much more. This ſaith Saint *Gregory, Tanto deterior ſit culpa in conſpectu Dei, quanto ſibi apud homines virtutis ſpeciem vendicat,* Is by ſo much the greater fault in the ſight of God, by how much before men it challengeth to it ſelfe the ſhew of vertue. *Is better than the proud in ſpirit:* the Originall is, *Elatus ſpiritu,* lifted up in ſpirit, that is, then he, who is preſently flying in his face that doth him wrong, and will not be beneath him in any thing. Our Engliſh alſo doth well expreſſe it *proud in ſpirit:* for indeed impatiency is nothing but a pride of heart, which maketh men diſdaigne to beare with any thing. Beſides it maketh men alſo proud in a vainglorious boaſting, *Quia dum deſpici in mundo hoc quiſq; non patitur, bona ſi qua ſibi occulta ſunt oſtentare conatur, & ſic per impatientiam uſq; ad arrogantiam ducitur,* Becauſe while every one cannot endure to be deſpiſed in this world, if that there bee any good things hidden in him, hee ſtriveth to make them knowne, and ſo by impatiency a man is brought to arrogancy, as Saint *Gregory* ſpeaketh. Laſtly, *the patient in ſpirit is better than the proud in ſpirit;* Becauſe as hee poſſeſſeth his ſoule in quietneſſe and comfort, ſo hee delivereth his ſoule from many evils, and ſhall receave a good reward of glory. Whereas the proud in ſpirit being driven in his rage, whither his owne deſire doth not cary him, *Agit commotus velut neſciens, unde poſt doleat ſciens,* Being moved doth that as it were ignorantly, for which he grieves when that he knowes it. Or elſe being caryed headlong, *Quædam velut alienatus peragit, vix mala ſua poſtquam fuerint perpetrata cognoſcens,* ſome things hee doth as it were a mad man, ſcarcely knowing his owne evils after that hee hath done them; as Saint *Gregory* ſpeaketh.

Greg. Ibid.

Greg. Ibid.

Greg. Ibid.

Verſe 9. There is in anger a double raſhneſſe, haſt, and poſthaſte. Poſthaſte is when men run into anger, before they have cauſe. Haſt

is

is when they have cauſe to be angry, but they runne into it, before they have well conſidered of the cauſe, and before they have well ordered the paſſion of their anger. The firſt is extremity of folly, the ſecond is folly alſo. And as *Seneca* ſaith, *Illos crudeles vocabo, qui puniendi cauſam habent, modum non habent*, I will call them cruell, who have cauſe of puniſhing, but not meaſure in puniſhing; ſo they may well bee called *fooles*, who though they have cauſe to be angry, yet are haſty in running into it. And this it is, which Saint *Ambroſe* underſtandeth here to be meant, who ſaith, *Noli feſtinare in ſpiritu tuo irasci; hoc eſt, etſi cauſa ſit quæ moveat indignationem, non ſit feſtina vindicta, Be not haſty in thy ſpirit to be angry*: that is, although there be cauſe that moveth thine anger, yet let not thy revenge be haſty. *Be not therefore haſty to be angry*, but if thou bee angry bee haſty to put it away againe. For as Saint *Gregory* noteth, anger doth affect men foure wayes, *Nonnullos ira citius accendit, facilius deſerit; citius flammam faciunt, ſed protinus in favilla frigeſcunt: nonnullos tardè quidem commovet, ſed diutius tenet; accenſionem tardè ſuſcipiunt, ſed accenſi ſemel difficilius extinguuntur: alii citius iracundiæ flammas accipiunt, & tardius deponunt: alii vero has & tardè ſuſcipiunt, & citius amittunt*; Some, anger doth quickly ſet on fire, and it leaveth them eaſily, they are ſoone in a flame, and forthwith cooled into embers. Others, it moveth ſlowly, but it holdeth them long, and they being hard to take fire are alſo hardly put out; Others doe flame in anger quickly, and are ſlow in foregoing of it: others are ſlow in taking it, and quicke in leaving it. In which foure kinds, *Ad tranquillitatis bonum ultimus plus quam primus appropinquat, & in malo ſecundum tertius ſuperat*, The laſt commeth neerer to the good of quietneſſe then the firſt, and in evill the third exceedeth the ſecond. It is the apprehenſion of the juſt cauſe of anger, which maketh men too often to be too *haſty* in it: but Saint *Auſtin* ſaith very well, *Multo melius nec juſte cuiquam iraſcimur, quam velut juſtè iraſcendo, in alicujus odium iræ occulta facilitate dilabimur. In recipiendis enim hoſpitibus ignotis iſta ſolemus dicere, multo melius eſſe malum hoſpitem perpeti, quam forſitan per ignorantiam bonum excludi, dum cavemus ne recipiatur malus. Sed in affectibus animi contra eſt, nam incomparabiliter ſalubrius eſt, etiam iræ juſtæ pulſanti non aperire penetrale cordis, quam admittere non facile receſſuram, & perventuram de ſurculo ad trabem, audet quippe impudenter etiam creſcere citius quam putatur*, It is much better that we be not angry with any one juſtly, then that by being angry, as it were juſtly, we fall to the hatred of ſome one by the ſecret facility of anger. For in receaving of ſtrangers we uſe to ſay thus, that it is better to ſuffer a bad gueſt, then that by ignorance, a good gueſt ſhould bee excluded, while that we take heed that a bad one be not admitted. But in the affections of the mind it is quite contrary: for it is incomparably ſafer not to open the inward dores of our hearts when anger knocketh, then to receave that which will not eaſily depart, and which from a twigge will grow to a beame, for it dareth even impudently to encreaſe faſter then is thought. *Be not haſty to be angry*: the Originall word here uſed

Seneca de Clement. l. 2. cap. 4.

Ambroſ. de hortat. ad virginitatem

Greg. Mor. l. 5. c. 30.

Auguſt. in Epiſt. 149.

uſed doth moſt properly ſignifie indignation: now indignation is, *Qua is cui iraſcimur contemnitur & vilipenditur, quaſi indignus à quo tale quid patiamur. Huic conjunctus eſt timor mentis quo iraſcens ſeipſum extollit, & alteri præfert*, That, by which he with whom we are angry is ſleighted and contemned, as being one unworthy, from whom we ſhould ſuffer ſuch a thing. And with this is joyned a ſwelling of mind whereby he that is angry lifteth up himſelfe, and preferreth himſelfe before the other. And thus are the two verſes well joyned together. For the former verſe endeth with the proud in Spirit. But to take the word as it ſignifieth *anger* generally, Let no one imagine anger to be only a heate of paſſion, for that is only in the ſenſitive part of the ſoule, whereas anger is in the will eſpecially, and the definition of it is, *Motus animi male volentis alteri ob injuriam acceptam, & doloris ultionem expetens*, A motion of the mind ill willed towards another for a wrong receaved, and through griefe deſiring revenge. In which reſpect the Philoſopher calleth it, *Libidinem ulciſcendi*, a luſt of revenging. Wherefore when the Preacher ſaith; *be not haſty to be angry*, it is not ſo much, be not haſty to give way to the heate of paſſion, as be not haſty to give way to the deſire of revenge. Neither doth he ſuppreſſe his anger, who ſuppreſſeth the violence of his paſſion, unleſſe he alſo reject the ſeeking of revenge when anger reſteth. The difference which S. *Hier.* maketh betweene fury and anger is this, *Furor incipiens ira eſt, & ferveſcens in animo indignatio; ira autem quæ furore reſtincto deſiderat ultionem, & eum quem nocuiſſe putat, vult ledere*, Fury is anger beginning, and a boyling indignation in the mind; anger is that, which when the fury is extinguiſhed, deſireth revenge, and ſeeketh to hurt him, by whom it thinketh hurt to have beene done. The Preacher therefore ſaith, *anger reſteth in the boſome of fooles*: that is the bed wherein the watchfulneſſe of it ſleepeth, and therefore *Caſsian* ſaith, that they who are tranſported with anger, *Sapientiæ participes fieri non poſſunt, tametſi ſapientes omnium pronunciari opinione videantur*, Cannot be partakers of wiſdome, although they may ſeeme to be pronounced wiſe by the opinion of all. And Saint *Gregory* ſaith, *Quum tranquillitatem mentis ira diverberat, dilaniatam quodammodo ſciſſamq; perturbat, ut ſibimet ipſi non congruat, ac vim intimæ ſimilitudinis amittat*, When anger beateth the quietneſſe of the mind, it doth ſo diſturb it, as if it did teare and cut it, ſo that it doth not agree with it ſelfe, nor is like to it ſelfe. Let him therefore that will not be *a foole*, obſerve the Apoſtles direction, and let not the Sunne goe downe upon his wrath, let not the night of anger deſtroy the light of wiſdome and reaſon in him. For as Saint *Gregory* expounding thoſe words ſaith, *Quum menti iracundia confuſionis tenebras incutit, huic Deus radium ſuæ cognitionis abſcondit*, When anger caſteth the darkneſſe of confuſion upon the mind, God hideth the beame of his knowledge from it.

Ariſt. Rhetor. l. 1. c. 2.

Hieronym.

Caſſian. Inſtit. l. 8. c. 1.

Greg. Mor. l. 5. c. 30.

Epheſ. 4. 26.

Greg. Ibid.

Verſe

VER. 10. ***Say not thou what is the cauſe that the former dayes were better than theſe, for thou doſt not enquire wiſely concerning this thing.***

Verſe 10. The Preacher having ſhewed the impatiency of wiſe men and therein their infirmity for wrong receaved from particulat perſons: here hee ſheweth and reformeth their impatiency againſt the generall times. For it is the manner and humour of too many, who would bee thought wiſe to condemne the times in an impatient diſcontentment againſt them, eſpecially if themſelves doe not thrive or be not favoured in the times as they deſire or as they thinke they ſhould be. To expreſſe the impatiency of ſuch men, the Preacher maketh them to aske a queſtion, ſaying: *What is the cauſe that the former dayes were better?* For it is the manner of impatiency to bee asking queſtions, as if no right nor good anſwer could bee given to them. But the anſwer which the Preacher giveth to this queſtion, is to forbid them to aske it, becauſe it being a queſtion that commeth not from wiſedome, it ſhould not come from them, that would be accompted wiſe. And ſurely it *cannot bee a thing that is wiſely enquired after.* For though the queſtion ſuppoſeth that the former dayes were better, yet how doſt thou know it? Hadſt thou lived in the former dayes thou wouldeſt have ſaid the ſame of them. And ſtill thou wouldeſt have commended that-moſt, which thou diddeſt leaſt know. When our Saviour Chriſt was asked by the High Prieſt, whether he were the Chriſt the Sonne of God, he anſwered, thou haſt ſaid: when Pilate asked him whether he were the King of the Iewes, hee anſwered, thou ſayeſt: whereupon *Hilarius* ſaith that anſwer was given to the High Prieſt in the tenſe of the time paſt, becauſe out of the law he had alwayes ſaid, that Chriſt was to come; but to Pilate who was ignorant of the law, Chriſt anſwered in the tenſe of the time preſent, *Quia per fidem præſentis confeſſionis ſalus gentium eſt*, becauſe it is by the faith of the preſent confeſſion, that ſalvation is to the Gentiles. But I note it for this, to obſerve how well ſighted the Iewes were in the times paſt, and in the propheſies of Chriſt, and how blind they were in the preſent times, when Chriſt the Meſſiah was preſent among them. Not unlike to them are many malecontent and impatient ſpirits, who ſee the goodneſſe of former times, and extoll them, but cannot ſee the goodneſſe of God in the preſent times to praiſe him for it. Saint *Hierome* expounding this verſe ſaith, *Nec vetus ſæculum præſenti præferas: quia unus utriuſq; conditor eſt Deus, virtutes bonos dies viventi faciunt, vitia malos,* Neither doe thou preferre the old world before the preſent, becauſe one God is the maker of them both; vertues doe make the times good to him that liveth in them, vices doe make them evill. And that it is not wiſely

Matth. 26. 64. *Matth.* 27. 11. *Hilarius in Matth. Can.* 32. *Hieronym. in hunc verſ.*

wiſely ſayd to ſpeake ſo, he ſheweth in another place, ſaying, *Stultum eſt referre ad tempora, quum in noſtra ſit poteſtate, vel bonum diem nobis vel malum facere. Non dies ullus malus eſt, ſed unuſquiſque parat ſibi malum*, It is a fooliſh thing to referre it to the times, when as it is in our owne power to make the day either good or evill to our ſelves. For there is no day evill, but every one maketh the day evill to himſelfe. Another expoſition which Saint *Hierome* giveth of the words is this; *Sic debes vivere, ut ſemper præſentes dies meliores tibi ſint quam præteriti*, Thou muſt ſo live, that alwayes the preſent dayes may be better to thee, then the paſt were: leaſt it be ſayd to thee, as it was to the unwiſe *Galatians*, Having begun in the Spirit, are yee now made perfect in the fleſh? The ſaying of our Saviour Chriſt is, *Walke while yee have the light, leaſt darkneſſe come upon you*: and it is the note of Saint *Bernard* upon it, *Non ambulantem, ſed ſedentem à mortis tenebris comprehendi periculum eſt*, The danger is not of him that walketh, but of him that ſitteth, leaſt the darkneſſe of death come upon him. He that walketh on, and maketh the preſent dayes ſtill to be better, he is ſafe: but he of whom it may be ſayd, *the former dayes were better*, he it is that is in danger of comming to the evill day. *Lyra* out of *Bonaventure* giveth this expoſition of the words; The time wherein the Law was given, was better than the former times wherein men lived after *Adams* fall, becauſe then many were the benefits which God beſtowed on his Church. The time of grace alſo is much better than the time of the Law, and much greater are the benefits which therein God hath vouchſafed to his Church. And therefore he ſayth, that to aske why the former dayes were better, is unwiſely inquired; *Quia talis quæſtio ſupponit manifeſtè falſum*, Becauſe ſuch a queſtion doth ſuppoſe that which is manifeſtly falſe. But taking the ſenſe of the queſtion, which way any ſhall thinke good, *Lyra* conceiveth the folly of it to be, *Quod illi ſic quærentes, propriam malitiam, & ſuæ inconſtantiæ defectum volebant retorquere in Deum qui eſt autor temporum*, Becauſe they who doe thus enquire, deſire to turne off their owne wickedneſſe, and the defect of their inconſtancy upon God, who is the authour of times: which being a blaſphemy, the Preacher ſayth, *Say not &c.*

Hieronym. in c. 6. Amos.

Galat. 3. 3.

John 12. 35.

Bernard. ſuper Cantic. Serm. 49.

Lyra in hunc verſum.

Lyra, Ibid.

T VER. 11.

VER. 11. *Wisedome is good with an inheritance: and by it there is profit to them that see the Sunne.*

VER. 12. *For wisedome is a defence, and money is a defence: but the excellency of knowledge is that wisedome giveth life to them that have it.*

Verse 11. It is good that wisedome and wealth are joyned together, both in respect of wisedome, and in respect of wealth. In respect of wisedome it is good, because thereby that is enabled to doe the more good, and to performe the functions of wisedome with the more benefit: in respect of wealth it is good, because thereby that is the better ordered, and possessed the more happily. The first thing which the devill desireth against *Iob*, is, that God would put forth his hand, and touch all that he had, and deprive him of it: the reason of it is given by S^t. *Chrysostome*, *Diabolus quandoquidem eum diteſcentem eisdem temporalibus divitiis vidit, atque ex eisdem æternas ſibi theſaurare divitias putavit, quoniam eo diteſcente diteſcebat juſtitia: tentat eum igitur pecuniis nudare, quod claris eum facinoribus nudet*, The devill, for as much as he saw him both rich with the same temporall riches, and also thought him with the same to treasure up for himselfe eternall riches in heaven, because he being rich, righteousnesse was rich also: he therefore endeavoureth to spoyle him of his wealth, that also he might spoyle him of his worthy deeds, which his wisedome joyned to his wealth performed. *Xenophon* hath a good passage, who sayth, *Non eos qui plurimas pecunias poſſident & cuſtodiunt, fælices duco, nam hoc pacto qui muros cuſtodiunt, fæliciſſimi forent, quippe qui omnia quæ ſunt in urbibus cuſtodiunt; ſed qui parare quam plurimas juſtè poſſunt, & eis præclare uti, hunc fælicem arbitror, & pecunias ejus etiam fælices*, I doe not accompt them to be happy, who posseſſe much wealth and keepe it, for then they that keepe the wals should be most happy, because they keepe the wealth of the whole Citie; but I judge him to be happy, who can get much wealth honestly, and having got it can use it worthily; and his wealth I thinke to be happy also. Now this is he, who hath wisedome and wealth joyned together, and in him it is that the good both of wisedome and wealth is joyned together. Wisedome where wealth doth not set it out, is often despised; wealth where wisedome doth not direct it, is often the cause of much mischiefe unto many. *Fulgentius* speaking of Sodome, sayth, *In ſaturitate cibi vivens Sodoma cibus ignis effici meruit*, Sodome living in the fulnesse of food,

Iob 1. 11.

Chryſoſtom. Homil. 2. de Iacob.

Xenoph. de Cyro. c. 8.

Fulgentius.

was

was made to be the food of the fire of Gods wrath, and many living in the plentie of wealth, doe but heape up unto themſelves, a plenty of miſery. It is hard for a rich man to enter into the kingdome of heaven: even as hard as for a Camel to goe through the eye of a needle, yet wiſedome can make a paſſage for him. Wherefore *Bonaventure* ſayth, *Zacheus quum eſſet Camelus, intravit per foramen acus; & foramen dedit divitibus intrandi in cœlum, Zacheus* when he was a Camel, entred through the eye of a needle, and by his example made a hole for rich men to enter into heaven. Wiſedome it was which opened the way for him, and which will open the way for any other. When *Laban* had overtaken *Iacob*, being departed from him, he told him that he would have ſent him away with mirth and with ſongs, with tabret and with harpe: but Saint *Ambroſe* defending *Iacob* ſayth, *Non equidem talibus deductoribus ad Eccleſiam Dei pervenitur, ad quem tendebat Iacob*, It is not by ſuch leaders of worldly contentment that we come to the Church of God, to which *Iacob* went. And yet even by ſuch leaders wee may come to God, if that wiſedome leade them. But then it muſt be a true wiſedome, that is, an humble modeſt wiſedome, not a ſelfe-conceited wiſedome; for rich men too often imagine themſelves to be filled with wiſedome, becauſe their bags are full, whereof Saint *Paul* ſpeaking ſayth, Charge them that are rich in this world, μὴ ὑψηλοφρονεῖν, *non ſublime ſapere*, not to be wiſe above their capacitie. Let it be a true wiſedome, and that will teach them not to ſet their heart upon their riches. And if their heart be not ſet upon them, *Vt in ipſis ſingularis fœlicitas judicetur, profecto neceſſariæ divitiæ ſunt. Inde enim egentibus ſubvenitur, inde plures ad cœlorum regna pervenerunt*, ſo that a ſingular happineſſe be not accompted to be in them, riches are indeed neceſſary. For thence much ſuccour is given to the poore, and thence many have attained to the kingdome of heaven, ſayth *Caßiodore*. Saint *Bernard* asking a reaſon, why the Sonne of God did give Saint *Peter* power to walke upon the ſea, whereas he divided the ſea, that the children of *Iſrael* might walke upon the ground, himſelfe giveth this reaſon; becauſe Saint *Peter* was light, being poore, and not burdened with the wealth of the world, whereas the *Iſraelites* were loaded with gold and ſilver, and the wealth of the *Ægyptians*; and that therefore God gave them a ſtronger and firmer ground to ſupport them. And ſurely, it is true indeed, the wealth of the world hath need of the ſolid ground of wiſedome to walke upon, or elſe it maketh men to fall into many temptations; but if that ſupport it, though it paſſe through a ſea, the way is ſafe wherein it goeth. The *Septuagint* doe reade it in this place, *Vtilior eſt ſapientia cum divitiis*, Wiſedome is more profitable with riches, and thereunto our Engliſh tranſlation accordeth in the following words, ſaying, *and by it there is profit*. Whereupon *Eſtius* noteth, *Dicit utilior, non melior: nam ſapientia per hoc quod cum divitiis conjuncta eſt, proprie neque utilior efficitur, neque deterior, neque major, neque minor*, The text ſayth, more profitable, not better: for wiſedome

Bonavent.

Gen. 31. 27.

Ambroſius Epiſt. l. 1. *Epiſt.* 4.

1 *Tim.*6.17.

Caſſiodorus in Pſal. 61.

Bernard. l. 2. *de Conſider.*

Eſtius in hunc verſ.

in that it is joyned with riches, is properly made neither the better nor the worse, neither the greater nor the lesse, although by occasion it may be made either lesse or more profitable. *To them that see the Sunne:* that is, to them that are living: for it is in this life onely that riches are profitable, in the next life they are of no use: here they are currant money, but there they goe for nothing. But though this be the plaine meaning of the words, yet it seemeth to mee that the Preacher should meane somewhat else in this phrase, *That see the Sunne.* Wherefore the Hebrew word being יתר *& magis*, *And more to them that see the Sunne*; I apprehend this meaning in the Preachers words, That as wisedome is good with riches, so it is yet more good to them that *see the Sunne*, that is, to them who enjoy the libertie of this life, as being neither restrained from it by sickneſse, or any other hinderance: which, though wisedome and wealth be joyned together, may much impayre the good of them. In a morall sense, the application which Saint *Ambrose* maketh of this verse, is this. *Ambros. in c. 2. Genes. ad Sabin.* *Bona est sapientia cum hæreditate, id est, cum fide, quoniam est hæreditas credentium in Dominum*, Good is wisedome with an inheritance, that is, with faith, for that is the inheritance of them that beleeve in the Lord.

Verse 12. That which is translated *a defence*, in the Originall is *a shadow*, but the meaning is a defence or protection, and therefore the Chaldee Paraphrast explaineth this verse thus; *Chald.* *Quemadmodum homo præsidio & velut umbraculis sapientiæ defenditur, sic et umbra pecuniarum incolumis degit, eo potissimum tempore quo illas ad justitiam confert. Et sanè dignitas cognitionis sapientiæ legis ab ipso sepulchro ad futurum saculum possessori vitam confert*, As a man is defended by the succour and helpe of wisedome, as it were by a comfortable shadow, so doth a man live safely by the shadow of money, especially, when that he useth his money in the workes of righteousnesse. And indeed the excellency of the knowledge of the wisedome of the Law, even from the grave, doth give life to the possessour of it in the world to come. But this verse depending upon the verse going before, and that ending with these words, *To them that see the Sunne*, the shadow here giveth some light to the understanding of it. And therefore wee may take the *seeing of the Sunne*, to be the heate of the troubles and molestations of this life, against which money and wisedome are a shadow of shelter and defence. First, *Wisedome is a shadow, Vbi tutum est fugientibus refugium, gratum fessis refrigerium*, Where there is a safe refuge for them that flie unto it, and where there is an acceptable refreshing to them that are weary. It is a defence, sayth *Lyra*, *Lyra in hunc vers.* *Contra hostes visibiles & etiam invisibiles*, against visible enemies and also invisible. *It is a shadow, Et ab æstu carnalium desideriorum, & à facie impiorum qui bonos affligunt*, Both from the heate of carnall lusts and affections, and from the face of the wicked, who afflict the good. It was wisedome that defended *Daniel* from death, when *Nebuchadnezzars* decree went *Dan. 2. 13.* forth that the wise men should be slaine. A false wisedome was not a-

ble

ble to defend the Magitians and Chaldæans, but the true wiſedome of *Daniel* defended himſelfe and them. Wiſedome therefore is a wall of defence, and money is a hedge. The thornes in the Goſpel which ſprang up, and choaked the good ſeed, are by our Saviour expounded to be the deceitfulneſſe of riches; but that is when the thornes doe grow among the corne, when the love of riches hath placed them in the heart, which is the field, where the ſeed of ſpirituall grace ought to grow. Let them be kept out of the heart, let them be eſteemed of as they are, outward things, and let them be placed without our affections, then they are as it were a fence, an hedge unto a man, whereby he is preſerved from hurt. So they were to *Iob*, by Gods providence over them; of whom it is ſayd, *That God had made a hedge about him, and about his houſe, and about all that he had on every ſide: that God had bleſſed the workes of his hands, and had increaſed his ſubſtance in the land.* Of which words Saint *Auſtin* ſpeaking ſayth, *Repulſus eſt tentator, obſervatum eſt caput ejus, penetrare non potuit ad cor. Muratam civitatem forinſecus oppugnavit, ſed non expugnavit*, The tempter was repulſed, his head was obſerved, he could not pierce to the heart. He outwardly aſſaulted a walled Citie, but he could not enter it. Notwithſtanding the Originall word here being a ſhadow, Saint *Hierome* doth well note upon it, *Omnis noſtra in hac terra protectio inſtar umbræ eſt, ſive ſapientiæ, ſive argenti*, All our protection upon this earth, is but as it were a ſhadow, whither it be the protection of wiſedome, or elſe of money; untill the day breake, and the ſhadows flie away, and when *Omnia occupante luminis plenitudine, nulla pars ſupereſſe poterit tenebrarum*, A fulneſſe of light poſſeſſing all things, no part of darkneſſe ſhall be able to remaine, as S. *Bernard* ſpeaketh. *But the excellency of knowledge is, that wiſedome giveth life unto them that have it*: leaſt that the joyning of wiſedome with money, might ſeeme to be ſome diſparagement unto it, the Preacher here ſetteth wiſedome alone, and giveth it this excellency, that *it giveth life*, that is, both the life of grace and glory. It is wiſedome that doth give it, not riches; ſo ſayth *Gregorius Thaumaturgus, Vita hominis non ex caducarum & fragilium opum collectione, & poſſeſſione, verum ex ſapientia provenit*, The life of man doth proceed not from the gathering and poſſeſſing of fraile and fading riches, but it commeth from wiſedome. Or at leaſt, riches are no way able to give life, as wiſedome is able, ſo ſayth *Lyra, Sapientia enim ſine divitiis tribuere, ſed divitiæ non poſſunt hoc tribuere ſine ſapientia*, For wiſedome doth give it without riches, but riches are not able to give this without wiſedome. When God had caſt man out of Paradiſe, that he might not eate of the tree of life, he placed at the entrance of it Cherubims, with a fiery ſword, and therein not onely ſhewed his anger againſt man, but his mercy to him, as not onely keeping him out, but ſhewing him alſo how he might returne in. Wherefore *Bachiarius* ſayth, *Eouſque de ligno vitæ, id eſt, Chriſti participatione exules ſimus, donec ad eum per rompheam flammeam, id eſt, ignitam Martyrii paſſionem, aut per Cherubim*

Mat. 13. 22.

Iob 1. 10.

Auguſtin. in Pſal. 103. *Conc.* 4.

Hieronym. in hunc verſ.

Bernard. in Cantic. Ser. 73.

Greg. Thaumat. in hunc verſ.

Lyra in hunc verſum.

Bachiarius Epiſt. ad Jamuarium.

Domini, qui interpretantur multitudo ſcientiæ remeamus, So long are wee made exiles from the tree of life, that is, from the partaking of Chriſt, untill wee returne to him by a flaming ſword, that is, by the fiery ſuffering of martyrdome, or elſe by the Cherubims of the Lord, which are interpreted a multitude of knowledge. Doe but therefore labour for the knowledge of wiſedome, and be not wearyed in the ſtudy of it; that will open paradiſe unto thee, that will bring thee to the tree of life, that *giveth life unto him that hath it*.

VER. 13. *Conſider the worke of God; for who can make that ſtraight, which he hath made crooked?*

VER. 14. *In the day of proſperitie be joyfull, but in the day of adverſitie, conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould finde nothing after him.*

Verſe 13. The Preacher here farther exhorteth unto patience from the perfection of Gods worke: which therefore he wiſheth us to *conſider*, that the conſideration of it may be a meanes to quiet our minds. The anger of a wiſe man may be moved againſt the wrong that is done by man, his impatiency may be ſtirred up againſt the imperfections of humane proceedings, which either he ſeeth that he could amend, or elſe at leaſtwiſe thinketh that he could doe it. But can any one amend that which God doth? Can any one truely ſay, that *God hath made ſuch a thing crooked, and that himſelfe will make it ſtraight?* Now it is by Gods providence that all things are diſpoſed, it is under the government of God, that all things have their courſe, and therefore let his pleaſure in all things make thee patient, who art diſpleaſed with that, which men doe. Men are often caryed in their wayes, either with love or hatred, but God is lead by neither. He is that good Iudge, who as

Seneca de Ira. c. 16.

Seneca ſpeaketh, *Improbandos damnat, non odit*, condemneth thoſe which are to be blamed, but doth not hate them. Wee reade in *Daniel* of diverſe thrones that were ſet or lifted up, as רמם the Originall word there uſed ſignifieth, but wee reade onely of one, the Ancient of dayes that did ſit: and what may this ſignifie unto us, but that this Iudge is as much as all others are, in that he doth exceed all in equitie and righteouſneſſe. He is one *that loveth righteouſneſſe, and hateth iniquitie*, as the Pſalmiſt ſpeaketh. Where *Baſil* tels us, by the Originall word there uſed, *Non tam labore & exercitatione partam dilectionem, quam inſitam à natura juſtitiæ affectionem*, Not ſo much to be ſignified an acquired love

Dan. 7. 9.

Pſal. 45. 7.

Baſilius Ibid.

by

by exerciſe and labour, as an affection to righteouſneſſe ingrafted naturally. He therefore that loveth righteouſneſſe will not himſelfe wrong thee, nor ſee thee wronged by another without revenging of thee; wherefore in him reſt quiet and contented. Doe not trouble thy ſelfe with any thought of mending that which hee ordereth, but conſider his worke, for his worke is perfect, as in the ſong of *Moyſes* wee are taught. *Bernard* ſaith, *Tria in magno hujus mundi opere cogitare debemus, quid, & quomodo, & ad quid ſit conſtitutus*, There are three things which in the great worke of this world wee are to conſider, what it is, how it is, and to what end it is. In the being of it is ſet forth Gods ineſtimable power, *Quod tam multa tam magna tam magnifice tam multipliciter ſunt creata*, that ſo many, ſo great things, ſo variouſly, ſo glorioufly are created: in the manner of their being his ſingular wiſdom ſhineth forth, that theſe things are placed above, theſe below, theſe in the middle, all moſt comely and orderly: and if thou conſider to what end it is made, *occurrit tibi tam utilis benignitas, tam benigna utilitas, quæ etiam ingratiſſimos quoſq; multitudine & magnitudine beneficiorum poſſit obruere*, There meetes thy ſight ſo profitable a bounty, ſo bountifull a profitableneſſe, that it is able to overwhelme any though moſt unthankfull with the multitude and greatneſſe of the benefits. Now who can conſider ſo perfect power, ſo perfect wiſdome, ſo perfect goodneſſe in *the worke of God*, and yet trouble himſelfe with impatient thinking that he can better order any thing, then it is by God ordered? We read that God having made his worke, and looking upon it, hee ſaw that all was good, for as Saint *Chryſoſtome* noteth, *Quia humana natura imbecillis eſt, & opera Dei digna laudare non ſufficit, divina Scriptura acceptam ab ipſo opifice laudem nos docet*, Becauſe that humane nature is weake, and is not ſufficient to praiſe the worthy works of God, therefore the divine Scripture teacheth us the praiſe that it had from the maker himſelfe. Now ſhall any one thinke of correcting his works, or imagine himſelfe able to doe it, whoſe worke hee is not able to praiſe? For as the ſame Father alſo ſpeaketh, *Talem ſortitus eſt Dominum, qui talia facit, quæ à nobis neq; laudari ſatis poſſunt*, Thou haſt ſuch a Lord and maſter, who doth ſuch things, as that by us they cannot be ſufficiently extolled. It is true that wicked people doe pervert the works of God to their owne ſinfull pleaſures and deſires, but therein they ceaſe to be Gods Workes. For as *Tertullian* ſpeaketh, *Quid non Dei eſt, quod Deum offendit? Sed quum offendit, Dei eſſe deſiit, & quum deſiit, offendit*, What is there that is not Gods, which doth offend God? But when it offendeth it ceaſeth to bee Gods, and when it ceaſeth to bee Gods, it offendeth. But that which wicked men thus make crooked, God will one day make ſtraight. And as for God himſelfe, hee can make nothing crooked, and therefore none *can make that ſtraight, which he hath made crooked*. Men by their impatiency doe but make themſelves more crooked, and make the ſtraight rule of Gods juſtice the more to condemne them. The *Septuagint*, and accordingly the vulgar Latine doe read the latter part of this verſe thus,

Deut. 32. 4.

Bern. Ser. 3. *in die Pentecoſt.*

Gen. 1. 31. *Chryſoſt. in Gen. Hom.* 5.

Tertul. l. de. Spectac. c. 2.

Quod

Quod nemo posſit corrigere, quem ille deſpexerit, That no one can correct him whom God hath deſpiſed, that is, whom God for the hardneſſe of his heart hath rejected. And therefore ſaith *Lyra*, *In tali caſu ceſſandum à correctione*, In ſuch a caſe there muſt be a ceaſing from correction. Not but that the publike Magiſtrate ought to correct ſuch an one, *Quia ejus correctio non ſolum ordinatur ad emendationem fratris, ſed etiam ad bonum communitatis*, Becauſe his correcting is ordayned not onely for the amendment of a brother, but for the common good of the ſtate. But as for the private correction where it is in vaine beſtowed, it may be better ſpared.

Lyra in hunc verſ.

Ver. 14. God hath made the *dayes* of mans life like the dayes of the yeare; ſome be faire, ſome fowle, ſome *daies of adverſity, ſome of proſperity*. And as there is no true Almanacke but this one, that after faire weather comes fowle, after fowle comes faire; ſo it is in mans life, after proſperity comes adverſity, after adverſity followes proſperity. How in either of theſe dayes we are to behave our ſelves, the Preacher here ſheweth. *In the day of proſperity be joyfull:* joyfull in thankfulneſſe to God, and ſing with the Spouſe in the Canticles, *My beloved is mine, and I am his, Ille mihi quia benignus & miſericors eſt, ego illi, quia non ſum ingrata. Ille mihi gratiam ex gratia, ego illi gratiam pro gratia. Ille meæ liberationi, ego illius honori. Ille meæ ſaluti, ego illius voluntati*; He is mine becauſe bountifull and mercifull unto me, I am his, becauſe not unthankfull unto him. He is mine, becauſe he hath ſhewed me grace out of his grace, I am his becauſe I have returned grace and thankes for his grace. He is mine in giving me freedome, I am his in giving him honour. He is mine in working my ſalvation, I am his in ſerving his will, as Saint *Bernard* hath it. The Originall here is word for word היה בטוב *Eſto in bono*, Be thou in good, as Saint *Hierome* renders it, that is, ſaith the Gloſſe, *In virtutibus & operibus*, In vertues, and vertuous workes, and let them ſpeake thy thankfulneſſe. For as *Gregory Nyſſene* hath it, *Manus datæ ſunt hominibus ut melius loquerentur, ſunt enim hominis manus quæ pro illo reſpondent, & rationem reddunt de illo; & dum bruta pedibus reſpondent calces impingendo benefactori ſuo, homo extollendo manus in ſancta, Domino vere reſpondet*, Hands are given unto men that they might ſpeake the better; for they are the hands of man which anſwer for him, and give an accompt of him; and while bruit beaſts anſwer with their heeles, by kicking at him, who hath beene good to them, man by lifting up his hands unto holy things, doth truly anſwer the Lord. This therefore let us doe *in the day of proſperity*, that it may not be ſaid to us as it was to the Iſraelites by the Prophet *Ieremiah*, *yee ſhall be aſhamed of your revenues, becauſe of the fierce anger of the Lord*: that is ſaith *Theodoret*, *Quæ putatis illuſtrare vos verbi gratia, opes, potentiam, hæc vos pudore perfundent, dum cauſam agetis apud Deum*, Thoſe things which you thinke doe make you glorious, namely your riches and your power, ſhall make you aſhamed, when your cauſe ſhall be handled before God. *In the day of adverſity conſider.* Conſider, for as Saint *Gregory* ſpeaketh, *Qui accepta præditus ſit ratione conſiderat,*

Cant. 2. 16.

Bernard. in Cant. Serm. 68.

Greg. Nyſſ. de opific. hominis.

Jer. 12. 13. *Theod. Ibid.*

Greg. Mor. l. 6. *c.* 7.

conſiderat, quod ſibi ſit impoſsibile, ut hæc peregrinationis ſuæ tempora ſine gemitu evadat, He that is endued with reaſon, conſidereth that it is impoſſible for him, that he ſhould paſſe theſe times of his pilgrimage without ſighing. Conſider, *Et ſi peccator, agnoſce pro correctione tua eſſe quod caderis, ſi autem juſtus es ad gloriæ tuæ probationem intelligas evenire quod pateris,* And if thou be a wicked man, acknowledge that it is for thy correction, that thou art beaten, if thou be a righteous man, thou wilt underſtand, that what thou ſuffereſt commeth to paſſe for the proofe of thy glory, as *Gaudentius* hath it: *Iob* was knowne to bee a righteous man in proſperity, but whether he would continue ſo in adverſity was a thing not knowne. He was therefore touched, *Vt qui notus erat Omnipotenti Deo, notus per flagella fieret & nobis & ſibimetipſi,* That hee who was knowne to Almighty God, by troubles might be knowne to us and to himſelfe, as *Gregory* hath it. *Conſider* and behold the great wiſdome of God in thine adverſity: *Vt quum defecerit homo, & ſubvenerit Deus, dum homo liberatur a Deo, Deus ab homine ut dignum eſt, honoretur,* That when man faileth, and God helpeth; while man is delivered by God, God may be, as is moſt due, by man honoured. *Conſider* and remember, that Chriſt hath left us an example, that we ſhould follow his ſteps, as Saint *Peter* ſpeaketh. Hee walked *& in pulvere & in ſanguine,* both in duſt, and in bloud, and we muſt follow him in the duſt of painefull labour, in the bloud of affliction and miſery. *God alſo hath ſet the one over againſt the other:* it is the ſaying of *Nazianzene, Circulus quidem fratres, eſt in rebus humanis, Deus nos per contraria erudit,* My brethren, there is a kind of circle in humane things, and God doth inſtruct us by contraries, ſometimes by *proſperity*, ſometimes by *adverſity*, now by one, and then by the other. Theſe two God hath ſet as it were the two oppoſite ſcales of the ballance, whereby to keepe us upright in a due meaſure. *Proſperity* doth eaſily make mans heart too light, and then God by *adverſity* addeth weight unto it. *Pharaoh* in the proſperity of his kingdome did forget God eaſily, asking who is the Lord; but as *Origene* noteth, *Ante verbera Dominum neſcit, verberatus ſupplicari pro ſe Dominum rogat,* Before he was ſmitten, he knew not the Lord, being ſmitten he deſireth that the Lord may be intreated for him. *Aduerſity* doth ſome times make mens hearts too heavy, and then God doth eaſe it by ſending comfort, and taking away the weight of it: thus when God had ſtrucken the hardned and rocky hearts of the *Iſraelites* with extremity of thirſt, then hee commanded *Moyſes* to ſtrike the rocke, and made that to yeeld water unto them: thus when God had delivered them into captivity being in the land of *Canaan*, yet he did it as Saint *Auſtin* ſpeaketh, *Non ad interitum, ſed ad diſciplinam, non damnante Patre, ſed flagellante,* not to their deſtruction, but to their inſtruction, not as a rejecting, but as a correcting Father, and when they were oppreſſed with the weight, he ſent them ſtill deliverers. *To the end that man ſhould finde nothing after him:* but ſhould be forced to acknowledge that God had ſet all things before his eyes, which might be the meanes of his happineſſe. Where-

Gaudentius præfat. ad Benevol.

Greg. Hom. 19. in Ezek.

1 Pet. 2. 21.

Naz. orat. 7. ad med.

Exod. 8. 8.

Origen. Ibid.

Auguſt. in Pſal. 84.

fore

fore *Moſes* ſaith, ſee I have ſet before thee this day life and death, good and evill. And Saint *Chryſoſtome* ſaith, *Deus omnia facit, cuncta molitur, ut vota noſtra atq; deſideria transferat ad cœleſtia*, God doth all things, worketh all things, that he may transfer and remove our deſires and affections unto heavenly things. The French here to make the ſenſe more plaine read it thus; that man might find nothing *a redire apres luy*, to ſay after him, or to returne as a plea againſt him. To which ſenſe the Septuagint and vulgar Latine doe alſo render it, *Vt non inveniat homo contra eum juſtas querimonias*, that man may not finde againſt him juſt complaints, which commeth in effect to the ſame ſenſe which I have already given of it. Or elſe the meaning of the words is, to the end, that man ſhould not know, what ſhall be afterwards unto him, as whether adverſity or proſperity, thereby to make him to commit himſelfe to God, and to depend upon his pleaſure.

Deut.30.15. Chryſ. Hom. Epiſt. ad Timoth.

VER. 15. *All things have I ſeene in the dayes of my vanitie: there is a juſt man that periſheth in his righteouſneſſe, and there is a wicked man that prolongeth his life in his wickedneſſe.*

VER. 16. *Bee not righteous over much, neither make thy ſelfe over wiſe: Why ſhouldeſt thou deſtroy thy ſelfe.*

VER. 17. *Bee not overmuch wicked: neither bee thou fooliſh: Why ſhouldeſt thou dye before thy time?*

VER. 18. *It is good, that thou ſhouldeſt take hold of this, yea alſo from this withdraw not thine hand: for hee that feareth God ſhall come forth of them all.*

VER. 19. *Wiſedome ſtrengtheneth the wiſe more than tenne mighty men which are in the City.*

VER. 20. *For there is not a iuſt man upon earth, that doth good and ſinneth not.*

verſe

verſe 15. It was *Salomon* who ſaw more then all that were before him, and all that were to be after him, and therefore it is not much that he ſaith, *I have ſeene all things.* And though he had not ſeene all things in their particular exiſtence, yet in the generall vanity of them hee had ſeene all things. But here it may bee propoſed whether a Miniſter in teaching, as here *Salomon* doth, may alleage his own experience. Whereunto to give an anſwer, I conceive that αὐτολογία, a talking of himſelfe is by a Miniſter to bee carefully uſed, and not too frequently. And if he doe ſpeake of his owne experience, let it be that whereof hee is well aſſured, and ſo that if need be he confirme by Scripture, ſeeing he is not inſpired as *Salomon* was. *In the dayes of my vanity*, hee ſaith, not in the dayes of my life, but of my vanity, as acknowledging that though they were the dayes of ſo glorious a King, yet not worthy to be accompted a life. *Origen* conſidering thoſe words ſpoken of *Elizabeth*, *that when her full time came, that ſhee ſhould be delivered, ſhe brought forth a ſonne*, thereupon noteth, *Vbicunque juſtus naſcitur, ibi complentur dies. Ortus juſti plenitudinem habet: peccatoris nativitas vanitatem atque inanitatem*, Whereſoever a righteous man is borne there the dayes are fulfilled: the birth of the juſt hath a fulneſſe, but the nativity of ſinners a vacuity and vanity. But though the dayes of the wicked be more eſpecially *vanity*, yet the dayes of mortall men, even of the righteous are no better then *vanity* alſo. Wherefore St. *Auſtin* ſaith, *Dies qui hic ſunt, ſunt dies qui non ſunt. Illi autem anni & dies non deficiunt, in quibus nec nos deficiemus, ſed ſine defectu reficiemur*, The dayes which are here, are dayes which are not. Thoſe yeares and dayes doe not faile in which neither ſhall wee faile, but without any defect ſhall ſtill bee ſupplyed. *There is a juſt man that periſheth in his righteouſneſſe:* there was one that did ſo, even aſſoone as there were but three in the world. Although it be true as *Philo* noteth, that it was not *Abel* ſo much that periſhed, as *Cain* himſelfe. And therefore he rendreth the Hebrew word וַיַּהַרְגֵהוּ *Et interfecit ipſum*, and killed himſelfe, adding upon it, *Prima quidem ſpecie Abelem occiſum ſubindicat; ſin autem diligentius rem expendas, ipſum Cain occiſum à ſeipſo. Proinde ſic legendum, Inſurrexit Cain & occidit ſeipſum & non alium*, At firſt ſight it ſeemeth to declare that *Abel* was ſlaine; but if thou conſider the matter more diligently, it ſheweth *Cain* himſelfe to be ſlaine by himſelfe. And therfore it is thus to be read. *Cain* aroſe and ſlew himſelfe and not another. There was another that periſhed ſo, even as ſoone as the ſecond *Adam* was made of a woman: and the Iewes putting *Steven* to death, Saint *Auſtin* ſaith of them, *Quum ad lapides cucurriſſent, duri ad duros, jactabant in illum pares ſuos*, when they ranne for ſtones, hard went to hard, and they caſt at him their owne peeres and æquals, being like to ſtones in their hard hearts. For indeed ſuch is the malice of the wicked againſt the righteous, that there is more mercy in beaſts and ſenſleſſe creatures then in men towards them. Saint *Auſtin* noteth it in the three children caſt into the fiery furnace, of whom he ſaith, *Dum vindicat flamma, impii necantur, & juſti ſalventur*

Luk. 1.57. *Origen. in Luc. Hom.* 9.

Auguſt. in Pſal. 89.

Gen. 4. 8. *Philo. libro quod deterior inſidietur potiori.*

Aug. Serm. 92. *de diverſis.*

Aug. Serm. 240. *de Tempore.*

vantur, when the flame puniſheth, the wicked are ſlaine, the juſt are delivered. *Nilus* notes it in *Daniel* caſt into the *Lions* denne, and ſhewing the injuſtice of men, the juſtice of the beaſts ſayth, *Hominis virtus apud homines invidiæ & contentionis, apud feras venerationis & honoris occaſio fuit*, The vertue of man with men was an occaſion of envy and ſtrife, with the beaſts of honour and reverence. *There is a wicked man that prolongeth his life in his wickedneſſe*: for though long life bee a bleſſing, yet as *Eucherius* ſpeaking of the bleſſings of this life ſaith, *Propterea id Deus largitur etiam malis, ne magnum bonum videatur bonis*, Therefore doth God alſo ſomerimes grant it to the wicked, that it may not ſeeme to the good, to be a great good thing. But that which I rather note here, is this, that the Preacher ſaith, *I have ſeene*, as ſhewing it to be a thing which he ſaw with no great wonder or trouble of mind. For what though he ſaw the righteous to periſh in his righteouſneſſe? he knew this world to the righteous to be like Ægypt to the Iſraelites, and as *Euſebius Gallicanus* ſpeaketh, *Dum incolitur afflixit, dum relinquitur locupletavit*, while it is inhabited it afflicteth them, when it is forſaken it enricheth them. He knew the very periſhing of the righteous to bee better than the flouriſhing long life of the wicked. According as *Chryſologus* noteth upon that paſſage in the Goſpell, that the Angels caryed away poore *Lazarus*, hell ſwallowed the rich glutton, ſaying, *Ecce fratres, mors pauperis totam vitam divitis vicit, & elatio ſola pauperis totam divitis pompam tranſcendit & gloriam*, Behold brethren, the very death of the poore man excelleth the whole life of the wicked, and the carying away only of the poore man tranſcendeth all the pompe and glory of the rich man. What though *he ſaw the life of the wicked prolonged in his wickedneſſe?* Yet he knew that this length was but a little while, untill *God* would come to judge him for his wickedneſſe. According as the Prophet *Zephaniah* ſpeaketh, *The great day of the Lord, it is neere, it is neere and haſteth greatly*. Where *Rupertus* noteth, *Nec ſemel contentus dixiſſe juxta eſt dies Domini, repetivit juxta eſt & velox nimis, & vere ſecundum magnitudinem periculi*, Not contented that he had ſaid, it is neere, he repeated it, it is neere, and haſteth greatly, and ſo it is truly in reſpect of the greatneſſe of the danger. Hee knew that though the wicked live and flouriſh, yet that as *Minutius Fælix* ſpeaketh, *Ut victimæ ad ſupplicium ſaginantur, ut hoſtiæ ad pœnam coronantur*, As ſacrifices they are fatted for their puniſhment, as offerings they are crowned to their miſery. The Poet ſaith, *Gramine paſta Phaliſco, victima Tarpeios inficit icta focos*, The ſacrifice fed with the graſſe of the mountaine Phaſcon, being ſtrucke coloureth the Tarpeian fire, ſo the wicked being ſtrucke at length by death, colour with their bloud the fire of hell. Now the Preacher ſeeing all this, he ſaw in it the vanity of this world. But though this bee the plaine and more evident ſenſe of the verſe; yet to the firſt part of it Saint *Hierome*, though not in his commentary upon this verſe, yet elſewhere giveth another ſenſe, there is ſaith he, a juſt man that periſheth in his righteouſneſſe, *Non quo juſtus ſit, ſed quo ſibi juſtus videatur*, Not

Nilus in Aſcetico.
Eucherius.
Euſebius Gallican.
Chryſologus Serm. 121.
Zepha. 1. 14.
Ruper. Ibid.
Minut. Felix in Octavio ſuo.
Ovidius.

that

that he is juſt, but that he ſeemeth to himſelfe to be juſt, and therefore wee ought not to truſt in our owne righteouſneſſe. Now according to this ſenſe of the former part, wee may alſo underſtand the latter; There is a wicked man, *prolongans in iniquitate ſua*, continuing in his iniquitie (for ſo the Originall is) not as if it were iniquitie, but as thinking it to be righteouſneſſe in his owne ſight. Neither doth this ſenſe unfitly agree with the following verſes. *Hieronym. in c. 26. Iſai.*

Verſe 16. From the vertues of prudence and patience, the Preacher paſſeth unto juſtice; and firſt he removeth the exceſſe of it. *Be not juſt overmuch*: Saint *Ambroſe* ſayth, *Si virtutum finis ille eſt maximus, qui plurimorum ſpectat profectum, moderatio prope omnium pulcherrima eſt*, If that end of vertues be the greateſt, which reſpecteth the profit of moſt, then is a moderation of all things moſt commendable. For that it is which doth not offend even thoſe whom it condemneth: that it is which the eares of men are willing to heare; that it is which their minds doe not abhorre; that it is which their hearts doe not feare. Certainly, he that deſireth to redreſſe the vices of humane infirmitie, muſt as it were cary and beare the infirmitie it ſelfe upon his ſhoulders, and not caſt it away in a rigid ſeveritie. The good Shepheard in the Goſpel is ſayd to have caryed the wandring ſheepe, not to have driven it; and it is not ſeldome that the cariage of a moderate reproofe, doth more good then the fierce driving of ſevere auſteritie. For how ſhould he commit himſelfe unto thee to be cured, whom thou haſt in diſdaine, and who knoweth that he ſhall be deſpiſed and not pitied by thee? There is no vertue that doth not conſiſt in a mediocritie, and onely the love of God cannot be too much. For as *Bernard* ſpeaketh, *Modus diligendi Deum eſt ſine modo*, the meaſure of loving God, is to love him without meaſure. And as *Aquinas* ſpeaketh of praiſing the Lord, *Quantum potes, tantum aude, quia major omnibus Deus, nec laudare ſufficis*, As much as thou canſt, be bold to doe, for God is greater then all praiſe, and thou art not ſufficient to praiſe him; ſo it is true of loving the Lord, as much as thou canſt, thou mayeſt be bold to doe, for he is greater than all love, and thou art not ſufficient to love him. But the love of God requireth of us, that we love our brethren alſo, and that our juſtice be not bitter againſt them. Saint *Hierome* ſayth, *Si quem rigidum & trucem ad omnia fratrum peccata conſpexeris, ut nec in ſermone peccanti, nec propter naturalem interdum pigritiam moranti det veniam, hunc ſcito plus juſtum eſſe quam juſtum eſt*, If thou beholdeſt any one rigid and fierce againſt all the offences of his brethren, ſo that he doth not pardon him that trippeth in his ſpeech, or him who ſometimes by reaſon of a naturall ſlowneſſe taryeth too long, know this man to be more juſt than it is juſt he ſhould be. But as a man may be overmuch juſt towards another, ſo may he be overmuch juſt in himſelfe alſo. He that will doe no more than the Law requireth of him, he that will goe no further than he is tyed and bound: he that will have all that the Law giveth him; he that will ſpare and remit nothing of that which is due unto him, *Ambroſ. de Pœniten. Cont. Novat. l. 1. c. 1.* *Bernard. de diligẽdo Deo.* *Aquinas.* *Hieronym. in hunc verſum.*

him, may well be ſometimes more ſtrict, more juſt than he ſhould be. *Iſidorus Peluſiota Epiſt. l. 3. Epiſt. 320.* Wherefore *Iſidore Peluſiota* ſayth, *Noli juſtum ſeverè ac rigidè perſequi, verum per bonitatem id expura*, Doe not exact thy right ſeverely and punctually, but by thy goodneſſe make it more cleere and manifeſt. *Neither make thy ſelfe overwiſe*: theſe two are commonly joyned together, and he that is overjuſt, is uſually too well conceited of his owne wiſedome; and he that makes himſelfe overwiſe, is for the moſt part overmuch juſt, either in ſtanding upon his own right, or elſe in condemning that which is not right in others. *Cyprianus.* Saint *Cyprian* readeth this verſe thus; *Noli eſſe multum juſtus, et noli argumentari plus quam oportet*, Be not juſt overmuch, and doe not argue and diſpute more than is meete. For that indeed is the manner of them that make themſelves overwiſe. They will alwayes oppoſe others by reaſoning and arguing, and never yeelding that themſelves are in the wrong, they have never done talking and diſputing. *Hieronym. in hunc verſ.* Saint *Hierome* reads this part of the verſe thus, *Ne quaras amplius*, ſeeke not farther than is meete for thee. For that is alſo the faſhion of them that make themſelves overwiſe, they are prying into every thing, as if their wiſedome were able to judge of it, or were able to redreſſe any thing that might be amiſſe. But to conſider the words as wee reade them. The Prophet *Iſaiah* ſayth, *Thou art wearied in the greatneſſe of thy way, and ſayeſt thou not,* [illegible] ſpeaketh, *Dum incolitur afflixit, dum relinquitur locupletavit*, while it is inhabited it afflicteth them, when it is forſaken it enricheth them. He knew the very periſhing of the righteous to bee better than the flouriſhing long life of the wicked. According as *Chryſologus* noteth upon that paſſage in the Goſpell, that the Angels caryed away poore *Lazarus*, hell ſwallowed the rich glutton, ſaying, *Ecce fratres, mors pauperis totam vitam divitis vicit, & elatio ſola pauperis totam divitis pompam tranſcendit & gloriam*, Behold brethren, the very death of the poore man excelleth the whole life of the wicked, and the carying away only of the poore man tranſcendeth all the pompe and glory of the rich man. What though *he ſaw the life of the wicked prolonged in his wickedneſſe?* Yet he knew that this length was but a little while, untill *God* would come to judge him for his wickedneſſe. According as the Prophet *Zephaniah* ſpeaketh, *The great day of the Lord, it is neere, it is neere and haſteth greatly*. Where *Rupertus* noteth, *Nec ſemel contentus dixiſſe juxta eſt dies Domini, repetivit juxta eſt & velox nimis, & vere ſecundum magnitudinem periculi*, Not contented that he had ſaid, it is neere, he repeated it, it is neere, and haſteth greatly, and ſo it is truly in reſpect of the greatneſſe of the danger. Hee knew that though the wicked live and flouriſh, yet that as *Minutius Fœlix* ſpeaketh, *Ut victima ad ſupplicium ſaginantur, ut hoſtiæ ad pœnam coronantur*, As ſacrifices they are fatted for their puniſhment, as offerings they are crowned to their miſery. The Poet ſaith, *Gramine paſto Phaliſco, victima Tarpeios inficit icta focos*, The ſacrifice fed with the graſſe of the mountaine Phaſcon, being ſtrucke coloureth the Tarpeian fire, ſo the wicked being ſtrucke at length by death, colour with their bloud the fire of hell. Now the Preacher ſeeing all this, he ſaw in it the vanity of this world. But though this bee the plaine and more evident ſenſe of the verſe; yet to the firſt part of it Saint *Hierome*, though not in his commentary upon this verſe, yet elſewhere giveth another ſenſe, there is ſaith he, a juſt man that periſheth in his righteouſneſſe, *Non quo juſtus ſit, ſed quo ſibi juſtus videatur*, Not that

Gallican. *Chryſologus Serm. 121.* *Zepha. 1. 14. Ruper. Ibid.* *Minut. Felix in Octavio ſuo.* *Ovidius.*

trari omnino non poteſt, ut vos ipſos ametis; There is nothing more cruell, than you, nothing more inhumane, nothing ſo wilde, nothing ſo wicked, from whom it cannot bee obtained, that you would love your ſelves; So the force of the Preachers concluſion is; There is nothing more barbarous and hard hearted then thou art, if I cannot perſwade thee not to deſtroy thy ſelfe. Thou who art ſo wiſe, tell me why doſt thou doe it? Thou who art ſo juſt, tell me, why ſhouldeſt thou deſtroy thy ſelfe?

Verſe 17. *Be not wicked overmuch:* if wee take the words to ſpeake of wickedneſſe in generall, Saint *Hieromes* expoſition is very good, *Noli peccatis addere peccata, ſemel peccaſſe ſufficiat, debemus erigere poſt ruinam. Si enim juxta eos qui de Phyſicis diſputant, novit hirundo pullos de ſucco oculare Chelidonia, cur nos ignoramus medicinam pœnitentiæ propoſitam eſſe peccantibus?* Doe not adde ſinnes unto ſinnes: let it ſuffice to have ſinned once: when wee are fallen, wee ought to ariſe againe; when a building is ruinated, it ought to be repayred: for if, as they who write of naturall things relate, the ſwallow know how to give ſight to her young ones with the juice of Salendine, why are we ignorant, that the medicine of repentance is propoſed unto ſinners? Or elſe wee may take the expoſition of *Cajetane, Be not wicked overmuch*; that is, be not [illegible] minds doe not abhorre; [illegible] Certainly, he that deſireth to redreſſe the vices of humane infirmitie, muſt as it were cary and beare the infirmitie it ſelfe upon his ſhoulders, and not caſt it away in a rigid ſeveritie. The good Shepheard in the Goſpel is ſayd to have caryed the wandring ſheepe, not to have driven it; and it is not ſeldome that the cariage of a moderate reproofe, doth more good then the fierce driving of ſevere auſteritie. For how ſhould he commit himſelfe unto thee to be cured, whom thou haſt in diſdaine, and who knoweth that he ſhall be deſpiſed and not pitried by thee? There is no vertue that doth not conſiſt in a mediocritie, and onely the love of God cannot be too much. For as *Bernard* ſpeaketh, *Modus diligendi Deum eſt ſine modo*, the meaſure of loving God, is to love him without meaſure. And as *Aquinas* ſpeaketh of praiſing the Lord, *Quantum potes, tantum aude, quia major omnibus Deus, nec laudare ſufficis*, As much as thou canſt, be bold to doe, for God is greater then all praiſe, and thou art not ſufficient to praiſe him; ſo it is true of loving the Lord, as much as thou canſt, thou mayeſt be bold to doe, for he is greater than all love, and thou art not ſufficient to love him. But the love of God requireth of us, that we love our brethren alſo, and that our juſtice be not bitter againſt them. Saint *Hierome* ſayth, *Si quem rigidum & trucem ad omnia fratrum peccata conſpexeris, ut nec in ſermone peccanti, nec propter naturalem interdum pigritiam moranti det veniam, hunc ſcito plus juſtum eſſe quam juſtum eſt*, If thou beholdeſt any one rigid and fierce againſt all the offences of his brethren, ſo that he doth not pardon him that trippeth in his ſpeech, or him who ſometimes by reaſon of a naturall ſlowneſſe taryeth too long, know this man to be more juſt than it is juſt he ſhould be. But as a man may be overmuch juſt towards another, ſo may he be overmuch juſt in himſelfe alſo. He that will doe no more than the Law requireth of him, he that will goe no further than he is tyed and bound: he that will have all that the Law giveth him; he that will ſpare and remit nothing of that which is due unto him,

Hieronym. in hunc verſ.

Cajetan. in hunc verſ.

Bernard. de diligēdo Deo.

Aquinas.

Hieronym. in hunc verſum.

him, may well be ſometimes more ſtrict, more juſt than he ſhould be. Wherefore *Iſidore Peluſiota* ſayth, *Noli juſtum ſeverè ac rigidè perſequi, verum per bonitatem id expura*, Doe not exact thy right ſeverely and punctually, but by thy goodneſſe make it more cleere and manifeſt. *Neither make thy ſelfe overwiſe*: theſe two are commonly joyned together, and he that is overjuſt, is uſually too well conceited of his owne wiſedome; and he that makes himſelfe overwiſe, is for the moſt part overmuch juſt, either in ſtanding upon his own right, or elſe in condemning that which is not right in others. Saint *Cyprian* readeth this verſe thus; *Noli eſſe multum juſtus, et noli argumentari plus quam oportet*, Be not juſt overmuch, and doe not argue and diſpute more than is meete. For that indeed is the manner of them that make themſelves overwiſe. They will alwayes oppoſe others by reaſoning and arguing, and never yeelding that themſelves are in the wrong, they have never done talking and diſputing. Saint *Hierome* reads this part of the verſe thus, *Ne quaeras amplius*, ſeeke not farther than is meete for thee. For that is alſo the faſhion of them that make themſelves overwiſe, they are prying into every thing, as if their wiſedome were able to judge of it, or were able to redreſſe any thing that might be amiſſe. But to conſider the words as wee reade them. The Prophet *Iſaiah* ſayth, *Thou art wearied in the greatneſſe of thy way*; and ſurely, there are none more wearied, then they that walke in the ſelfe-conceit of their owne great wiſedome. For there is nothing which they will not undertake, though it be a burden never too heavy for them. There is nothing which as they thinke they cannot goe through, though it be never ſo farre from the reach of their abilitie. Saint *Hierome* tels us, *Via regia temperata eſt nec plus in ſe habens nec minus: tunc plus ſapimus quam oportet ſapere, quando pro prudentia calliditatem diligimus*, The Kings way is a temperate way, neither having too much nor yet too little: then are we wiſe more then wee ſhould be wiſe, when that for wiſedome wee doe love craftineſſe. And indeed thus to make our ſelves overwiſe, is to make our ſelves as the Serpent was, more wiſe then any beaſt of the field. *Why ſhouldeſt thou deſtroy thy ſelfe?* One might thinke, that it were a more direct concluſion for the precedent words, Why ſhouldeſt thou deceive thy ſelfe, when thou thinkeſt to be juſt, in being juſt over-much, when thou thinkeſt to be wiſe in making thy ſelfe over-wiſe? But the Preacher ſayth, *Why ſhouldeſt thou deſtroy thy ſelfe?* For indeed, overmuch juſtice doth as it were of it ſelfe call for juſtice to deſtroy it; and overmuch wiſedome doth as it were ſhew it ſelfe to wiſedome to be puniſhed. Beſides, the Preacher uſeth this concluſion, to give the more force unto his admonition. For as *Salvianus* ſpeaketh, *Nunquid poteſt cuilibet quicquam ſeipſo proprius, nunquid charius inveniri?* Can there be found any thing neerer unto any one than is himſelfe? Can any thing be found dearer? Wherefore the Preacher ſayth, *Why ſhouldeſt thou deſtroy thy ſelfe?* And as *Salvianus* addeth, *Nihil planè durius vobis, nihil inhumanius, nihil tam ferum, nihil tam impium dici poteſt, à quibus impe-*

Iſidorus Peluſiota Epiſt. l. 3. Epiſt. 320.

Cyprianus.

Hieronym. in hunc verſ.

Iſaiah 57.10

Hieronym. in 6 57. Iſai.

Salvian. contra Avaritiam. l. 3.

trari omnino non poteſt, ut vos ipſos ametis; There is nothing more cruell, than you, nothing more inhumane, nothing ſo wilde, nothing ſo wicked, from whom it cannot bee obtained, that you would love your ſelves; So the force of the Preachers concluſion is; There is nothing more barbarous and hard hearted then thou art, if I cannot perſwade thee not to deſtroy thy ſelfe. Thou who art ſo wiſe, tell me why doſt thou doe it? Thou who art ſo juſt, tell me, why ſhouldeſt thou deſtroy thy ſelfe?

Verſe 17. *Be not wicked overmuch:* if wee take the words to ſpeake of wickedneſſe in generall, Saint *Hieromes* expoſition is very good, *Noli peccatis addere peccata, ſemel peccaſſe ſufficiat, debemus erigere poſt ruinam. Si enim juxta eos qui de Phyſicis diſputant, novit hirundo pullos de ſucco oculare Chelidonia, cur nos ignoramus medicinam pœnitentiæ propoſitam eſſe peccantibus?* Doe not adde ſinnes unto ſinnes: let it ſuffice to have ſinned once: when wee are fallen, wee ought to ariſe againe; when a building is ruinated, it ought to be repayred: for if, as they who write of naturall things relate, the ſwallow know how to give ſight to her young ones with the juice of Salendine, why are we ignorant, that the medicine of repentance is propoſed unto ſinners? Or elſe wee may take the expoſition of *Cajetane*, *Be not wicked overmuch*; that is, be not careleſſe to fall into any groſſe ſinne. He that ſinneth leaſt, ſinneth overmuch; but yet the goodneſſe of God, doth not thinke overmuch of it, unleſſe our negligence or wilfulneſſe cary us into ſome haynous offence. The words of *Cajetane* are, *Ne mortale committas peccatum*, commit not a mortall ſinne. Now though all ſinnes bee mortall in themſelves, yet there be degrees in the meaſure of them, and in the meaſure of Gods diſpleaſure againſt them. Leſſe ſinnes may ſtand together both with the ſtate of grace, and with the hope of glory; greater ſinnes cannot, and therefore to fall into them is to be wicked overmuch, ſeeing the loſſe by them is ſo overgreat. Or elſe if we take theſe words with reference unto the former verſe, and as carying an oppoſition unto the ſenſe thereof, then *to be wicked overmuch*, is to be too little juſt, or to be unjuſt, which is indeed a great wickedneſſe, and maketh much overmuch wicked. In the Proverbs *Solomon* tels us, that diverſe weights are alike abomination to the Lord, or elſe as the Hebrew is, a weight and a weight, a weight too little, as well as a weight too great, is abhorred by him. It is the juſt ballance and weights that he approoveth: it is juſtice in all things that he requireth. *Neither be thou fooliſh*: the words alſo may be taken either with reference to the words next before, and then they ſhew onely the folly of being overmuch wicked, which is indeed a greater folly by farre, then is in them who are the verieſt fooles naturally. For they doe fooliſhly, becauſe they ſee not how to doe better, but to ſee the greatneſſe of a wickedneſſe, to know the great danger of it, and to be admoniſhed to keepe our ſelves from it, and yet to runne into it, this is a folly of all follies. Or elſe the words may be taken in a reference and oppoſition to

Hieronym. in hunc verſ.

Cajetan. in hunc verſ.

Pro. 20. 10.

those words in the former verse, *Neither make thy selfe overwise*; and then, *neither be thou foolish*, is, neither make thy selfe to have too little wit, in not being able to discerne either what is thine owne right, and due to thy selfe, or what is the right of others, that it may be given to them by thee. *Why shouldest thou dye before thy time?* *Cajetane* speaking of these words sayth, that it is *mira sententia*, a wonderfull sentence: and indeed, many are the expositions that may be given to it. The Hebrew is, *Why shouldest thou dye in a time not thine*; that is, before thine old age, for that is mans time of dying, when the time of living according to the course of mans nature is expired. And this is that curse which God denounced upon the house of *Eli*, That there should not be an old man in his house for ever. To this purpose let me have leave to relate a story out of Saint *Bernard*, who reporteth that in a Citie of Catalonia neere to Valentia, in his time a young man of eighteene yeares of age being disobedient to his parents, and as overmuch wicked and foolish falling into robberies, for which he came to be hanged: as he hung on the gallowes, on a sudden his beard grew out, and that together with the hayre of his head was changed to be white, and his face being turned to be full of wrincles, he appeared a man about ninetie yeares of age, the people that were present looking on and beholding this change. The meaning of it, the Bishop, as he sayth, received by divine inspiration, and taught the people, that the young man should have lived so long, if that he had lived in obedience to his parents. But to returne to the meaning of the words. *The time for a man to die*, is when he is ready for his death; even as when a Steward is ready for his accompt, then is the time for him to make his accompt; and therefore *be not wicked overmuch, neither be thou foolish*, least God take thee away in thy wickednesse, in thy folly, and thou be not ready to make thine accompt. Or else *the time of mans dying* and going hence is, when heaven is ready and open to receive him; till then he may well wish to tary here; and therefore take heed of wickednesse, least God at once call thee hence, and shut thee out from thence. Againe, *Est tempus morientis, & tempus mortis*, There is a time of him that dyeth, and a time of death, the time of death is, whensoever that commeth, the time of him that dyeth is, when that he hath time to consider of his death, to looke unto it, and to prepare himselfe for it: beware therefore least for thine overmuch wickednesse and folly, God take thee away suddenly in a time not thine, and give thee not time to thinke of thine end. Yet againe, that is a mans time in which he provideth, *Sibi non suis*, for himselfe and not for the things which he possesseth: now many there are who spend all their time in caring for the things of this world, and have little or no regard unto themselves; wherefore if they dye in this time, what doe they but *dye in a time not theirs*? Lastly, when the wicked is in the height of his flourishing, and the greatnesse of his bravery, then is his time that hee desireth most of all to live, then hee would not dye by any meanes, and yet then doth God many times deprive

Cajetan.

1 *Sam.* 2. 32.

Bernard. Tom. 2. Quadragesi. 2. Dominic. quadragesi. Serm. 17.

prive him of his proſperitie, and of his life alſo. In *Iob*, *Bildad* ſpeaking of the wicked ſayth, *A trap is layd for him in the way*: where *Catena Græca* noteth, *Irruptiones ſolitudinibus & locis deſertis fieri ſolent; verum impius non in deſerta regione, ſed in media via comprehenditur, hoc eſt, in ſummo fortunæ ſplendore ſubitam ſubverſionem cogitur ſubire*, Aſſaults of robbers uſe to be made in ſolitary places and deſerts, but a wicked man is ſet upon, not in a delert region, but in the midway, that is, in his greateſt luſtre and ſplendour, he is enforced to ſuffer a ſudden overthrow. The queſtion of the Preacher in this place, *Why ſhouldeſt thou dye before thy time?* caryeth this force: As for God who hath the command of thy life and death, he doth not deſire thy death, much leſſe doth he deſire it before thy time; wherefore then by thine owne wilfulneſſe ſhouldeſt thou thy ſelfe ſhorten thine owne time, and dying before thy time haſten thy miſery?

Iob 18. 10. *Catena Græca.*

Verſe 18. *It is good*: *Aquinas* tels us, *Bonum cujuſlibet regulati & menſurati conſiſtit in hoc quod conformetur ſuæ regulæ*, The good of every thing that is meaſured and regulated, conſiſteth in this, that it doe agree unto his rule: even as in artificiall things, the good of them is, that they are anſwerable to the rule of art: from whence it followeth, that the evill of them is, in that they differ from their rule. And that commeth to paſſe two wayes, either when they come ſhort of their rule, or elſe doe goe beyond it. Now the rule of juſtice and wiſedome, and all the wayes of man, is the Law of God, and therefore unto this they muſt be conformed, ſo that they doe neither exceed it, nor yet come ſhort of it. Wherefore ſayth the Preacher, *It is good that thou ſhouldeſt take hold of this*; that is, reach forth thy hand ſo farre untill thou come unto it, but not to over-reach it. It is good to put forth thy care ſo farre, as to take hold of juſtice, as to take hold of wiſedome, but not to be overmuch juſt, not to make thy ſelfe overwiſe. It is good alſo not to withdraw thine hand, or to pull it in too much, but to let it out ſo farre, untill it come where it ſhould be. It is good not to withdraw thy diligence in ſuch manner, as that thou be too little juſt, which is to be overmuch wicked; or elſe, as that thou have too little wit, which is to be fooliſh. The worke of God is ſayd to be perfect, and the Hebrew word תמים there uſed ſignifieth ſuch a perfection of things, as that when two things are joyned together, the one doth not exceed the other. And therefore the worke of God is ſayd to be perfect, becauſe therein neither his power doth exceed his juſtice, nor his juſtice his power, neither his patience his wrath, nor his wrath his patience. It muſt bee therefore the endeavour of men in their wayes to follow God, and neither to put forth their hand by any exceſſe, nor to pull it backe by any defect, but to make them equall to the rule of Gods law. The leaſt erring from the rule, taketh away the goodneſſe of the thing. Saint *Ambroſe* ſpeaking of *Adam*, ſayth, *In paradiſo mandavit Deus Adæ ut cuſtodiret mandata, ſed fortaſſe non mandaverat cuſtodire minis, et ideo lapſus eſt, ideo deceptus à ſerpente, putans quod ſi in parte aliqua recederet à*

Aquin. 1. 2ᵃ. Q. 64. A. 1.

Exod. 32. 4

Ambroſ. Serm. 3. in Pſal. 67.

mandato, non penitus erraret; ſed quia à ſemita mandatorum receſſit, totam viam deſeruit, God commanded *Adam* in Paradiſe, that he ſhould keepe his commandements, but perhaps he did not command him to keepe them exactly and diligently, and hence it was that he fell, hence it was that he was deceived by the ſerpent, thinking that if he did in ſome part goe aſide from the commandement, he ſhould not altogether erre; but becauſe he departed from the path of the commandements, he left the whole way. The Hebrew here is תאחז בזה *apprehendas in hoc*, as implying a thruſting of the hand into it; and from thence it is as I conceive, that the Chaldee giveth this expoſition of it, *Bonus eſt qui mundi hujus profundis et intimis implicatur, ut bona animo ſuo rependat*, He is good, who entreth into the depth and bottome of the things of this world, and not deceived with the outward ſhew of them, diſcerneth what in truth they are, and from thence gathereth good unto his ſoule. Our manner of expreſſing and tranſlating the Originall doth import a firmneſſe in goodneſſe, and not to leave it off or to goe backward in it. And indeed, we reade in the Pſalmes, *That the righteous ſhall flouriſh as a Palme tree*; that is, ſayth *Hugo Victorin. Juſti converſatio tanquam palma plus finiendo peragit quam inchoando proponit*; The converſation of the righteous is like a palme tree, and in the end performeth more, than in the beginning it propoſeth; the palme having but a leſſe roote, and a great top. *For he that feareth God*: *Laurentius Juſtinianus* ſpeaking of the feare of God, ſayth, *Corona ſapientiæ, timor Domini: magna enim ſalutis ſpes, & maxima in profectu virtutum cauſa eſt timor Domini*; The feare of the Lord is the crowne of wiſedome, the diademe of juſtice: it is the great hope of ſalvation, and the greateſt cauſe in the proceeding of vertue is the feare of the Lord. Wherefore it followeth here, *He that feareth the Lord ſhall come forth of them all*: of all thoſe ſtops and impediments that would hinder his proceeding. Or elſe as the Hebrew word more directly is, *Progredietur, egredietur ad omnia*, Shall goe forward, or come forth unto all things, as S^t. *Hierome* reads it. The Septuagint, as Saint *Hierome* ſets it downe, and accordingly the Vulgar Latin doe reade it, *Qui timet Deum nihil negligit*, He that feareth God neglecteth nothing; he neglecteth not his care in not reaching forth too farre, he neglecteth not his diligence in not withdrawing his hand a little too much, he conſidereth a little careleſſe erring to be the looſing of goodneſſe. Saint *Auſtin* ſayth, *Præcaviſti magna, de minutis quid agis? Annon times minuta? Projeciſti molem, vide ne arena obruaris*, Thou haſt been carefull of great things, what doſt thou in little things? Doſt thou not feare little things? Thou haſt removed the great pile, take heed that thou be not overwhelmed with the ſand. Saint *Chryſoſtome* ſayth, *Mirabile quid et inauditum dicere audeo: ſolet mihi nonnunquam non tanto ſtudio magna videri eſſe peccata vitanda, quam parva & vilia. Illa enim ut averſemur, ipſa peccati natura efficit; hæc autem hac ipſa re quia parva ſunt, deſides reddunt, & dum contemnuntur, non poteſt ad expulſionem eorum animus generoſe inſurgere;*

Chald. Ceſti.

Hugo Victor. Miſcellan. l. 1. Tit. 95.

Laurentius Juſtinia.

Auguſtin. in Pſal. 29.

Chryſoſt. in Mat. Hom. 83.

unde

unde cito ex parvis maxima ſunt negligentia noſtra, I am bold to deliver a wonderfull and unheard of thing: it uſeth to ſeeme to mee oftentimes, that great ſinnes are not to bee ſhunned with ſo much care as little and poore ſins: for that we ſhunne them, the very nature of ſinne cauſeth, but theſe even in that regard becauſe they are little, doe make us lazy and careleſſe, and while they are deſpiſed, the mind cannot lift it ſelfe up generouſly to the expelling of them; from whence quickly by our negligence, of a little they are made very great. And this is that which Saint *Bernard* teacheth, *A minimis incipiunt, qui in maxima prorumpunt*, They begin with little things who breake out into great. *Bernard.*

Verſe 19. The meaning which our tranſlation ſeemeth to give to this verſe, is to ſhew the ſtrength of wiſdome, above the ſtrength of might, and that one wiſe man is ſtronger then many mighty men, nay then tenne mighty men, that is very many, although they have alſo the ſtrength of a City joyned unto them. Wiſdome giveth ſtrength unto a foole, and a wiſe man by his good counſell is able to ſupport a fooles weakeneſſe, as that hee ſhall reſiſt his enemies. But this excellency of *ſtrength* whereof the verſe ſpeaketh *is that which wiſdome giveth to the wiſe*, to him that is capable of the force of it, to him that knoweth how to uſe the ſtrength of it, him it ſtrengthneth more then elſe the greateſt might is able. Saint *Ambroſe* therefore deſcribing a wiſe man in the ſtrength of wiſdome ſaith, *Inſurgit ſapiens quaſi victor, debellatis & triumphatis, libidine, timore, ignavia, maſtitudine, cateriſq; vitiis, donec ea de poſſeſſione ſuæ mentis eliminet & omnibus terminis finibuſq; ſuis propulſet & arceat: quoniam dux cautior novit excurſus cavere latrocinantium, & quadam furta belli, quæ iniquiſſimi animæ noſtræ adverſarii ignitis ſæpe pertentant ſpiculis*, A wiſe man lifteth himſelfe up as it were a conquerour, luſt and feare, and ſloth, and penſiveneſſe, and the reſt of vices being ſubdued and triumphed over by him, untill that he force them and drive them even from all his borders and bounds; becauſe as a wary Captaine hee knoweth to looke unto the incurſions of robbers, and to thoſe ſtealths of Warre, which the moſt wicked enemies of our ſoule doe ſometimes make with fiery darts. But the Originall word tranſlated mighty men, being שליטים which properly ſignifieth *Dominatores* Governours, according as alſo generally the word is tranſlated in this place by interpreters: it may ſeeme that here by *Governours in a City* are underſtood men of humane and worldly wiſdome. For as S. *Ambroſe* ſpeaketh, *Inconſultis populis ſapientes quiq; adhibentur rectores, qui plebeiam inſipientiam vigore proprio regant*, wiſe men commonly are ſet for Governours over inconſiderate people, that by their owne ſtrength as it were, they may rule the plebeian folly. And then we may underſtand the meaning to be, that true godly wiſdome is of more ſtrength then the united force of that which is worldly, though in the kind of it very ſtrong. Behold this in Saint *Steven*, of whom we reade, that they who diſputed with him were not able to withſtand the wiſdome and the ſpirit whereby he ſpake. *Gregory Nyſſene* ſetting downe the conflict doth

Ambroſ. in Pſal. 104.

Non longe ab initio.

Acts 6.10.

thus

Greg. Nyſſ. Orat. de S. Stephen.

thus expreſſe it; *Omnes quibus eruditionis & ſcientiæ nonnihil inerat in ſeſe convertebat, & ex his qui cæteris præſtare eruditione videbantur conſpiratione facta, veluti in phalangas quaſdam conſtipati, ſic impetum Stephani ſuſtinere nitebantur. At ille omnibus pariter invictus erat, ſive cum multis ſolus, ſive cum paucis congrederetur*, All in whom there was any learning and knowledge, he turned upon himſelfe; and of them who ſeemed to excell the reſt, there being as it were a foureſquare army ſet thicke together, ſo did they endeavour to ſuſtaine the aſſault of *Steven*: but he was alike unconquerable to them all, whether he encountred alone with many or elſe with few. But there is yet another meaning, which the reference of this verſe to the following verſe doth ſeeme to approve; and that is to underſtand here a compariſon betweene God and ſinfull man; ſo that the Preacher ſheweth, that a wiſe man relying by his wiſdome upon God, hath farre more ſtrength, then as *Lyra* here ſpeaketh, *Quælibet poteſtas humana*, any power of man is able to give him. This was the ſtrength on which *Sampſon* relyed when that hee pulled downe the houſe upon the *Philiſtines*. For though his hayre was growne againe in which his ſtrength had lyen, yet as *Cajetan* well noteth, *Non confidebat in auctis capillis qui obſecrat ſupplex pro robore hac vice*, Hee did not truſt in his growne hayre, who humbly beſought the Lord to grant him ſtrength this one time. Saint *Chryſoſtome* ſpeaking of *Noah* in the Arke ſaith, *Ego ſupra omnia admiror virtutem juſti, quod potuerit verſari in medio beſtiarum, leonum dico & pardorum, & aliarum immitium ferarum, ſed ob fidem in Deum omnia iſti facilia videbantur*, I above all things admire the courage of the righteous man, that he could be converſant in the middeſt of beaſts, as Lions, and Leopards and other untamed wild beaſts. But by reaſon of his confidence in God all things did ſeeme eaſie unto him. Saint *Gregory* conſidering thoſe words in the Proverbs, *The righteous is bold as a Lion*, thereupon ſaith, *Juſti viri ſecuritas recte Leoni comparatur, quia contra ſe quum quoſlibet inſurgere conſpicit, ad mentis ſuæ confidentiam redit, & ſcit quod cunctos adverſarios ſuperat*, The ſecurity of a righteous man is well compared to a Lion, becauſe when he beholdeth any to ariſe againſt him, hee goeth to the confidence of his mind, and from thence knoweth that hee is ſure to overcome all his adverſaries. One expoſition which Saint *Hierome* giveth of this verſe, is by *the tenne men* here *qui habent poteſtatem & in urbe conſiſtunt*, who have power, and ſtand in the City, to underſtand the Angels, *Qui ad perfectum numerum pervenere denarium*, who are come to the perfect number of tenne, and doe ſuccour mankind. But ſaith hee, if any one conſider all the ſuccours that are, the ſuccour of wiſdome is greater, that is, of our Lord Ieſus Chriſt.

Cajetan.

Chryſoſt. in Geneſ. Hom. 25.

Greg. Mor. l. 31. c. 13.

Hieronym. in hunc verſ.

Verſe 20. *For there is not*: The reaſon which maketh the wiſdome of man to be weake is ſinne; and therefore all men being ſinners, there can bee no true wiſdome in any of them, nor any ſound ſtrength from their wiſdome. We read in the *Machabees*, that when *Antiochus* went into the Sanctuary, he tooke away the light that was burning there; and

1 *Mac.* 1. 21.

ſin

sin entring into mans soule the Sanctuary of God, that hath taken away the cleere light of wisdome that was burning in it. Wherefore *Salvianus* saith, *exue nequitiam si vis habere sapientiam*, Put away wickednesse, if thou wilt have wisdome. And Saint *Chrysostome* speaking to *Ionah*, when he fled away from God, saith unto him, whither dost thou flye? Hast thou not heard another Prophet saying, *whither shall I goe from thy spirit? Or whither shall I flye from thy presence?* Who answering himselfe saith, *Sed tale est peccatum, quod ad multam ignorantiam redigat animam*, But such a thing is sinne, that it bringeth the soule to a great deale of ignorance. *Not a just man:* In Scripture a just man is taken two wayes, either in respect of God, not imputing his unrighteousnesse unto him, or else in respect of the righteousnesse that is inherent in him. By inherent righteousnesse there is no man perfectly just; by not having his unrighteousnesse imputed unto him every child is absolutely a just man. And therefore Saint *Austin* speaking of Christ saith, *Sanat vitiatum à reatu statim, ab infirmitate paulatim*, Hee healeth him that is corrupted from his guiltinesse presently, from his weakenesse by little and little. Or else *a just man* is said to be so in respect of the righteousnesse unto which hee tendeth, not in respect of the righteousnesse to which he hath already attained. Wherefore Saint *Austin* considering the words of the Psalmist, *Lead mee O Lord in thy righteousnesse*, thereupon noteth, *Satis hic declaravit in profectione se esse ad perfectionem, non in ipsa perfectione, quum ut deducatur exoptat*, He declareth here sufficiently that he was in journying to perfection, not in perfection it selfe, seeing hee prayeth that hee may bee lead. Wherefore his exhortation is good, *Curramus, intendamus, in via sumus, nec tam sis securus ex iis quæ pertransisti, quam solicitus pro eis ad quæ nondum pervenisti*, Let us runne, let us be earnest, we are yet but in the way, neither let us bee secure by those things which wee have passed over, as rather carefull for those things to which we have not attained. *Not a just man upon earth:* S. *Hier.* noteth of the red heifer, whose ashes were an expiation for the sins of the people, *Quod non aliter immolari & offerri ad altare posset, nisi quæ terrena opera non fecerit, jugum non traxerit*, That it might not be sacrificed and offered upon the Altar unto the Lord, unlesse it were such a one which had not done the workes of the earth, and upon which never yoake had come; which was to signifie that workes of the earth are sinfull, and *that there is no man on the earth that sinneth not.* While we are on the earth, we have still enemies, *Et qui pugnat, & adhuc periclitatur, & aliquando percutitur, etiamsi non sternitur. Qui autem non habet adversarium, plena pace lætatur, & ipse esse verissime sine peccato dicitur*, And hee that fighteth is both yet in danger, and also sometimes strucken and wounded, although he be not cast downe and overthrowne. But he that hath not an enemy rejoyceth in full peace, and hee it is who most truly is said to be without sinne. It is in heaven therefore where full peace is enjoyed, that sin doth not annoy, it is not *on the earth. That doth good and sinneth not:* it is not a doing good that the Preacher here denyeth, but a doing good

Salvianus de Provid. l. 5.
Psal. 139. 7.
Chrys. Hom. 1. de pœnitent. Ione.
August. cont. Iulian. lib. 6. cap. 5.
Psal. 5. 8.
Aug. Ibid.
August. in Psalm. 38.
Hieronym. in c. 3. Lamen. Ierem.
Aug. l. de Natura & gratia.

good and ſinning not to be joyned with it. And yet doth not the Pſalmiſt ſay, *there is none that doth good, no not one?* How then doth here the Preacher ſpeake of doing good? Saint *Auſtin* giveth the anſwer in Gods name, ſaying, *Donavi hominibus bene facere, ſed ex me inquit, non ex ſe, ex ſe enim mali ſunt. Filii hominum ſunt quando male faciunt, filii Dei quando bene,* I have given unto men to doe good, but it is from my ſelfe, not from themſelves: for of themſelves they are evill. And they are the ſonnes of men when they doe evill, the ſons of God when they doe good. It is therefore of the ſons of men that the Pſalmiſt ſpeaketh: for ſo he ſaith, God looked downe from heaven upon the ſonnes of men, and ſaw that none did good. But it is of the ſons of God that the Preacher ſpeaketh, ſaying, *There is not a juſt man, that doth good and ſinneth not.* That ſinneth not, even when hee doth good, by the imperfection of his doing of it. Wherefore Saint *Auſtin* ſaith, *virtus quæ nunc eſt in homine juſto hactenus perfecta nominatur, ut ad ejus perfectionem pertineat, etiam ipſius imperfectionis, & in veritate agnitio, & in humilitate confeſsio,* The vertue which is in a juſt man, is ſo farre ſaid to be perfect, as that there appertaineth to the perfection of it, an acknowledgement in truth, and a confeſſion in humility of the very imperfection of it. In which regard, Saint *Gregory* ſaith, *Quid in hac vita omnes qui veritatem ſequimur, niſi aurora ſumus? Aurora enim noctem prateriſſe nunciat, nec tamen diei claritatem illa oſtendit, ſed dum illam pellit, & hanc ſuſcipit, lucem tenebris permixtam tenet; ſic nos & quædam jam quæ lucis ſunt agimus, & tamen in quibuſdam adhuc tenebrarum reliquiis non caremus,* What in this life are we all who follow the truth, but as the morning? For the morning ſheweth the night to be paſt, but yet it doth not ſhew the cleereneſſe of the day; and whiles it driveth the one away, it receaveth the other, it poſſeſſeth a light mixed with darkneſſe; ſo wee now doe ſome things which are of the light, and yet wee doe not want in ſome things the reliques of darkneſſe. The Preacher doth not here ſay that a juſt man cannot but ſinne, neither doth he ſay there cannot be a juſt man; but there is not a juſt man that ſinneth not. It was the cavill wherewith the *Pelagians* troubled Saint *Auſtin*, whether it were impoſſible that by the abſolute power of God a juſt man might not live on earth without ſinne. But what have we to doe with the abſolute power of God? Saint *Auſtin* ſaith well, *Si quæratur utrum in hac vita aliquis ſit ſine peccato, eſſe non credo: magis enim credo Scripturæ, ubi Sanctorum vox eſt, ſi dicimus, &c.* If it be asked whether in this life any be without ſin, I beleeve not: becauſe I beleeve rather the ſacred Scriptures, where it is the voice of the Saints: If we ſay, that we have no ſin, we deceive our ſelves, and there is no truth in us. The Originall word here uſed is חטא which ſignifieth to ſin by erring and of ignorance, and therefore is fitly applyed to the juſt man who ſinneth not preſumptuouſly and ſtubbornly. And it is as fitly uſed to ſhew the imperfection of humane wiſdome, for where there is an erring and ignorance, there muſt needs be a defect and weakeneſſe.

Pſal. 53. 3.

Auguſt. in Pſal. 52.

Auguſt. ad Bonifac. l. 3. *cap.* 7.

Greg. Mor. l. 29. *c.* 2.

Auguſt. de peccatorum meritis lib. 2. *cap.* 7.

Verſe

VER. 21. *Alſo take no heed unto all words that are ſpoken, leſt thou heare thy ſervant curſe thee.*

VER. 22. *For oftentimes alſo thine owne heart knoweth, that thou thy ſelfe likewiſe haſt curſed others.*

verſe 21. As there is not a juſt man that ſinneth not, ſo there is none ſo juſt, none that ſinneth ſo little, but his righteouſneſſe by ſlanders is diminiſhed, his ſinnes by falſe reports are made more and greater than they are. Which partly ariſeth from the envy which is ſo generally in men, and partly from the nature of ſlandering, which being done in the abſence of them whom it wrongeth, hath the leſſe ſhame, and is the ſooner entertained. For as Saint *Baſil* ſpeaketh, *Quis in accuſandis vitiis nemine contradicente defecit? Quis deferendo mendacii convictus eſt, non coram conſtituto eo quem falſo detulit?* Who ever was confuted in accuſing vices, when no one did contradict him? Who ever in reporting a lye was convicted, hee not being brought to anſwer it of whom it was falſly reported? It is againſt this therefore that the Preacher here inſtructeth a juſt and wiſe man what to doe. *Alſo take not heed:* not to heare that which is ſpoken may not be in thy power: for the tongue of a ſlanderer though it be low in whiſpering at the firſt broching of a falſe report, yet it becommeth loud in ſpreading of it afterward; but though thou doſt heare, *take not heed unto it.* And as Saint *Chryſoſtome* ſpeaketh, *Nobis ne ſit curæ, quid multi de nobis ſentiant. Deo vivimus, non hominibus; in cælo cives ſumus, non ſuper terram: illic præmia noſtrorum laborum jacent; illinc laudes expectemus; eatenus curemus homines, ne illis offendiculo & damno ſimus. Si ego quidem facio quod decet, & alius blaſphemat, nihil ad me, ſed ad illum,* Let us not be careſull what many thinke or ſay of us: we live to God, not to men; we are Citizens in heaven, not upon the earth: there are laid up the rewards of our labours, from thence we expect praiſes: ſo farre let us care for men, as that we doe not wrong them, nor treſpaſſe againſt them. If I doe that which I ought, and another ſlander me, it is nothing to me, but much to him. To the ſame purpoſe Saint *Auſtin* ſaith, *Non curo vanum calumniatorem, quia idoneum teneo promiſſorem,* I doe not regard a vaine ſlanderer, becauſe I have an able promiſer. And accordingly therefore when the *Manichees* reported of him, that he forſooke their ſect either for feare or deſire, as one that tooke no heed unto it, he ſaith, *Quod de animo meo verum non ſentis, facile contemno. Hoc enim ſentis, quod etſi de me non agnoſco, fieri tamen poteſt ut ſit in homine. Ergo etiamſi in me erras, non tamen ita erras, ut me de numero hominum eximat tua opinio, quia id de me credis, quod fieri poteſt*

Baſilius Ep. 74.

Chryſoſt. in Acta Apoſt. Hom. 26.

Aug. l. cont. Manich.

poteſt in animo humano, etiamſi non ſit ſanctum in animo meo. Nec igitur opus eſt ut tibi hanc ſuſpicionem magnopere coner auferre, That thou doſt not think the truth of my mind I eaſily deſpiſe. For thou thinkeſt that, which though I doe acknowledge to be in me, yet it is a thing which may be in a man. Wherefore although thou erreſt in me, yet thou doſt not ſo erre, as that thine opinion ſhould exempt me from the number of men; becauſe thou doſt beleeve that of me, which may bee in the mind of man, although it be not good in my mind. And therefore it is not needfull that I ſhould much labour to take away this ſuſpicion from thee. *Take not heed therefore unto ſuch words:* but though thou doſt
Pſal. 38.13. heare them, yet be as *David* was, *and as a deafe man that heareth not.* Or if thou doſt take heed unto them, as there may be juſt reaſon in many reſpects to doe ſo, yet then as the Originall here ſaith, *Ne apponas cor tuum,* ſet not thine heart upon them, let them not trouble and diſquiet thine
Hieronym. Ep. ad Oceanum. heart. For as Saint *Hierome* ſaith, *Si æquo animo penſamus, id ipſum quod nobis quis detrahere videtur injuſte, laudari nos potius, quam accuſari probamur,* If wee rightly weigh it, even this that any one ſeemeth unjuſtly to ſlander us, doth prove that we are praiſed rather than accuſed. Our Sa-
Auguſt. in Pſal. 99. viour Chriſt was ſaid to have a Devill, and thereupon S. *Auſtin* ſaith, *Non opus erat ut Ieſus hoc audiret; ſed te monuit adverſus aſpera verba;* There was no need that Chriſt ſhould have this ſpoken of him; but it was to admoniſh us, that when we are evill ſpoken of, we take it not to heart. It is not I confeſſe, an eaſie thing to doe it: the Prophet *David*
Pſalm. 55. 2. & 3. was touched home with it, who ſaith, *I mourne in my complaint and am ſore vexed, becauſe of the voice of the enemy.* But let us know the Diſciples not to be above the maſter, and let us prove our ſelves to bee the Diſciples of Chriſt by following his example. *Vnto all words that are ſpoken:* regard not all words that are ſpoken, but conſider who ſpeakes them. If they be the ſervants of God that ſpeake not well of thee, then reſpect
Greg. in c. 2. Ezek. Hom. 9. what they ſay. For as Saint *Gregory* ſpeaketh, *Debent haberi in metu ac reverentia judicia juſtorum, quia membra Dei omnipotentis ſunt, & hoc ipſi in terra reprehendunt, quod Dominus redarguit è cælo,* The judgements of the righteous ought to be had in an awfull reverence and eſteeme, becauſe they are members of Almighty God, and what they reproove on earth he condemneth in heaven. But if they be the words of the wicked, re-
Greg. Ibid. gard them not; for as the ſame Father ſpeaketh, *Stultum eſt valde, ſi illis placere quærimus, quos non placere Deo ſcimus,* It is a very wicked thing, if we ſeeke to pleaſe them, whom we know not to pleaſe God. *Leaſt thou heare thy ſervant to curſe thee:* this wickedneſſe of ſlandering is not ſeldome in thoſe who are neere unto a man, and if a ſervant doe it, perhaps others who are thought to be friends may be guilty of it. Wherefore becauſe this would bee a great trouble to a man that ſuch ſhould wrong him, and becauſe thereby he may alſo be caryed into many miſchiefes, as of quarelling and breach of charity, therefore the Preacher adviſeth, not to hearken after what is ſaid, nor to bee willing to heare ſuch
Auguſt. in Pſalm. 99. things when they are brought unto us. Saint *Auſtin* tels us, that when a

nett is ſpread for a bird, the manner is to throw ſtones at the hedge. Now ſayth he, thoſe ſtones doe not hurt the bird, for who ſtriketh the bird that caſteth them? But the bird fearing this vaine ſound fals into the nett. In like manner, ſayth he, men that feare and regard the vaine ſound of all words, what doe they but fall into the devils nett, who thereby caryes them captive into much evill, many troubles, and inconveniences? Or elſe by *ſervants* here, wee may underſtand, any inferiour and baſe people, which are indeed too apt to ſlander and wrong in their ſpeeches and reports their betters and ſuperiours. But *take no heed to all that is ſpoken*, for ſuch take little heed what they ſpeake, and if ſuch things trouble thee, thou mayeſt have trouble enough quickly. *Auguſti. in Pſal. 99.*

Verſe 22. *For oftentimes alſo thine owne heart knoweth*: thine owne heart is thine owne conſcience; according to the ſaying, *Conſcientia eſt cordis ſcientia*, Conſcience is the knowledge of the heart. And indeed the Hebrew hath no other word to expreſſe the conſcience, but onely לב which properly ſignifieth the heart. *Thine owne conſcience therefore knoweth*, for that is as *Bernard* ſpeaketh, *Vox virtutis, & radius lucis*, a beame of light to diſcerne the truth, and a voyce of power to tell it plainly to thee. Thou needeſt not any other to ſhew thee thine ill doing; there is one within, *Qui ſecretam gannit in aurem*, Who whiſpereth in thine eare what it is. Doe but turne thine hearing inward, doe but caſt thine eyes upon thine owne breaſt; and from thence thou ſhalt be beſt informed of thy doings. There is no difficultie for thee there to know them. Indeed, as Saint *Bernard* alſo ſpeaketh, *Labor eſt potius aures obturare, ne audias. Ipſa ſe offert, ipſa ſe ingerit*, The labour rather is to ſtop thine eares, that thou doe not heare thy conſcience. Shee offereth her ſelfe, ſhee thruſteth her ſelfe upon thee. Nay, ſhee will be heard, doe thou what thou canſt, and make thee know thy ſinnes. *Nero* after his much bloud-ſhed, may change his bed-chamber, but his fiends ever attend him, ever are with him, and are as parts of himſelfe. If a wicked man could ſhift from himſelfe, he might have ſome hope not to heare of his ſinnes; but ſo long as he hath himſelfe, he hath one that will tell him of his faults. Yea, what if a wicked man in ſome ſort doe runne from himſelfe? His ſoule may flie from his body, but his conſcience will not flie from his ſoule, nor his ſinne from his conſcience, there he ſhall ſtill have it brought unto his knowledge. *Bernard.* *Bernard.*

That thou thy ſelfe likewiſe haſt curſed others: the force of this reaſon may be conceived three wayes. Firſt thus, ſeeing that thou thy ſelfe, as thou knoweſt, haſt curſed others, and wouldeſt not that they ſhould have heard it, or from others heard of it; be contented therefore in like manner, neither to heare nor to heare of the curſings and evill ſpeakings which others uſe of thee. So *Lyra* expoundeth it, ſaying, *Sicut nolles maledicta tua inveſtigari, ſic nec debes aliorum inveſtigare*, As thou wouldeſt not that others ſhould ſearch out thine evill ſpeakings, ſo the evill ſpeakings of others ought not to be ſearched out by thee. Thus *Lyra, & Gloſſa Ordin. in hunc verſum.*

alſo doth the Ordinary Gloſſe underſtand it, applying to this place that common ſaying, *Quod tibi non vis, alteri ne feceris: patere legem quam ipſe tuleris*, That which thou wouldeſt not have done unto thy ſelfe, doe not unto another: ſuffer the Law which thou thy ſelfe haſt made.

Auguſtin. Of which Saint *Auſtin* ſayth, that it is a ſentence, whereupon all nations under heaven are agreed, and which if wee referre to the love of God, extinguiſheth all haynous crimes; if wee referre unto the love of man, baniſheth all grievous wrongs. Secondly, wee may conceive the force of the reaſon thus: ſeeing thou knoweſt thy ſelfe to have ſpoken evill of others, and to have curſed them, for which thou mayeſt juſtly feare the wrath of God upon thee; therefore take not heed to the words of others that ſpeake evill of thee, but paſſe them by, and forgive them mildly and quietly, that God may mercifully and graciouſly forgive

Hieronym. in hunc verſ. thee alſo: thus Saint *Hierome* ſeemeth to underſtand it, ſaying, *Quomodo novit conſcientia tua, quod tu ſæpe aliis detraxiſti, ſic et aliis debes ignoſcere detrahentibus*, As thou knoweſt thy ſelfe often to have ſlandered

Mat. 18.34. others; ſo thou muſt forgive others when they ſlander thee. He that in the Goſpell was caſt into priſon by his fellow-ſervant, had not complained of it to his Maſter, there was no end of that, but inſtantly the Maſters anger was incenſed, and he that was ſo courteous before, was then moſt ſevere. And ſurely, there is nothing that doth more provoke the wrath of Almightie God, then when wee being our ſelves

Ambroſ. in Pſalm. 118. *Serm.* 20. ſpared by him, will not ſpare others for the ſame things. Saint *Ambroſe* therefore ſayth, *Neceſſe eſt eam formam in te redire judicii, quam in alium ipſe decernendam putaveris*, There is a neceſſitie that the ſame forme of judgement ſhould returne upon thee, which thou thy ſelfe haſt thought fit to be decreed againſt another. In the Lords prayer wee ſay, *Forgive us our treſpaſſes, as wee forgive them that treſpaſſe againſt us*:

Chryſ. Serm. 71. Where *Chryſologus* ſayth, *Homo penes te eſt poteſtas veniæ, in te eſt indulgentiæ jus, tu tibi remiſſionis autor conſtitutus. Gratis petis veniam qui tibi in alio indulgere contemnis. Homo tu tibi factus es ipſe miſericordiæ menſura, quantum quæris miſericordiæ, fac tantum*, Man the power of pardon is in thine owne power, the right of indulgency is in thy ſelfe, thou art made the authour of remiſſion to thy ſelfe. In vaine doſt thou ſeeke pardon, who deſpiſeſt in another to give it to thy ſelfe. Man thou thy ſelfe art made the meaſure of mercy to thy ſelfe: as much mercy as thou ſeekeſt

Anſelmus. for thy ſelfe, ſo much ſhew to others. *Anſelme* therefore ſpeaketh well unto us, *Debetis conſervis non negare, quod à bono Domino gaudetis vos percepiſſe*, Take heed, you muſt not deny unto your fellow-ſervants, that which you rejoyce to have received from a good Maſter. And a good Writer ſayth alſo well, *Cum hac obligatione Dei bona in te veniunt, ut à te in proximos proficiſcantur*, With this obligation doe the good things of God come unto thee, that from thee the like may proceed to others. Thirdly, as I underſtand, the force of the reaſon may be conceived thus: Seeing thine owne heart knoweth, that thou haſt curſed others, and in thy ſpeeches detracted from them, thou mayeſt be ſure alſo that

others

others doe the ſame towards thee. For it is the juſtice of God, even in this world, to requite men in the ſame kinde that their wickedneſſe was committed. His law is, *Thou ſhalt doe to them, as he had thought to have done to his brother, life for life, eye for eye, hand for hand.* Although it were not done but intended onely by falſe accuſations, the Lord would have the ſame to be done to him. Wherefore when thou by falſe reports wrongeſt another, thou mayeſt be aſſured that God ſuffereth the ſame to be done of thee. Saint *Auſtin* noteth of the Ægyptians, *Percutitur Ægyptus primogeniti affectu, ut ex eo cognoſcerent, quantus dolor ſit filiorum, qui necaverunt filios Hebræorum*, Ægypt is ſmitten with the affection of their firſt borne, that from thence they might know the griefe for children deſtroyed, who had deſtroyed the children of the Iſraelites. Wherefore ſeeing thou who haſt ſpoken ill of others, mayeſt be ſure that others ſpeake ill of thee, to avoyd the vexation of it, doe not harken after it, doe not looke into it. For as *Tertullian* ſpeaketh, *Nihil amarius quam id ipſum pati quod feceris*, There is nothing more bitter than to ſuffer that which thou haſt done to others.

Deut. 19. 19 & 21.

Auguſtin. de Temp. Serm. 89.

VER. 23. *All this have I prooved by wiſedome: I ſayd, I will be wiſe, but it was farre from me.*

VER. 24. *That which is farre off, and exceeding deepe, who can finde it out?*

Verſe 23. *All this have I proved by wiſedome:* The Preacher had attained unto much wiſedome, *all this he had prooved by it*, and all this was nothing neere the *all* which he had prooved by it. Wherefore this it was which made him to ſee the imperfection of his wiſedome. For wiſe men as Saint *Gregory* ſpeaketh, *Dum proximi luci fiunt, quicquid eos in ſeipſis latebat inveniunt. Vnuſquiſque enim ibi dum tactu veri luminis illuſtratur, oſtenditur, & unde agnoſcit, quid eſt juſtitia, inde eruditur, ut videat quid ſit culpa*, While they are brought neere unto the light, doe find out whatſoever was in themſelves hidden from themſelves. For every one when he is enlightned with the touch of the true light is ſhewed unto himſelfe, and from whence he perceiveth what is righteouſneſſe, from thence he is taught to ſee what is wickedneſſe; from whence he diſcerneth, what is wiſedome, from thence he is ſhewed, what is folly. But they who have not attained to wiſedome, *Tanto ſe ei propinquos æſtimant, quanto et ejus rectitudinis regulam ignorant, quid ſiti in tenebris miraris lucis claritatem neſciunt, quam nunquam viderunt*, By ſo much doe thinke themſelves neere unto it, by how much they doe not know the rule of the rightneſſe of it, becauſe being placed in darkneſſe, they know not how to admire the brightneſſe of the light which they have never

Tertul. Cont. Marcia. l. 2. Greg. Mor. l. 32. c. 1.

seene. Saint *Basil* therefore also speaking of these words, sayth, that wisedome is sayd *to be far off*, *Non quidem quod revera illa fugeret, sed quod ii maxime intelligunt quod ea omnem cujusvis ad ipsam comprehendendam captum exuperet, qui Dei beneficio ampliorem ipsi quam cæteri cognitionem sunt consecuti*, Not that wisedome it selfe doth flie away, but because they who by the favour of God have obtained a more ample knowledge of it than others, doe especially understand that it exceedeth the capacitie of any one to be able to comprehend it. Wherefore Saint *Gregory* againe speaking of wise men, sayth, *Quanto magis contemplando proficiunt, tanto amplius despiciendo quod sunt, aut nihil aut prope, nihil se esse cognoscunt*, By how much they profit in contemplation, by so much despising themselves in that which they are, they acknowledge themselves to be nothing, or neere unto nothing. He therefore that shall study wisedome, shall finde it to be true which *Lyra* noteth, *Frequenter contingit, quod homines studiosi circa divina credunt in principio acquisivisse demonstrationes, de quibus postea percipiunt quod sint magis topicæ vel sophisticæ rationes*, Oftentimes it commeth to passe, that men studious about divine things, doe beleeve in the beginning that they have gotten demonstrations, which afterwards they perceive to be onely topicall or sophisticall arguments. And when they can say, *all this I have prooved by wisedome*, then they are ready to say, all this which I know, I perceive to be no wisedome. *I sayd I will be wise:* he sayth not, *I am wise*, but *I will be wise*; and as Saint *Gregory* speaketh, *Qui sapienter quidem locutus hominibus fuerat, sapientius se cognoscit, non esse sapientem*, He that had spoken wisely unto men, more wisely doth know himselfe not to be wise. But yet *he sayd, I will be wise*, He had a desire to be, his minde was stirred up to seeke after it, and that resolutely and earnestly. For as Saint *Gregory* noteth, this is the difference betweene wisedome in this life, and wisedome in the next; *Ista quidem cognitio lucis electorum desideria satiare non novit sed excitare, illa vero & satiare & excitare. Nam tam jucundare est, ut incessabiliter concupiscatur, & tam plena, ut qui jam semper hanc in magno desiderio viderunt, semper ineffabili plenitudine satientur*, That knowledge of the light is able to stirre up the desires of the elect, but not able to satisfie them; but this will both satisfie them, and stirre them up also. For so pleasant a thing it is, that it may be uncessantly desired, and so full a thing, that they who alwayes see it in a great desire of it, are alwayes satisfied with an ineffable fulnesse of it. *But it was farre from me:* Wisedome flyeth, and it flyeth upon the wings of the winde, that is, that I may use Saint *Gregories* words, *Volat, quia longe in altum ab intellectu nostro serapit: volat super pennas ventorum, quia transcendit scientiam animarum*, It flyeth because it caryeth it selfe on high farre away from our understanding: it flyeth upon the wings of the winde, because it transcendeth the knowledge of humane soules. Man may say, *I will be wise*, and so seeke after wisedome, and that with the swiftest and greatest pursuit of his endeavours; but as Saint *Hierome* speaketh, *Quanto plus quæsierit, tanto minus reperiet, sed se in medium demersum caliginem, tenebrisque ignorantiæ*

Basilius tractatu de fide.

Greg. Mor. l. 35. c. 2.

Lyra in hunc vers.

Greg. Mor. l. 35. c. 2.

Gregorius in c. 10. 1 Regum.

Greg. Mor. l. 17. c. 15.

Hieronym. in hunc vers.

norantiæ circundatum agnoſcet, By how much the more he ſhall ſeeke it, by ſo much the leſſe he ſhall finde it, but ſhall acknowledge himſelfe to be drowned in the midſt of darkneſſe, and to be encompaſſed with blindneſſe and ignorance. *Quanto plus ſcire cœperit, tanto ei in his quotidie orietur major obſcuritas*, By how much he ſhall begin to know the more, by ſo much dayly in theſe things of wiſedome ſhall the greater obſcuritie ariſe unto him. The Preacher had ſayd, *I will be wiſe*, he had ſayd it ſecretly in his owne heart and minde by his reſolute purpoſe of ſtriving to attaine it, but he doth as it were cry out, *It was farre from mee*. For as Saint *Gregory* ſpeaketh, *Exclamare mens humana in admiratione compellitur, dum altitudine conſiderationis in requiſitionibus ſuis eo ipſo quo latius extenditur, anguſtatur*, The minde of man is forced in admiration to cry out, while that by the height of contemplation, it is even thereby the more ſtraitned in its ſeeking and ſearching, by how much it is the more enlarged. The more the Preacher ſought, the more he ſaw that he had to ſeeke, the farther he was gone, the farther he ſaw that he had to goe, the farther he went, the farther he ſaw that wiſedome was from him. Wherefore Saint *Gregory* expounding theſe words, ſayth, *Quæſita ſapientia longè recedere dicitur, quia appropinquanti altior videtur*, Wiſedome being ſought for, is ſayd to be farre off; becauſe by him that commeth neere it, it is ſeene to be higher ſtill, then he did or could perceive it to be.

Greg. Mor. l. 17. c. 2.

Greg. Mor. l. 32. c. 1.

Verſe 24. *That which is farre off*, even ſo farre off that he whoſe arme is able to breake even a bow of ſteele, is not able to reach it: even ſo farre off, that he who is able to make his neſt with the Eagle, is not able to flie unto it: even ſo farre off, that he who could ſpan from Eaſt to Weſt, could not comprehend it. That which is *exceeding deepe*, even ſo exceeding deepe, that he who could follow the Leviathan, could not come unto it, that he who could ſet out the center of the earth, is not able to finde it out, and who then is able to attaine unto it? Wiſedome it is that the Preacher ſpeaketh of, and the remoteneſſe of it, the exceeding depth of it, ſheweth it to be divine wiſedome. For that is *ſo farre off*, that it is not knowne, from whence it commeth, nor where the place of it is; according as *Elihu* ſheweth in the booke of *Iob*, ſaying, *Whence commeth wiſedome, and where is the place of underſtanding?* That is ſo deepe, that the depth ſayth, it is not in me, and the ſea ſayth, it is not with mee. That is, *ſo farre*, that the weakneſſe of mans underſtanding is overwearyed, before it can come unto it, that is, ſo exceeding *deepe*, that the eye of mans underſtanding is dazeled to looke into it, and mans wit is endangered much by venturing into it, that is, *deepe and deepe*, as the Originall expreſſeth it ſelfe; deepe to men, deepe to Angels, and exceeding the capacitie of both of them. Saint *Auſtin* asking the queſtion, what God is? giveth it this anſwere, *Certè hic eſt, de quo et quum dicitur non poteſt dici, quum æſtimatur, non poteſt æſtimari, quum comparatur non poteſt comparari, quum definitur, ipſe ſua definitione creſcit*, Surely, it is he, who when he is ſpoken of, cannot be ſpoken

Iob. 28. 20.

Iob 28. 14.

Auguſtin. de fide Cont. Arrian. c. 6.

ſpoken of, who when hee is conſidered of, cannot bee conſidered of, who when he is compared to any thing, cannot be compared, and when he is defined, groweth greater by defining of him. It was not the Lord which the Prophet *Ezechiel* ſaw, it was only a viſion: in the viſion it was not the glory of the LORD which hee ſaw, but the likeneſſe of it; nay it was not the likeneſſe of it, but the appearance of the likeneſſe of the glory of the LORD, that made him to fall on his face, as not being able to behold it. But if this did ſo aſtoniſh the Prophet, who can behold the LORD himſelfe in his glory? In the Pſalmes, *the Lord is ſaid to ride upon a Cherub*: upon which words Saint *Gregory* ſaith, *Cherub quippe plenitudo ſcientiæ dicitur, proinde ſuper plenitudinem ſcientiæ aſcendiſſe perhibetur, quia majeſtatis ejus plenitudinem ſcientia nulla comprehendit*, A Cherub is ſo called as being a fulneſſe of knowledge: and therefore is God ſaid to aſcend above the fulneſſe of knowledge, becauſe no knowledge comprehendeth the fulneſſe of his Majeſty. When we read in the Prophet *Iſaiah*, of the Seraphims ſtanding above the throne of the Lord, that each of them had ſix wings, and that with twaine the Cherub covered his face, with twaine he covered his feete, and with twaine he did flye, *Origen* ſaith, *Duabus velabant faciem, non propriam ſed Dei, duabus alis velabant pedes, non proprios ſed Dei. Operiebant faciem Dei, exordium enim Dei ignotum eſt, ſed & pedes: noviſſimum enim quod in Deo noſtro eſt non comprehenditur: ſola media videntur, ex iis quæ ſunt intelligo Deum*, With twaine they covered his face, the face of God, not their owne, with two wings they covered his feete, not their owne feete, but the feete of God. They covered the face of God, for the beginning of God is unknowne; but ſo they did his feete alſo, for the laſt that is in our God is not comprehended: only the middle things are ſeene, and from thoſe things which are, doe I underſtand God. Behold here the remoteneſſe and depth of divine wiſedome whereof the Preacher here ſpeaketh: his face is covered, his beginning is unknowne there is wiſdome *farre off*: his feete are covered, the laſt that is in God is not comprehended, there is the exceeding *depth* of it. The Preacher here comprehendeth in two things, that which *Saint Paul* ſetteth out in foure, *the length, and bredth* whereof *S. Paul* ſpeaks, is but the remoteneſſe whereof the Preacher ſpeaketh; *the depth and height* which *S. Paul* diſtinguiſheth, is but the depth of the Preacher doubled. Now upon *S. Pauls* words *S. Ambroſe* ſaith, *Quum dicit latitudo & longitudo & altitudo & profundum, hoc utiq; ſignificat, ut ſicut in ſphæra tanta longitudo eſt, quanta latitudo, & tanta altitudo quantum profundum, ita & in Deo omnia æqualia ſunt immenſitate infinitatis*, when he ſaith, length & bredth, height and depth, this it is which he ſignifieth, that as in a ſpheare, the length is as great as the bredth, and the height as great as the depth, ſo in God all things are equall by the immenſity of an infinity. And this it is which the Preacher ſignifieth, for ſhewing the extent of divine wiſdome to be as great in the depth as it is in the wideneſſe, and both to be incomprehenſible, he asketh, *who can finde it out?* Surely as *S. Baſil* ſpeaketh,

Ezek. 1.28.

Pſal. 18.10. *Greg. Mor. l.* 7. *c.* 15.

Iſaiah 6. 2.

Origen.

Eph. 3.18.

Ambroſ. in Epiſt. ad Epheſ.

Et

Etſi omnes animium mentes unà ad inveſtigandum coirent, itemq; ad enunciandum linguæ concurrerent, tamen qui aſſequi poſſit nemo exiſteret, Although all the minds of all ſhould joyne together to ſearch after it, and alſo the tongues of all ſhould joyne together to expreſſe it, there would bee none that could attaine unto it. But yet that wee be not diſcouraged from the ſeeking after it, *S. Gregory* tels us, *Qui videri non poteſt per incircumſcriptum lumen æternitatis, videri poteſt per quaſdam circumſcriptas imagines*, He that cannot be ſeene by the unlimited light of his eternity, yet can bee ſeene by ſome limited ſhadowes which hee caſteth from himſelfe. Wherefore when *Elihu* in *Iob* ſaith, *that wiſedo me is hid from the eyes of all living*, *S. Gregory* underſtandeth it, *Nemo quippe eam videt, qui adhuc carnaliter vivit, quia nemo poteſt Deum ſimul amplecti & ſæculum*, No one truly ſeeth it, who liveth carnally; becauſe no one can at once embrace God and the world. And when the Apoſtles ſaith of God, *that hee dwelleth in a light, which no man can approch unto, whom no man hath ſeene nor can ſee*, the ſame Father expounding it ſaith, *More ſuo homines vocat omnes humana ſapientes; quia qui divina ſapiunt videlicet ſupra homines ſunt*, According to his manner he calleth men, all them who ſavour the things of man, becauſe they who ſavour divine things are above men. Let us therefore walke not after the fleſh, but after the ſpirit, and though divine wiſdome bee *a farre off*, yet wee ſhall come to ſome ſight of it; let us by our heavenly converſation be above men, and though it be exceeding *deepe*, yet we ſhall come to ſome apprehenſion of it, and ſhall at length be brought to drinke of the fountaine it ſelfe, although we now but taſt of ſome ſtreames of it.

Baſilius tract. de fide.

Iob 28. 21.

1 *Tim.* 6. 16.

Greg. Mor. l. 18. *c.* 28.

VER. 25. *I apply mine heart to know, and to ſearch and to ſeeke out wiſdome, and the reaſon of things, and to know the wickedneſſe of folly, even of fooliſhneſſe and madneſſe.*

VER. 26. *And I finde more bitter than death, the woman whoſe heart is ſnares and nets, and her hands are bands: who ſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.*

Verſe 25. There is a threefold wiſdome, *Sapientia carnis quæ inimica eſt Deo, ſapientia mundi quæ ſtultitia eſt apud Deum, ſapientia verò quæ eſt Dei*, A wiſdome of the fleſh which is enmity to God, a wiſdome of the world which is fooliſh with God, a true wiſdome which

is

Bern. Serm. 9. inter parvos.

is the wisdome of God, as S. *Bernard* sets them downe. The Preacher therefore having shewed how true wisdome was too far from him, too deepe for him, as well beyond his sight as his reach, hee sheweth how hee applyed and turned his minde unto the other two. The Hebrew is thus סבותי אני ולבי *Circuivi ego & cor meum, I and my heart turned about or made a circle to know, &c.* And surely it is well, when a man and his heart doe goe together. For too many goe to many places, whither their hearts goe not with them, to mind what they see, what they heare. Many goe to God, to the Church of God, but their hearts goe not with them, to consider and to apply to their heart, that which is said unto them. Many goe to the house of mourning, to the buryall of the dead, but their hearts doe not goe with them, to remember their owne mortality in that which they see. Many goe many wayes, but they take not their hearts with them to make use of those things which they meete with. But the Preacher tooke his heart with him, he and his heart turned about, he observed things, and his heart looking into them considered of them. I, in the Originall is expressed with an emphasy, as if it contained as much as I the King, and I the Preacher, and who both had but one heart, which sought the good of his people. Or else we may take the Originall word, as it signifieth to make a circle; for in seeking of knowledge there is a circle made, and as it proceedeth from the effect to the cause, so it returneth from the cause to the effect. Or else in the Preacher we may conceive the circle to be, the contemplation of his heart, how all things proceeded from the power of God as the efficient cause, and how all things returned to the glory of God as to the finall cause. *To know and to search and to seeke out wisdome:* in the placing of which words wee may either observe the order of the Preachers intention, or else of his proceeding. If wee looke to the order of his intention, then knowledge is first, and the other two follow, as being but the way to come to his intention. If we looke upon the order of his proceeding, then knowledge is placed first, as being that which lead him to search farther, to seeke for more. And here we may consider the Preacher to speake in Saint *Bernards* words, *Vehementer eam considerat anima mea, nec invenisse sufficit si contigerit invenire,* My mind doth earnestly seeke and apply it, selfe unto it neither doth it suffice mee to have found it, even when I have found it. For even when he knoweth he seeketh and searcheth. Whereby also the Preacher teacheth us, that wisdome is not gotten without searching and seeking. *Frustra quærit qui in lectulo suo quærit; non enim in terra suaviter viventium sapientia invenitur,* He seeketh it in vaine, that seeketh it in his bed, for wisedome is not found in the land of them that live deliciously as Saint *Bernard* also speaketh. Wisdome is a field, *Fodiamus in eo, thesaurus absconditus latet, effodiamus eum,* Let us digge in it, the treasure lyeth hid; let us digge it out by searching and seeking. *And the reason of things:* for hee it is that knoweth a thing, that knoweth the reason of it; that is to know any thing cleerely, all knowledge else is darke

Bern. Serm. Beatus qui invenit sapientiam.

and

and obscure. The Originall word here is חשבון *supputatio, ratiocinium*, a numbring or reckoning, and it may be taken to signifie the Preachers care to get the perfect and exact knowledge of humane wisedome. For as Saint *Austin* speaketh; *Nemo numerat nisi quod vult diligentius custodire, nemo nisi qui veretur ne fraudem absque numero patiatur*, No one numbreth any thing but that which he will keepe very diligently, no one numbreth but that he feareth least he should be deceived, if that he doe not number. The Preacher therefore that he might not be deceived, that he might know things truely, did search and seeke and cast up *supputationem*, the accompt and reckoning of things. *And to know the wickednesse of folly*: As I conceive, wee may not amisse understand this of the sinfulnesse that is in that folly of man, which is accompted to bee the wisedome of man. For as there is no true wisedome, but the wisedome of GOD, so the very vertues of humane wisedome have a sinfulnesse of folly in them. Saint *Bernard* sayth, *Frustra hujus sæculi sapientes de quatuor virtutibus tam multa disputaverunt, quas tamen apprehendere omnino nequiverunt, quam illum nescierint qui factus est nobis à Deo sapientia docens prudentiam, & justitia delicta donans, & sanctificatio in exemplo temperantiæ continenter vivens, & redemptio in exemplum patientiæ fortiter moriens*, In vaine have the wise men of this world disputed so much of foure principall vertues, which yet they could not apprehend, because they knew not him who is made unto us of God, Wisedome teaching us prudence, and justice pardoning our sinnes, and sanctification, living continently for an example of temperance, and redemption, dying patiently for an example to us of patience. What sayth he, have yee to doe with vertues, who are ignorant of *Christ* the power and vertue of God? Where is true wisedome, but in the doctrine of *Christ*? Where true justice, but in the mercy of *Christ*? Where true temperance, but in the life of *Christ*? Where true fortitude, but in the death of *Christ*? They onely who are endewed with his doctrine, are to be called prudent, they onely just, who from his mercy have obtained pardon of their sinnes, they onely temperate, who study to imitate his life, they onely valiant, who in adversitie doe hold fast the doctrine of his patience. In vaine doth any one labour in the getting of vertues, if he hope to have them any other way, then from the Lord of vertues, whose doctrine is the seminary of prudence, whose mercy is the worke of justice, whose life is the glasse of temperance, whose death is the ensigne of valour. *Even of foolishnesse and madnesse*: the Hebrew most directly is, *and the foolishnesse of madnesse*, whereby, as I conceive, wee may not amisse understand the mad folly of wicked people, who yet thinke themselves in pleasing themselves the wisest of all. Saint *Austin* therefore speaking of the sinfull contentments of this life, sayth, *Quæ vides, bona putas, falleris, sunus*

Ambros. in Domi. Quadrages.

Bernard. Super. Cantic. Serm. 23.

Augustin. in Psal. 39.

non es, nimia febre phreneticus factus es, Thoſe things which thou ſeeſt, thou thinkeſt to be good things, thou art deceived, thou art not ſound in thy wits, thou art made mad with a ſtrong feaver. It is but *a folly of madneſſe*, which ſuch accompt wiſedome. Saint *Ambroſe* readeth this verſe thus; *Circuivit cor meum ut considerem & quærerem ſapientiam & numerum & ut ſcirem impii lætitiam, & moleſtiam & jactationem, et inveni eam amariorem morte*, My heart went about, that I might conſider and ſeeke wiſedome and number, and that I might know the joy of the wicked, and their trouble, and their boaſting, and I found it more bitter than death. *Non quia amara ſit mors, ſed quia impio amara; et tamen amarior vita quam mors. Gravius eſt enim ad peccatum vivere, quam in peccato mori: quia impius quam diu vivit peccatum auget; moriatur, peccare deſinit*, Not that death is bitter, but becauſe it is bitter to a wicked man; and yet life is more bitter than death. For it is more grievous, to live unto ſinne, than to dye in ſinne: becauſe a wicked man while hee liveth encreaſeth his ſinnes, but let him dye, hee ceaſeth to ſinne.

Ambroſ. de bono mortis. c. 7.

Verſe 26. *And I finde*: I here is I with a witneſſe. *Quod expertus eſt loquitur*, he ſpeaketh that which he had found by experience, ſayth Saint *Hierome*. *More bitter then death*: becauſe, ſayth *Lyra*, *Separat animam à ſuo creatore, mors autem à ſolo corpore. Prior autem ſeparatio amarior eſt, quia ſeparat à bono infinito*, It ſeparateth the ſoule from his Creatour, whereas death from the body onely. The firſt ſeparation therefore is the more bitter, becauſe it ſeparateth from an infinite good. Another ſayth well, *Nulla quidem mors eſt, quæ tot amaritudines propinet, tot dedecora inferat, quot infert et propinat una libido*, There is indeed no death which reacheth to a man ſo many bitter draughts, which bringeth him to ſo many diſgraces, as that one wickedneſſe of ſinfull luſt doth give and bring unto him. Or elſe wee may underſtand the words in a generall ſenſe, as ſetting forth the greatneſſe of the evill. So Saint *Hierome* ſeemeth to underſtand it, who writing upon this verſe, ſayth, *Nunc ait illud ſe ſua ſe quæſiſſe ſapientia, quod in rebus humanis malum univerſa antecedat mala, et quæ res impietatis, ſtultitiæ, erroris, vecordiæ teneat principatum*, Now he ſayth that he ſought in his wiſedome, that which being evill in the affayres of men, exceedeth all evils elſe, and which thing hath the precedency, of all impietie, folly, errour, madneſſe. *The woman*: it is האשה *Illa fœmina*, The woman, the ſhame of women, the laſcivious woman: And therefore Saint *Hierome* ſayth, *Non putemus temere hanc Solomonem de omni genere mulierum protuliſſe ſententiam*, Let us not raſhly thinke that *Solomon* did pronounce this ſentence of all kinde of women. *Whoſe heart is as ſnares*: the Originall directly is, *Quæ ipſa decipula*, Who is her ſelfe ſnares: her ſelfe is but the ſnares of another. For indeed,

Hieronym. in hunc verſ. Lyra in hunc verſ.

Hieronym. in hunc verſ.

deed, the Originall word is מצודים *Decipulæ venantium*, The ſnares of hunters, and therefore both the Septuagint and Saint *Hierome* doe reade it ſo, *Quæ laqueus venatorum eſt*, Who is the ſnare of the hunters. And what are theſe hunters but the devils? So ſayth *Lyra*, *Laqueus venatorum, id eſt, damonum qui venantur animas, & muliere quaſi laqueo utuntur ad eas capiendas*, The ſnare of the hunters, that is, of the devils, who hunt after ſoules, and doe uſe a woman as it were a ſnare to catch them. In the Proverbs, *Solomon* ſpeaking of this woman, ſayth, *Remove thy way farre from her, and come not neere the dore of her houſe: Leaſt thou give thine honour unto others, and thy yeeres to the cruell*: that is, ſayth Rabbi *Solomon*, *Ne des annos tuos, principi gehennæ*, Leaſt thou give thine yeares to the Prince of hell. *Theophylact* alſo ſayth, *Qui adhæret Domino unus ſpiritus ſit cum illo, qui vero adhæret ſcorto unum corpus ſit cum natura damonum, atque ſit totus caro*, He that is joyned to the Lord is made one Spirit with him, he that is joyned to an harlot, is made one body with the nature of the devils, and is indeed made even all fleſh. Vpon this verſe it is the note of him who is the Authour *Catenæ Græcæ*, *Intellexit inſuper malum illud quod hujuſmodi omnia operaretur eſſe diabolum*; He underſtood moreover that evill which wrought all theſe things to be the devill. *And whoſe heart is nets:* So is the Originall moſt directly: So that her ſelfe is a hunter alſo as well as a ſnare, and in her heart ſhee ſpreadeth her nets, for there it is that her cunning plots and deviſes are framed, whereby ſhee catcheth ſimple ſoules. It is not a net, but *nets* that her heart is, becauſe ſhee is full of ſubtle projects, full of baytes to allure, and of ginnes to entrap. *Lyra* noteth that her heart is ſayd to be nets, *Quia ſicut ſagana capiuntur piſces magni parvi et mediocres, ſic mulier de quolibet ſtatu hominum decipit plures*, Becauſe as in a nett are taken, great, little and middle fiſhes, ſo ſuch a woman deceiveth many of every ſtate and condition of men. All is good fiſh that commeth to her nett. *And her hands are bands:* Saint *Hierome* tels us, *Duplicia ſunt in Scripturis vincula*, There are in the Scriptures two kindes of bands, the one are the bands of God, which are his commandements, the other are the bands of the devill, ſuch as are the bands of this wicked woman. But upon this verſe, Saint *Hierome* tels us, that *Aquila* did render theſe words, *Vincta ſunt manus ejus*, Her hands are bound: and thereupon Saint *Hierome* notes, *Suadere poteſt, vim facere non poteſt, nec ad ſe nolentes compellere*, Shee may perſwade but ſhee cannot enforce, neither can ſhee compell unto her ſelfe thoſe that are unwilling: *Who ſo pleaſeth God ſhall eſcape from her.* The Originall is as Saint *Hierome* doth render it, *Bonus coram Deo eruetur ab ea*, He that is good before God, that is, he that hath a good and honeſt heart, which is the thing that God lookes upon, he although hee may be in danger, yet ſhall be delivered from the nets of her heart.

Proverbs 5. 8. & 9.

Theophyl. in c. 15. Luca.

Autor Catenæ Græcæ.

Lyra in hunc verſum.

Hieronym. in Epiſt. ad Fabiolam.

Hieronym. in hunc verſ.

Or elſe to take it as wee reade it, *Who ſo pleaſeth God, ſhall eſcape from her*, that is, ſayth *Tremellius*, as if he ſayd, *Ab qua nemo ſine ſingulari ope gratiaque Dei integrum ſe ſervare poſſit, adeo vafra eſt lenociniorum malorum artifex*, From whom no one without the ſingular helpe and grace of God, can preſerve himſelfe, ſo ſubtle is ſhee in framing of pleaſant allurements, and miſchiefes. *But the ſinner ſhall be taken by her*: and to be taken by her, what is it but to be taken by the devill? What is it but to be lead in triumph as a ſlave to ſinne?

Tremellius in hunc verſ.

VER. 27. *Behold this have I found (ſayth the Preacher) counting one by one to find out the account.*

VER. 28. *Which yet my ſoule ſeeketh, but I finde not: one man among a thouſand have I found, but a woman among all thoſe have I not found.*

VER. 29. *Loe this onely have I found, that God hath made man upright: but they have ſought out many inventions.*

Verſe 27. It is the laying of *Hugo de Sancto Victore* in his annotations upon ſome part of this Booke; *Sermones ſapientium & ænigmata eorum ſcrutari, et eam quæ intrinſecus abſcondita eſt, ſapientiæ dulcedinem ad guſtum elicere, ſpeciemque ejus in lucem proferre, quis potens eſt? Quid ergo facimus nos? Tantum ipſis ſermonibus perſequamur eam, & ſi forte intentio differatur, paſcat interim nos inquiſitio illius: Si inventam non poſſumus, tamen quæſitam doceamus*; To ſearch the words of the wiſe, and their darke ſayings, to bring forth to the taſte that ſweetneſſe which lyeth within hidden, and to ſhew forth in the light the beautie of it, who is able? What therefore doe wee? Let us onely follow after it with our words, and if the finding of it be not obtained, let the ſeeking of it content us: and if wee cannot ſhew it found, let us ſhew it ſought for. This therefore in this place, as it is ſome ſatisfaction to my ſelfe, ſo let it be my excuſe to others. For that the meaning of this verſe is not unworthy to be ſought for, me ſeemes the Preacher tels us, both becauſe he ſayth, *Behold*, as preſenting it to the view to be lookt upon; and becauſe he ſayth, *I have found*, as being a thing which himſelfe eſteemed of, and [illegible], becauſe

Hugo Victorinus.

becauſe he addeth, *ſayth the Preacher*, as putting his name more eſpecially unto it. Our tranſlation ſeemeth to import no more than the diligence of the Preacher in his carefull ſeeking, and in his exact reckoning; and ſo doth *Lyra* expound it, ſaying, *Id eſt, diligenter inveſtigavi ſingulis applicando intellectum meum. Per talem modum loquendi dicitur de diligenti inveſtigatore circa multa, talis inquiſivit hæc & illa,* That is, I have ſearched diligently by applying mine understanding unto every thing. According to this manner of ſpeaking, wee ſay of a diligent ſearcher about many things, ſuch a one hath ſought theſe and theſe things. And ſurely, it is true, as Saint *Ambroſe* ſpeaketh, *Aperit ſibi diligentia januam veritatis*, It is diligence that doth open to it ſelfe the gate of truth. And therefore *Qui ſuſcipiet certamina veritatis*, He that will take upon himſelfe to ſtrive for the victory in the exerciſe of truth, muſt be anoynted with the oyle of diligence, *Paſtor ut ſalvum gregem habeat eum, frequenter numerat*, A ſhepheard that he may not loſe any of his flocke doth often number them, ſaith the ſame Father; and he that in ſeeking will not looſe the truth, muſt diligently *count one by one to finde out the account.* Saint *Hierome* giveth this good morall expoſition of the verſe, *Hoc inquit reperi univerſa diligenter eventilans, quod paulatim peccando, & ad unum delictum aliud apponendo, grandem nobis ſummam efficimus*, This ſaith he, have I found ſifting all things diligently; that by going on in ſinning by degrees, and by adding one ſinne to another, we make unto our ſelves a great ſumme of ſinnes, even ſo great that we can make no accompt unto God for them, we cannot anſwer him one for a thouſand. Now as Saint *Auſtin* ſaith, *Quid intereſt ad naufragium, utrum uno grandi fluctu navis obruatur & aperiatur, an paulatim ſubrepente aqua in ſentinam, & per negligentiam derelicta atq; contempta impleat navem atq; ſubmergat?* What difference is there in reſpect of the ſhipwracke, whether the ſhip be covered and overwhelmed with one great wave, or whether the water ſinking by little and little into the bottome of the ſhip, and being there left by negligence as a thing deſpiſed doe come to fill it and drowne it? Take heed therefore of many littles, they make a great deale at laſt. *Tremellius* who reads the verſe thus, *Vide, hoc inveni inquit Eccleſiaſtes ſemel atq; iterum quærendo aſſequi ratiocinium*, See this have I found, ſaith the Preacher, by ſeeking once and againe to finde out the accompt; referreth the thing found to that which the Preacher ſaith of a naughty woman in the former verſe: and of the accompt hee ſaith, *Eſt ratiocinium improbitatis quæ eſt in impura iſta muliere*, It is the accompt of the wickedneſſe which is in that impure woman. But the difficulty of the ſenſe lying as I conceive in the Originall words אחת אחת which our tranſlation rendreth counting one by one, but are directly tranſlated, as Saint *Hierome* rendreth them, *Vnam ad unam*, One to one, or as *Arias Montanus* readeth them, *Vnam ad*

Lyra in hunc verſ.

Ambroſ. Proœm. in Luc.

Ambroſ. in Dom. Quadrageſ.

Hieronym. in hunc verſ.

Aug. Epiſt. 108. ad Seleucia.

Tremel. in hunc verſ.

alteration to another; it seemeth to mee that the verse may have this sense. *This have I found, saith the Preacher, that to find the accompt of things by wisdome, one thing leadeth to another,* and as the Philosopher speaketh, *Ex notioribus pervenitur ad ignotiora,* From things that are more knowne, things unknowne are discerned. Or else the meaning of the verse may be taken thus, *This have I found, saith the Preacher, that to finde out the accompt of things in wisedome, and knowledge, contraries opposed one to one, and compared one with the other doe open well the way,* and bring a man the better on toward it. Is it not so even in the knowledge of vertue and wickednesse, whereof the Preacher here speaketh? He that hath lived in wickednesse, and by Gods grace is called to an amendment of his life doth much the better know the baseneſſe and danger of the one, the comfort and happines of the other, and thereupon hateth the one more earnestly, and embraceth the other more eagerly. Saint *Gregory* therefore saith, *Qui nullis se oppressos peccatorum molibus sciunt, stant quidem in via justitiæ, sed tamen ad cælestem patriam anxiè non anhelant, tantoq; sibi in rebus licitis usum præbent, quanto se perperasse nulla illicita meminerunt. Et plerumq; pigri remanent ad exercenda bona præcipua, quia valde sibi securi sunt, quod nulla commiserint mala graviora. At contra nonnunquam hi qui se aliqua illicita egisse meminerunt, ex ipso illo dolore compunctionis ardescunt in amorem Dei, seseq; in magnis virtutibus exercent, & quia se erraſſe à Deo considerant, damna præcedentia lucris sequentibus recompensant.* They who know themselves to be oppressed with no weight of sinnes, doe stand indeed in the way of righteousnesse, but they doe not strive so carefully towards their heavenly Country; and by so much doe give themselves the more liberty in lawfull things, by how much they know themselves to have commited no unlawfull things: and oftentimes are indeed dull and slow to the exercise of the chiefest good things, because they are very secure in themselves, that they have committed no grievous sinnes. On the other side, oftentimes, they who know themselves to have done unlawfull things, being stirred up from their owne griefe doe burne the more in the love of God, and doe exercise themselves in great vertues, and because they consider themselves to have wanded from GOD, they recompence the former losses with following gaines.

Gregorius in Evang. Homil. 34.

verse 28. *Which yet my soule seeketh, &c.* The Preacher though he had found the way to find out the accompt of things, yet he had not found out the accompt. Or though he had sought diligently, counting one by one, yet he was still to seeke. There is a place in Wiltshire called Stonage, for diverse great stones lying and standing there together: of which stones it is said, that though a man number them one by one never so carefully, yet that hee cannot finde the true number of them, but that every time he numbers them,

he

he findeth a different number, from that he found before. And this may well shew the erring of mans labour in seeking the accompt of wisedome and knowledge. For though his diligence be never so great in making the reckoning, he will be alwayes out, and not be able to finde it out. *One man among a thousand have I found*: the Preacher in seeking to finde wisedome, sheweth what helpe he found, it was but one of a thousand among the many thousands that were under him, among the thousands that attended upon him, it was but one of a thousand that he found faithfull in true wisedome to him. The rest either feared to displease him, or desired to humour him, or regarded not either what hee sought, or what hee found in it. Or else the *man* which the Preacher speaketh of is to bee taken generally for a good man, and hee it is who is, *dignus viri nomine*, worthy the name of a man, he it is who being one of a thousand is worthy to be chiefe of the thousand. But though *Salvian* found but one, yet it may be that God found more: for when *Eliah* said, *I, even I only am left*; God told him, *I have left seven thousand in Israel which have not bowed the knees unto Baal*. Howsoever this is certaine, that the number of the good in respect of the bad, is very little, even as one to a thousand. When the *Syrians* came up against Israel in the time of *Achab*, it is said, that *the children of Israel pitched before them like two little flocks of kids, but the Syrians filled the Country*, and so indeed are the good, they are but like two little flockes of kids, but the wicked fill the world. The godly are but like the three hundred men of *Gideon*, the wicked are as the *Midianites* and are upon the earth like Grashoppers for multitude. *But a woman among them all have I not found*: among them hee had found none to helpe him in the finding of wisedome. *Omnes enim me ad luxuriam & non ad virtutem dedocuerunt*, For all of them did draw me to wantonnesse and not to vertues, as Saint *Hierome* maketh him to expound his words. Or else more generally his meaning may bee taken thus, that having found out a very bad woman, he looked to finde a good woman also, but he could not finde any. Not that he did not simply finde any good, but that hee found not any so good as shee was bad. Or else he sayth, *that he found none*, because sayth *Lyra*, in respect of men, they were few: or else in respect of themselves, they are sayd to be none, because they were so very few. For as the Philosopher speaketh, *Illud quod modicum est, quasi nihil computatur*, That which is little is esteemed as nothing. Indeed a woman is in her selfe the weaker vessel, and too often a strong instrument of the devill to entice men unto wickednesse. Wherefore Saint *Chrysostome* noteth, that when the devill spoyled *Iob* of his substance, and children, and health, yet he left his wife unto him, *Quia putavit multum eam sibi conferre ad sanctum expugnandum*, because he thought that shee would be a great furtherance unto him to conquer that Saint of God. The same Father in elsewhere

Hierom.

1 *King.* 19. 10. & 18.

1 *King.* 20. 27.

Iudg. 7.

Lyra in hunc versum.

Aristot. 2. *Physicorum.*

Chrysostom. Homil. 38. *in Epistol. ad Corinth.*

Chryſoſtom. Homil. 6. ex imperf. in Matth.

elſewhere bitter in ſpeaking of women, as ſaying, *Quid eſt aliud mulier, niſi inexſtugabilis pœna, neceſſarium malum, naturalis tentatio, deſiderabilis calamitas, domeſticum periculum, delectabile detrimentum, boni colore dilecta?* What is woman, but a punishment that cannot be driven away, a neceſſary evill, a naturall temptation, a deſireable calamitie, a domeſticke danger, one beloved for a colour of good? But he tels us alſo, *Sermo eſt de muliere mala, non de bona. Novi enim multas ad omne opus bonum promptas*, My ſpeech is of a bad woman, not of a good. For I have knowne many ready to every good worke. Wherefore he alſo tels us, that though *Iezabel* was ſo bad, that ſhee would have taken away the life of *Eliah*, when he had reſtored life to her and all Iſrael, by taking away the famine, yet that the poore widow of *Zarephah* was ſo good, as that ſhee was ready to give him food, when ſhee had no more left to feed her ſelfe and her childe. The Scripture is full of the examples of good women; and Saint *Hierome* having reckoned up diverſe of them, writing to a Virgin, he concludeth, *Hæc breviter perſtrinxi, ut nec te pœniteat ſexus, nec viros nomen ſuum erigeret, in quorum condemnationem fœminarum in Scripturis ſanctis vita laudatur*, Theſe have I briefly paſſed over, that neither thou mightest repent of thy ſex, neither might men be lifted up in regard of their ſex, to whoſe condemnation the life of women is praiſed in the ſacred Scriptures. Let it cauſe modeſtie in women, that ſhee was the firſt ſinner, and who having caſt man downe in Paradiſe, did caſt him out of Paradiſe. Let her weakneſſe make her the more carefull in looking to her ſelfe, and the better to keepe her ſelfe from danger. *Longiſſime arcere illecebras mali, & aurem quidem intus caſtiſſima cogitatione, oculos verò cautiſſima averſione munire*, To drive away farre the allurements of evill, and to fence her eares with moſt chaſte thoughts within, her eyes by a moſt wary turning away from it, as Saint *Baſil* adviſeth. But in a tropologicall application of this verſe; as the Italian ſayth, that words are women, and deeds are men; and therefore that they muſt be maryed together: So Saint *Hierome* tels us, *Poſſumus & cogitatus pro viris accipere, mulieres pro operibus, & dicere quod difficile cogitatio alicujus pura inveniri poſſit: opera vero quæ per corpus exercentur, aliquo ſemper errore commixta ſunt*, Wee may here take our thoughts for men, women for our workes, and ſay that hardly can the thought of any one be found pure: as for our workes, becauſe they are performed by the body, they are alwayes mixed with ſome errour.

Chryſoſtom. Homil. 15. ex variis in Matth.

Hieronym. Epiſt. ad Principiam virg.

Baſilius de vera virgin. ad Letorum Epiſcopum.

Hieronym. in hunc verſ.

Verſe 29. The Preacher having ſpoken much of the vanitie that is in men and women, and of the badneſſe of them, leaſt hereupon any blame might ſeeme to accrew to God, who was the maker of them, here he wholy cleareth God. *Loe this onely have I found*: The Originall word here tranſlated *onely*, and ſo generally by Interpre-

ters

ters is פרד and moſt directly ſignifieth *Seorſim*, apart. So that it ſeemeth to mee, that the Preachers meaning may be, that he ſevering in the conſideration of man, the workes of God, and the works of man, he found the workes of God to be right all, and that it was man himſelfe, who had made himſelfe and his works to be perverſe and crooked. And ſurely, who ſo ever will rightly judge of man and his wayes, he muſt conſider them apart, as they proceed from God, and apart, as they proceed from himſelfe, that ſo in all things God may be juſtified, and man himſelfe may beare his owne condemnation. Or elſe to conſider the words, as generally they are read. *Loe this onely have I found:* that is, this as a moſt manifeſt, moſt ſure and undeniable truth, *That God hath made man upright*: Let a right line be extended never ſo farre, let it be extended infinitely, it will be right ſtill; now God is rightneſſe it ſelfe, and he being extended into his workes, they are right all. But of man who is the chiefeſt of his inferiour creatures, it is ſayd, that *God made him in his image, and after his likeneſſe*. Now as Saint *Bernard* ſpeaketh, *Oportet id quod ad imaginem eſt, cum imagine convenire*, It is neceſſary that he who hath an image, ſhould agree with his image. And therefore it being ſayd of God, *Great is our Lord, and great is his power; the Lord is upright, and there is no unrighteouſneſſe in him*: Saint *Bernard* alſo addeth, *Ab iſto recto & magno Deo, habet imago ejus, ut ipſa recta & magna ſit; Eo magna eſt quo capax æternorum, eo recta quo appetens ſupernorum*, From that upright and great God, his image alſo hath it to be upright and great; great, in that it is capable of eternall things, right, in that it deſireth heavenly things, and things that are above. *Aquinas* ſpeaking of theſe words, that *God made man upright*, ſayth, *Erat rectitudo ſecundum hoc quod ratio ſubdebatur Deo, rationi vero inferiores vires, & animæ corpus. Prima autem ſubjectio erat cauſa & ſecundæ, et tertiæ. Quamdiu enim ratio manebat Deo ſubjecta, inferiora ei ſubdebantur*, The uprightneſſe was in this reſpect, that reaſon was ſubjected unto God, the inferiour powers unto reaſon, and the body to the ſoule. The firſt ſubjection was the cauſe of the ſecond and of the third. For ſo long as reaſon remained ſubjected unto God, the inferiour faculties were ſubject unto it. It is a queſtion propoſed by *Aquinas*, and it is generally handled by the Schoolmen, *Vtrum primus homo fuerit creatus in gratia*, Whether the firſt man was created in grace, that is, whether in the act of creation there was given unto him onely a rightneſſe of nature, or elſe a rightneſſe of grace alſo. That a rightneſſe of grace was given to *Adam* before his fall, is a thing agreed upon, becauſe by his fall he was deprived of it, but whether at the inſtant of the firſt creation it were given to man, that is their queſtion. But if it were given to man afterwards before his fall, why not at firſt? And indeed what need of ſuch queſtions? The reading of the latter part of this verſe according to the Septuagint

Pſal. 147. 5. *Pſal.* 92. 15. *Bern. Sup. Can. Serm.* 80. *Aquin.* 1. Q. 95. Ar. 1.

magint and the Vulgar Latin, *Et ipse se infinitis miscuit quæstionibus*, and he intangled himselfe with numberlesse questions, should teach them to avoyde such fruitlesse speculations. From this distinction of man, *in puris naturalibus*, in his pure naturall condition, and in the state of grace, some of the Schoolmen have looked too farre after *Pelagius*. Let it suffice, as the Preacher sayth, *that God made man upright*; and *Aquinas* thinketh that this is sufficient to proove, that man even in the first instant of creation, was made in the state of grace. But the Originall word which the Preacher here useth in the end of the verse being the same which he hath used before in the five and twentieth, and seven and twentieth verses חשבונות signifying *computationes & ratiocinia*, reckonings and accompts: let mee consider here God as a true and just accomptant, and making all things straight and right. When he made man he brought all things to a true accompt, he did cast up his body to a right temper, he did cast up his senses to a right obedience to reason, he did cast up his will to a right desire, he did cast up his minde to a right understanding; the generall summe of all, he rightly made to be the true happinesse of man. There was not the least errour in all his accompt. But they, that is, men *have sought out many reckonings*: which first must needs be wrong, because many, seeing the right in all things can be but one. And secondly, they are wrong because men have sought them out, who going out of the way in wrong paths, can there never finde the right way. They cast up many reckonings, and many are the things which every one according to his humour and phansie maketh reckoning of. In the body they reckon upon nothing but sensualitie, in the senses upon nothing but voluptuousnesse, in the will upon nothing but pleasing it selfe, in the understanding upon nothing but vanitie and folly. The generall summes, to which they reduce all their reckonings are three, either pleasure, or profit, or honour.

Psal. 20. 7. *Augustin. in Psal.* 19. And whereas the Psalmist sayth, *Some trust in horses, and some in Chariots*, that is, sayth Saint *Austin*, *Hi volubili successione temporalium bonorum, & hi superis præferuntur honoribus, & in his exultant*, Some are drawne with the voluble successe of worldly benefits, others are set above their fellowes in height of honours, and in them doe prance and rejoyce. But howsoever, men may now make their accompts, they shall in the end see the falshood of them, when they shall finde the fruit of them, no way to answer to the cost and paines and time, which they have layd out upon them. But to consider the words also as wee doe reade them. *But they have sought out many inventions*: mee seemes that men herein are like unto some busyheads and working minds, which being left in a good estate, and having well to live, by their inventions and devises are not quiet untill they have brought all to nothing, and cannot at last devise how to helpe themselves. For so man being by God made in a good estate, it was

the

the devils invention, to ſet him on worke to finde out good and evill, and ever ſince his minde being ſet upon inventions, the ſeeking of them bringeth him to miſery. Wherefore Saint *Bernard* readeth the latter part of this verſe thus, *Ipſe autem ſe implicuit doloribus multis*, but he hath involved himſelfe into many troubles. Or elſe wee may take *the inventions of men* to be fictions, like the invention of Poets: for indeed, whatſoever men conceive of them, they are no better than imaginary fictions, having no realitie of truth and ſubſtance in them. And therefore *Philo* ſayth well, *Is qui fictus eſt homo, differt ab eo quem Deus fecit*, That man which is fayned differeth from him which God made. Man is made of himſelfe a fayned man, conſiſting in the fayned inventions of his owne wayes, but as he was made by God, he was made in the truth of uprightneſſe.

Bernard.

Philo. l. 1. Legis Allegoriarum.

(·.·)

CHAP.

CHVB.

CHAPTER VIII.

VER. 1. *Who is as the wiſe man? And who knoweth the interpretation of a thing? A mans wiſdome maketh his face to ſhine, and the boldneſſe of his face ſhall bee changed.*

Verſe 1. PHilo ſpeaking of wiſdome ſaith, *Quis bonum iſtud indagans inveniat? Quæ maria tranans? Quas penetrans inſulas? Quas terrarum oras adiens? Quaſnam apud gentes?* Who by ſearching can find out that good? What ſeas muſt hee paſſe over? What Iſlands muſt he paſſe into? To what ſhoares muſt he go? With what nations is ſhee to be found? And this the Preacher having ſhewed in the latter part of the former Chapter, by ſetting forth the difficulty of attaining wiſdome, the rarity of a wiſe man, hee beginneth this Chapter with the excellency of him, ſaying, *Who is as the wiſe man?* Who, though never ſo rich in eſtate, who though never ſo great in power, who though never ſo high in honor? Nay who is rich in eſtate, who is great in power, who is high in honor but a wiſe man onely? *Philo* therefore ſpeaking of wiſe men ſaith, *Qui ſoli veri reges*, who alone are the true Kings. And in another place ſpeaking of them hee ſaith, *Sunt aliqui quos Deus altius promovet, & evolantes ſuprà omnes ſpecies omniaque genera propè ſeipſum collocat ſicut Moſi quoque dicit, tu verò hic ſta mecum*, There are ſome whom God promoteth highly, and theſe flying above all degrees and ranks, hee placeth nere unto himſelfe, ſaying unto them as hee ſaid to *Moſes*, but doe thou ſtand here by mee. Wherefore hee noteth that when *Moſes* was to dye, he did not dye as commonly others doe, but only left this world at the command of his word, by whoſe word the world was made, *Ut diſcas quod ſapientem illum eodem quo mundum honore Deus dignatus eſt*, That thou mayeſt learne, that God did grace that wiſe man with the ſame honour that hee did the world. The ſame authour therefore gives this honour to a wiſe man, ſaying, *Sapiens Dei comes eſt*, A wiſe man is the companion of God. But to conſider the manner of the Preachers words; they being ſet downe as a queſtion do ſhew as it were, that he could onely admire

Philo de nomini mutatione.

Philo de Agricul.

Exod. 34. 5. *Philo de Sacrific. Abelis & Caini.*

Philo de nomini mutatione.

him, and could not judge of him; and is as if hee ſaid, as *Philo* ſpeaketh, *De ſapientia, quæ non me tantum ſed toto mundo eſt antiquior, non eſt ſanè quenquam judicare niſi Deum aut aliquem ſincerum purum germanumque amatorem ipſius ſapientiæ*, To judge of wiſdome, which is more old not onely then my ſelfe, but the whole world, it is not lawfull for any except God himſelfe to judge, or elſe ſome ſincere pure and very true lover of wiſdome it ſelfe. S. *Hierome* tels us, that the Septuagint did read thēſe words thus, Τὶς ἔγνω σοφούς *Quis novit ſapientes?* who hath knowen wiſe men? whereupon hee addeth, *Et reverâ quum multi ſint qui ſapientiam repromittant, difficile invenitur, qui diſcernere queat ſapientem, ab his qui videntur eſſe ſapientes. Et quum ſint plurimi qui ſcripturarum occulta dicuntur poſſe ſolvere, rarus qui veram inveniat ſolutionem.* And indeed ſeeing there are many, who doe promiſe wiſdome, he is hardly found, who is able to diſcerne a true wiſe man from them who ſeeme to bee wiſe. And whereas there are many who are ſaid to be able to reſolve the hidden things of the Scriptures, hee is a rare man that findeth a true reſolution. *And who knoweth the interpretation of a thing?* The French readeth it, *Et qui ſcait que veulent dire les choſes?* And who knoweth what the things would ſay? For there is a ſpeaking by things as well as by words, and it is by them as well as by his word that God ſpeaketh to us, yea the things themſelves, doe ſpeak in their ſilent language; which he that is wiſe underſtandeth, and is able to give the interpretation of it. Wherefore when the Preacher ſaith; *and who knoweth the interpretation of a thing?* hee meaneth, who but a wiſe man, of whom the words before ſpeake. The Septuagint and S. *Hierome* do read it, *Quis novit ſolutionem verbi?* Who knoweth the ſolution of a word, the anſweare of a qnæſtion? And then it may bee noted, as S. *Hierome* hath it, *Quod oblique de ſe loquitur, quia nemo fuerit ita ſapiens, & nullus ſic fecerit problematum ſolutiones*, That the Preacher indirectly ſpeaketh of himſelfe, becauſe none was ſo wiſe as hee was, none did anſweare and reſolve problemes and hard quæſtions as he did. *A mans wiſdome maketh his face to ſhine.* That is, ſaith *Tremellius ipſum glorioſum & illuſtrem reddit, Synecdochicè*, doth make him glorious and famous, the face being taken Synecdochically for the whole man. But to conſider the words as wee find them, *in the face* the wiſdome of man is not a little diſcerned, and well may it bee ſaid to make *the face to ſhine*, ſeeing as *Philo* ſpeaketh *Habent ſapientes, purificatum viſum, examinatum auditum, & ſic cæteros ſenſus. Habent ſermonem quoque immaculatum*; Wiſemen have their ſeing purified, there hearing cleanſed, and ſo their other ſenſes. They have alſo a ſpotleſſe ſpeach. And here alſo S. *Hierome* tels us that the Preacher doth obliquely ſpeake of him ſelfe, whoſe wiſdome, *Non ſolum intrinſecus latebat, ſed & in ſuperficie corporis & ſpeculo vultus elucebat, ultraque omnes homines prudentiam mentis in facie ſuâ pinxerat*, Not only did lye hid within, but ſhined alſo in the outſide of his body, and in the glaſſe of his countenance, and above all men he had the wiſdome of his mynd painted in his very face. Or, if it ſhall bee thought

Philo de Charitate.

Hieronym. in hunc verſ.

Hieronym. in hunc verſ.

Tremellius in hunc verſ.

Philo quod deter. potiori inſidietur,

Hieronym. in hunc verſum.

thought good, wiſdome may bee ſayd to make a wiſe mans *face to ſhine*, becauſe his very countenance though hee ſay nothing giveth light, and directeth men in a right way. Or elſe wiſdome may bee ſaid to make *the face to ſhine*, becauſe from the face, and from the mouth placed in it, it caſteth forth a light, which maketh the underſtanding of things to appeare. *And the boldneſſe of his face ſhall bee changed:* interpreters here are troubled. The Originall word here uſed and tranſlated boldneſſe is עז, which properly ſignifyeth ſtrength. S. *Hierome* reades it, *Fortis faciem ſuam mutabit.* The ſtrong ſhall change his face. The vulgar Latin alſo *Potentiſſimus faciem ſuam mutabit*, The moſt mighty ſhall chauge his face, and then *Lyra* expoundeth it, *In reſurrectione quando ſibi dabit glorioſam faciem*, In the reſurrection, when God ſhall give unto him a glorious face ſhining as the Sunne in heaven. The French readeth it, *Son regard farouche*, His rough and wild aſpect; the Septuagint as our Engliſh did take it *for boldneſſe*, but then they read it as S. *Hierome* tels us, *Et impudens vultu ſuo odietur*, And an impudent man ſhall be hated by his countenance, as if the Preacher did ſhew the difference betweene the countenance of a wiſe man, and of an impudent man, declaring how pleaſing the one was, how hatefull the other. And indeed as the countenance of a wiſe man is never impudent, ſo the countenance of an impudent man is hatefull to all that are wiſe. Or elſe to take boldneſſe in a good ſenſe, there is nothing that doth beter ſet the aſſure, and make confident the countenance of a man then wiſdome doth. That giveth ſuch boldneſſe unto it, that oftentimes the very countenance of a wiſe man ſtriketh terror into the wicked and fooliſh. But let mee have leave to give the words another meaning, and to referre *the face* here mentioned not to the face of a wiſe man, but to the face of the thing, whoſe interpretation a wiſe man findeth out. His wiſdome therefore maketh *the face of the thing to ſhine*, and to ſhew it ſelfe. For as *Philo* ſpeaketh *Lumen animæ ſolari ſimilimum eſt ſcientia*, Knowledge the light of the mind is moſt like unto the ſolar light; and as that maketh things to appeare to the eye what they are, ſo doth the other make things appeare to the mind, and ſheweth the interpretation of them. As the one taketh away the darke viſage of things, ſo the other taketh away, and changeth the hard viſage of queſtions and problemes, and prevailing over the ſtrengh of them, maketh the meaning of things eaſie to be ſeen.

Lyra in hunc verſ.

Philo de congreſſ. quærend. eruditionis gratia

Ver. 2. ***I counſell thee to keepe the Kings commandement, and that in regard of the oath of God.***

Ver. 3. *Bee not hasty to go out of his sight, stand not in an evill thing, for hee doth whatsoever pleaseth him.*

Ver. 4. *Where the word of a King is, there is power, and who may say unto him, what dost thou?*

Ver. 5. *Who so keepeth the commandement, shall feele no evill thing and a wisemans hart discerneth, both tyme and judgment.*

Ver. 2. *I counsell thee*: the Originall sayth no more then I; and he that shall find out the meaning of the place need to bee such a one as the former verse speaketh off, and that knowes *solutionem verbi*, the resolution of a probleme, the interpretation of a thing. Let my boldnesse bee excused, and I will shew my thoughts. It seemeth to mee, that *I* standeth here, as it were an answere to the quæstions of the former verse, wherein the Preacher speaketh as it were softly and with a still voice, as if hee would not bee heard, saying no more then *I*. And hee speakes also in a darke obscure manner, as if his modestie did cast a veile over it. Neither doth hee speake it, untill that first asking the quæstions, the answere of all men did in there harts prevent him, and say that it was hee. Our translation to make up the sense followeth *Pagnine*, and as hee saith, *Ego moneo te*, I admonish thee; so that saith, *I counsell thee*: I who have obtained wisdome and am able to counsell thee, *I counsell thee*, I who require obedience from myne owne subjects, do counsell all subjects to give obedience to their Kings, I who am unwilling to punish thee for not keeping the Kings commandement, do counsell thee to keepe it. *To keepe the Kings commandement*: The Hebrew is, to observe the mouth of the King, which is but one and the same. For as *Philo* speaketh; *Regis officium est jubere quæ oportet fieri, & vetare a quibus abstinere decet: cæterum jussio faciendorum, & interdictio cavendorum propriè ad legem pertinet. Atque ita consequitur, ut Rex animata lex sit, lex vero sit rex justissimus.* The office of a King is to command those things which ought to bee done, and to forbid those things which ought to be avoyded. But the command of things to be done, and the forbidding of things not to bee done properly belongeth to the law. And so it foloweth, that a King is a living law, & the law is a most just King. Now *keepe the Kings commandement*, as thou wouldest the commandement of thy Father. For as *Philo* also speaketh *Parentis locum obtinet ac vicissim, tanquam à germanis filiis reverentiam postulat. Sunt autē principes (ut verum fatear) publici parentes civitatum & gentium, quotquot boni sunt, nec cedunt pietati naturalium.* For hee holdeth the place of a Father, and in a mutuall respect requireth reverence as from naturall children. For

Philo de vita Moysis.

Princes,

Princes, (that I may confeſſe the truth) are the publike Fathers of Citties and people, as many as are good, neither do they yeild in affection to naturall Fathers. *And that in regard of the oath of God. Tremellius* reades it, *ſed propter rationem juramenti Dei*, but with regard unto the oath of God, as if the meaning were that the King is ſo to bee obeyed, as that God is not to bee diſobeyed, and that the oath made to the King were ſo to be kept, as that the oath made to God bee not broken. For there is nothing more ſure, then that God is rather to bee obeyed then man. But to conſider our reading, by the oath of God, may bee underſtood the word of God: for as *Philo* ſpeaketh, *Ipſa Dei verba ſunt juramenta, legeſque divinæ & jura ſacratiſſima*; The very words of God are oaths and divine lawes, and moſt ſacred ſtatutes. And then the meaning would bee no other then this; that we are to keepe the commandements of the King, becauſe God doth command it, and that wee are to do it not only for feare of wrath but alſo for conſcience ſake. But *the oath of God* here more directly is the oath which is taken in the name of God, and whereof God is made to bee a witneſſe. For ſo an oath properly taken is by *Philo* defined to bee that, *Quod eſt fidei ſignum firmiſſimum conjunctum cum Dei teſtimonio*, which is the moſt firme ſigne of faithfulneſſe joyned with the teſtimony of God. As for the beginning of an oath S. *Chryſoſtome* ſeemeth to conceive that untill after the dayes of *Abraham*, there was not any uſed. For ſaith hee, *Qui fuerunt tempore Abrahæ multa fœdera fecerunt, victimaſque mactarunt, & obtulerunt ſacrificia, necdum erat juramentum*, They who were in *Abrahams* tyme made many covenants, killed many ſacrifices, ſacrificed many offerings, and as yet there was not an oath. Indeed the firſt oath that wee read of was that betweene *Abraham* and *Abimelech* at *Beerſheba*, from whence the place had its name. But as for the oath of ſubjects taken to their King, and which wee call the oath of alleagance, as far as I know, this is the firſt place that any mention is made of it. Among the heathens, I find in *Pliny* that it was a thing done in *Trajans* time, who did ſware unto his people, and had his people ſworne unto him. And in *Caſſiodore* I find that *Athalicus King* of *Italy* did likewiſe take an oath unto his people and tooke an oath from them. But that which here is to be noted is the regard of an oath, and which is called the oath of God as due to him to bee performed, as well as unto him to whom it is made. According as our Saviour Chriſt ſaith *Performe thyne oath unto the Lord.* It is ſtoryed of *Alexander* the great that being reſolved to deſtroy *Lampſacum*, as hee was going about it, *Anaximenes* the Philoſopher and his Maſter came to meete him, and to intreat him for the Citty, which being forſeen by *Alexander* hee ſwore that hee would not doe, that which *Anaximenes* ſhould aſke him. Whereupon *Anaximenes* told him, that which I deſire is that thou wouldeſt deſtroy *Lampſacum*. Now *Alexander* being ſo taken by his word, for the reverence of his oath did not deſtroy the place. Moſt Noble, it was in this King to keepe his oath, and moſt neceſſary it is to keepe thy oath that is made to the King. For

Philo de creatione Principis.

Philo l. 2. Legis Allegoriarum.

Roma. 13. 1. & 5

Philo de Planta. Noe.

Chryſ. Homil. 26. ad populum.

Genſ. 22. 31.

Plin. in Panegyr. ad Trajan.

Caſſiod. var. l. 8. ver. 3.

Matth. 5. 33.

as Philo ſpeaketh: *Eſt jus-jurandum non exiguum negotium, tametſi contemnitur propter conſuetudinem, videlicet teſtimonium Dei de rebus dubiis Deum autem citare teſtem mendaci ἀσεβὲς ἐστιν.* An oath is not a light buſineſſe, although it bee deſpiſed becauſe men are accuſtomed here unto, namely being the teſtimony of God concerning doubtfull things. Now to cite God as a witneſſe of a lye, is a foule wickedneſſe, would any one come unto his friend and ſay, I pray you do a wickedneſſe for mee, for my ſake doe ſomething that is againſt right and reaſon? would not his friend abhorre him that ſhould doe it? would hee not ſuddenly breake off all friendſhip with him? *Et quod non audes ab amico petere, ad id Deum vocas?* And that which thou dareſt not to aſke of a friend, doſt thou call God unto it ſaith Philo? Doſt thou ſay to him give falſe witneſſe for me, be a partner with mee in my villany and treachery, *Et quum ſis Deus optimus ſervias ſceleſto homini*, & when thou art God the perfection of goodneſſe ſerve the turne of a wicked man. What can this be but horrible iniquity? The ſame authour therefore giving direction for an oath, ſaith, *Juraturus debet omnes rei circumſtantias diligenter perſpicere, quanta ſit, quam vera, quam benè à ſe percepta, tum ſeipſum conſiderare, num purus ſit animâ, corpore, linguâ: nefas eſt enim per os quo profertur nomen illud ſanctiſſimum, quicquam turpe progredi: quæratur etiam tam loci quam temporis opportunitas.* Hee that is to ſweare ought diligently to looke into all the circumſtances of the thing, how great it is, how true, how well perceaved by himſelfe, then hee ought to conſider himſelfe, whether he be pure in mind, in body, in toung. For it is not well that any naughty thing ſhould proceed from that mouth by which that moſt holy name is uttered: let alſo a fit opportunity of time and place bee ſought for.

Philo de Decal.

Ver. 3. The water here is not ſo cleare, that it is eaſy for the ſight to peice into it. *Be not haſty to go out of his ſight.* The Hebrew is, *Neſis feſtinus, à facie ejus abibis*, Bee not haſty, thou ſhalt goe away from his face. According to which reading let me propoſe what hath come into my mind. Firſt then as I conceive the ſenſe may bee taken thus. *Bee not haſty*, not haſty to come into the preſence of the King, that may bee the way to have thy ſelfe put away quickly from it. Gregorius Thaumathurgus obſerveth, that it is not ſaid that the ſoule of David was knit to the ſoule of Jonathan, but that the ſoule of Jonathan was knit to the ſoule of David. And ſurely it is better when the favour of a Prince doth call any one into his preſence, then when the ambitious deſire of any one doth haſtely thruſt himſelfe into it. *Stand not in an evill thing*, if thou doſt not goe away from the ſight of the King, but ſtandeſt before him, ſtand not in an evill way, that will at lengh be thy fall, when the ſight of the King hath found it out. *For hee doth whatſoever pleaſeth him:* the Originall ſaith onely *whatſoever pleaſeth*, and ſeeing I conceive it to bee ſpoken of a good King, I underſtand the ſenſe, as if it were ſupplyed with *whatſoever pleaſeth God.* And therefore when a good King findeth thy wayes to diſpleaſe God, they will diſpleaſe him alſo, and thou ſhalt not

1 *Sam.* 18. 1.

Gregor. Thaumat. Oratione in Origen.

not ſtand in his ſight. Or ſecondly, the meaning of the verſe may bee conceived thus. Bee not haſty in the ſight of the King, neither in thy words or actions, for ſo thou mayeſt haſten thy ſelfe to bee gone out of his ſight. But if thou haſt beene haſty and run into ſome errour, do not *ſtand* nor perſiſt in it. For as S. Bernard ſpeaketh, *Alioquin non erit humanum peccatum, ſed obſtinatio diabolica. Nam perſeverare in malo diabolicum eſt, & digni ſunt perire cum illo, quicunque in ſimilitudinem ejus permanent in peccato*, Otherwiſe it will not bee a humane ſinne, but a diveliſh obſtinacy, and worthy are they to periſh with him, who in a likeneſſe to him perſiſt in any ſin. *For he doth whatſoever pleaſeth him*: It ſhall not bee as thou wilt, neither mayeſt thou doe, whatſoever thou pleaſeſt, but it is he that is King, it is his pleaſure that is done in all things. But to conſider the reading of our tranſlation. *Be not haſty to goe out of his ſight*, if thou haſt offended him, bee not haſty to bee gone from him, doe not preſently forſake his ſervice and attendance: ſuch haſt, may increaſe his diſpleaſure againſt thee. But if thou doſt ſtay, *ſtand not in an evill thing*, ſtand not to juſtify thy ſelf if he will have it evill, thou muſt not think to make it good, *For he doth whatſoever pleaſeth him*: whatſoever it bee which thou haſt done, whether good or evil. He beſtoweth his favours as his owne mind is, whatſoever thou pleadeſt for thy ſelf. Or els *bee not haſty to goe out of his ſight*, that is ſaith Tremellius, *Ne ab obſequio illius te ſubducito animo perturbato*, Do not withdrawe thy ſelf from thine allegance to him in a diſcontented mind. *Stand not in evil*: that is *perturbatione & rebellione quæ tibi malum allatura eſt*; In diſcontent and rebellion, which will bring evill to thee. *For he doth whatſoever pleaſeth him*: God dothenable him to have his will upon ſuch treacherous ſubjects in the deſtruction of them: when Zedekiah had rebelled againſt Nebuchadnezzar and broken his oath, the Babylonian Monarch comming with his army and burning Jeruſalem, S. Chriſoſtome ſaith of it, *ubique ignis graſſabatur barbaricus juramento ignem ducente, & flammam paſſim circum agente.* The barbarian fire everywhere ſpoiled, the violated oath leading the fire; and carrying the flame about from place to place. And ſurely the fire of Gods wrath doth ſtill purſue rebellion, whereſoever it be. It behooveth an honeſt heart ſo to reverence a crown, as not to dare to touch it in any undutifull reſpect. The Amalekite who comming unto David told him that being deſired by Saul he ſtood upon him and ſlew him, becauſe he was ſure that he could not live, and that he took the crowne that was upon his head, no ſooner had ended his ſpeach, then David commanded him to bee ſlaine, and ended his life alſo. But what was his offence? was it becauſe he yeilded to the Kings requeſt, and killed him who was already killed and could not live a very litle longer? Or was it becauſe he took away the crowne? *Damianus* ſpeaketh unto this purpoſe, ſaying *Amalecites ille, qui gloriatur ſe peremiſſe Saulum, dum non ſe galeam, ſed diadema bellantis abſtuliſſe confingit, gladio Davidis percuſſus occubuit*, that Amalekite who gloried to have ſlaine Saul while he maketh a tale, that he tooke

Bernard. de Advent. Dom. Serm. 1.

Tremel. in hunc verſ.

Chryſoſtome Homil. 19. ad Populum.

Damian. Ep. 12.

2 Samuel. 7.

tooke from the head of the warriour not his helmet but his crowne, fell downe ſlaine by the ſword of *David*. As if there could bee no excuſe, no pretence, why any one ſhould unpuniſhed offer violence to the crowne, or do wrong to the dignity of a King. *Lippomanuus* well obſerveth, although Moyſes and Aaron had a commandement from God to deliver and free the Iſraelites from the tyranny of Phaaroh, and that although Phaaroh were of all Kings the moſt wicked, and condemned by the Lord in expreſſe words, yet they did not arme the Iſraelites againſt the King the lawfull magiſtrate over Ægypt, they did not kill the tyrant with the ſword *ſed continent ſeſe, & obſecrant Phaaronem obedienter*, but they conteine themſelves and beeſeech the King obediently. S. Hierome applying this verſe unto the King of heaven and earth, from whoſe commandements wee muſt not haſtely depart, and in the breach of whoſe law wee muſt not perſiſt, expoundeth the laſt part of the verſe thus, *Quod ſi perſeveraveris, rex vitiorum & peccati diabolus operabitur perditionem in te, & faciet quodcunque voluerit*, If thou ſhalt perſevere, the King of vices and ſin the Devill, will work perdition in thee, and he will do whatſoever he pleaſeth. Lyra who expoundeth alſo this verſe of the heavenly King, ſaith, *Bee not haſty to go from his ſight, tranſgrediendo præcepta affirmativa*, by breaking his affirmative commandements: *ſtand not in an evill thing, tranſgrediendo negativa*, by tranſgreſſing his negative præcepts. *For he doth whatſoever pleaſeth him*: that is, ſaith he *Quia tantæ authoritatis & poteſtatis eſt, quod non poteſt ei reſiſti*, becauſe he is of ſo great power and authority that he cannot be reſiſted.

Lyppomannus in Exodum.

Hieronim. in hunc verſ.

Lyra in hunc verſ.

Verſ. 4. *Where the word of a King is, there is power*: the Venetian tranſlation expreſſing the ſenſe, ſome what more forcebly reads it thus, *Eſt in verbo regis potentia quædam*, There is in the word of a King a kind of power. Indeed it is moſt true of God, *voluntas opus efficit, & præbet ſermo virtutem*, His will effecteth his work, and his word giveth power; and God having Kings his deputies, in ſome ſort hath communicated the ſame unto them. The ſaying is, that the requeſts of Princes are commands, and one noting it upon that paſſage of our Saviour, when entring into Symons ſhip he prayed him to thruſt a little from the land there tels us, *Quælibet Jeſu verba ex majeſtate perſonæ in præcepta tranſibant*, All the words of Jeſus from the majeſtie of his perſon were made to bee commands. And ſurely it is from the majeſtie which God hath given *Kings*, that all their *words haue ſo much power*. Of *David* it is ſaid when he was but elected to bee King, *Confregit David viros ſuos verbis David* did break his men with his words, as *Cajetane* and *Pagnine* do tranſlate the place: and therfore how powerfull are the words of thoſe who hold the ſcepter, and ſit upon the throne? The people of Iſrael acknowledging and promiſing their obedience to Joſhua, do it in theſe words, as the Originall hath it, *Qui rebellaverit ori tuo moriatur*, He that ſhall rebell againſt thy mouth, let him bee put to death, as if (ſaith one upon it) *Tanta eſſet authoritas hominis, ut vel labiorum ejus motus habeatur ut præceptum, cui contradici non poteſt ſine ſupplicii metu*, As if the autho-

Luc. 5. 3.

Ioſh. 1. 18.

authority of the man were ſo great, that even the very motion of his lips ſhould bee had for a command which might not bee oppoſed, without feare of puniſhment. But how carefull therefore ought Princes to bee of their words, and that by them they do not give power to any thing to which God doth not give his approbation. Let there words command that which Gods word commandeth, and then it is a happy power, which from God is given them. Yea therein to make their words moſt powerfull, let them adde their owne example alſo: For as *Caſſiodore* ſpeaketh, *Non poteſt authoritatem habere ſermo, qui non juvatur exemplo, dum iniquum ſit bona jubere & non eadem facere*, Speaking cannot have ſo much authority, which is not ſtrengthned by example: ſeeing it is a ſinfull thing, to command good things, and not to do the ſame. *And who may ſay unto him, what doſt thou?* The ſame it is which *Elihu* ſaith in *Job*, *Is it fit to ſay to a King, thou art wicked, and to Princes yee are ungodly? King Theodoric* in *Caſſiodore* ſpeaking of himſelf, and in himſelf ſhewing the right of Kings ſaith, *Hùc ſola ratione diſcreti, quod alteri ſubdi non poſſumus, qui judices non habemus*, In this reſpect are wee diſtinguiſhed from others, that wee cannot bee ſubject to another, who have no judges over us. Kings have no judge upon earth over them, they have there owne judg God alone in heaven. Wherefore *Eucherius* ſaith, *Qui arectores habent judicem ſuum, magna cautela ſubditorum eſt non temerè vitam judicare regentium*, Becauſe Governours have their owne Judg, it muſt bee the great care of ſubjects not to judg raſhly the lifes of them that do govern them. *Neq; enim fruſtra per ſemetipſum æs nummulariorum effudit, & cathedras vendentium columbas evertit; nimirum ſignificans, quia per magiſtros quidem vita judicatur plebum, ſed per ſemetipſum examinat facta magiſtrorum*, For it was not without cauſe that the Lord by himſelfe did caſt out the mony of the mony changers and overthrew the tables of them that ſold doves, namely ſignifying thereby, that by the governours is judged the life of the people, but by himſelf he examineth the doings of the governours. And indeed it was the fault of the Prieſts, of the governours of the Temple, which by this action our Saviour Chriſt reprooved, and condemned. S. *Chryſoſtome* gathereth the ſame from the Ark of God, which beeing ſhaken by the oxen that drew it, & *Uzzah* putting forth his hand to hold it, he was there ſmitten for his raſhneſſe, and dyed by the Arke of God, whereupon he noteth, *videre licet quomodo ſubditum procul a ſacerdotum correptione abeſſe oportet. Nam quum aliquando arca reduceretur, & ſubditorum aliqui ad lapſum inclinantem videntes erigerent, eoipſo loco pœnam dederunt*, It may bee conſidered how far it beehoveth a ſubject to bee from the reproofe of his ſuperiours, For when ſometime the Arke was brought back, and ſome of the ſubjects ſeeing it inclining as likely to fall did but ſet it up, they were puniſhed in the ſame place. There is no doubt but that as the Ark was ſhaken & likely to fal, ſo Kings & governours are not only likely to fall, but do fall often. Notwithſtanding it is not for them that are under them, to ſay unto them, *what do yee?* For as S. *Chryſoſtome* alſo noteth

Caſſiod. Var. l. 11. Var. 8.

Job. 34. 18.

Caſſiod. Var l. 6. Var 4.

Eucher lib. 1. in lib. pag.

2 Samuel 6. 7.

Chryſoſtomus Homil. in locum ex. cap. 16. ad Rom. de colendis ſacerdot.

noteth *Insurrexerunt adversus Aaron post vituli formatam effigiem, Core, Dathan, & Abiron, quid ergo? nonne illi periere?* It was after that *Aaron* had sinned foolishly and hainously in making the calf, that *Corah*, *Dathan* and *Abiron* rebelled against him, but what then, did not they perish? yes, they did, and that was to shew, that although the governour might bee wicked, it was not for them who were under him, to take upon them to correct him. *Philo* saith, *Nihil molestius quam majores ab inferioribus & magistratus a subditis accusari*, There is nothing more grievous then for superiours to bee accused by their inferiours and magistrats by them that are under them. God therfore is pleased to ease them of this grievance, and to forbid subjects to doe it. But let this therefore make Princes and governours to bee the more carefull of doing well, least God reproove them the more sharply, because hee will not suffer men to bee their reproovers. Let them heare God both in his word, and in their owne consciences saying unto them, *what dost thou?* although they doe not heare it from their subjects. The ill cariage of them that have command doth too much herein shame themselves, and incense the wrath of God against them. And therefore *S. Ambrose* saith, *Quem mihi in hujusmodi reperies virum, qui in potestate constitutus id quod per justitiam non licet, per potestatem non licere agnoscat?* What man canst thou find out among such, who being placed in authority, doth account that to bee unlawfull for him to doe by his power, which is unlawfull for him to doe by justice? And therefore how great cause have they to praise God, whose graciousnesse is pleased to set such over them, as doe set him in all their wayes before them? How great cause have they in all respects to honour them, who ruling them in goodnesse doe rule themselves by goodnesse? Long may such live and rule with glory and renowne.

Chrysost. Homil. 2. in Epist. 2. ad Timot.

Philo.

Ambros. 2 Apolog. David c. 3.

Ambros. 2. Apolog. David c. 3.

Ver. 5. The Preacher having shewed that the pleasure of a King in his displeasure is not to be resisted, & that the faults of a King by his subjects are not to bee corrected, here in this verse gathering his discourse, as his manner is to a head and conclusion, he giveth comfort for the one, and direction for the other. His comfort is in these words, *who so keepeth the commandement shall feele no evill*: his direction in the other words. *Who so keepeth the commandement*, that is, is carefull to do that which he ought, for that is *the commandement* which serveth for all men, of what rank or quality soever, that is *the commandement* which respecteth all estates and conditions, that is *the commandement* which is to bee observed in all seasons and occasions, who so therefore keepeth the commandement and doth that which he ought, *shall feele no evill thing*. Perhaps he may not keepe the favour of the King, but if he keepe the favour of God, he hath lost nothing. The Hebrewes *shall know no evil thing*, and surely howsoever he may know what is the displeasure of a Prince, yet knowing the good pleasure of God to bee towards him, he need not to bee too much grieved for it. The Hebrew word yr

here

here uſed doth ſignifie a carefull knowledge, as when it is ſaid the Lord knoweth the way of the righteous, that is, is carefull to keepe and preſerve them in it, and certainly he that knoweth this, though evill may come unto him, yet he ſhall not ſo know it, as too much to care for it. Our tranſlation readeth it very well, he ſhall *feele* noe evill, for though he find it to bee evill, yet he ſhall not much feele the evill of it. *Baronius* reporteth of *Conſtantine* the great, that beeing ſpoken to by many to puniſh ſome who had throwen ſtones at his image, ſaying, that with the ſtones they had wounded all his face, he wiping his face with his hand & ſmiling with his countenance, gave them this anſweare, *Ego verò nuſquam vulnus in fronte factum video, ſed ſanum quidem caput, ſana verò & facies tota*, I doe not feele any where any hurt done mee or any wound made in my face, but my head is ſound, and all my face is well, and whole likewiſe; plainly ſo it is with them that keepe the commandement, and the evill which is done them, is but like an evill done to their pictures, they *feele it not*. For how ſhould they *feele evill*, to whom all things work together for their good? How ſhould they *feele* evill to whom God is good: *Sicut enim illo offenſo nihil eſt quod nobis valeat ſuffragari, ita eodem propitio nulla nobis nocebit adverſitas*: For as he beeing offended, there is nothing that can favour us, ſo he being gracious unto us, there is no adverſity that can hurt us, as *Leo* ſpeaketh. The expoſition which *Lyra* and the Gloſſe give of theſe words is this, *They ſhall feele no evill, in futuro* in the time to come: and *Lyra* addeth, *Minus dicit & plus ſignificat*, he ſaith little and meaneth much for though he ſaith he ſhall *feele* no evill, he meaneth that he ſhall find much, good for the evill which he ſuffereth. For the evill, as it is an exerciſe of his patience, ſo it is the encreaſe of his glory. The Originall according to the words ſoundeth thus, *Non cognoſcet verbum malum*, ſhall not know an evill word, or as *S. Ambroſe* readeth it *verbum nequam* a naughty word: as if wee might take the meaning of the place to bee this, he that keepeth the commandement and feareth God, is ſo farre from rebelling againſt his Prince, ſo farr from taking upon him to correct him, that he knoweth not how to ſpeake an evill word, either of him or againſt him. *And a wiſemans hart*: the opinion of the Jewes was, whereunto accordeth the phraſe of the ſacred Scripture, that in the hart eſpecially the ſoule did hold her reſidence and as it were her royall court, and that there, were principally exerciſed the nobleſt operations of the underſtanding, invention, judgment, and other the like excellencies of mans moſt glorious ſoule. But the more received opinion in the world hath been to place the working of theſe chiefeſt faculties in the head rather, and to leave unto the hart the paſſions only and affections, as griefe, joy, anger, love, wherwith mans ſoule aboundeth. In which diverſity of opinions to make a reconciliation the matter is not difficult: for the Scripture ſpeaketh not of thoſe fruitleſſe ſpeculations which trouble and racke the braine with diſcourſe or diſputation only, and which as the Philoſo-

Pſal. 1.6.

Baron. Tom. 3. *Anno Chriſti* 324.

Rom. 8.28.

Leo Serm. 6.

Lyra in hunc verſ.

Ambroſ. Enarr. in Pſal. 41.

Philoſopher ſpeaketh may thrive in a wicked man as well as in a good, ſeeing the paſſions have no power upon them. But the Scripture reſpecteth the practicall actions of men, which teſtifie the goodneſſe or badneſſe of their lives, and which becauſe God commandeth to bee lively, burning, harty, and likewiſe becauſe in them the paſſions of the hart are of great force and ſtrength, either by hindering or helping their vertue and efficacy (for experience daily teacheth, how much the moderation of our paſſions helpeth in good works, and how much the unrulineſſe of them provoketh unto wickedneſſe, and ſtoppeth from goodneſſe) hereupon the Scripture aſcribeth to the hart alſo thoſe practicall operations, ſeeing that by the paſſions of the hart they are either ſpoiled or bettered in man. *Diſcerneth both time and judgement:* It is not to bee conceived that Princes may not heare of their doing amiſſe, or that they may not bee told of their faults, but it muſt bee done by one that hath *a wiſe hart*, and which is able *to diſcerne his tyme* when to doe it, and who knoweth how to do it with *judgement*. *Et dum apertâ invectione feriri nequeunt, quaſi honore tegminis velare*, and wheras they may not bee ſtrucken at with open inveighing, as it were under the honour of a vaile to cover what he ſaith, as *S. Gregory* ſpeaketh. That which our tranſlation hath rightly according to the Originall, *judgement*, the French rendereth, *Le moyen q'on doit tenir*, the means and manner that ought to bee uſed and obſerved. For indeed theſe two things the time and the manner are principall things that ought to bee regarded in the office of reproving. And therefore a wiſe man as *S. Gregory* ſpeaketh, *Aliquando malis & quaſi parcens non parcit, aliquando vero quaſi non parcens parcit*, Sometimes in evils as it were ſparing he doth not ſpare them, and ſometimes as it were not ſparing he doth ſpare them. Sometimes he no ſooner ſeeth evill done then he is ready to reprove it, and to reprove it ſharply where he knoweth that he may be bold, and that his ſpeaking ſhall bee welcome. And what doth he then but ſpare not ſparing? *Quia dum correptionis verbum non diſtulit, citius hunc à culpâ liberavit*, Becauſe while he deferred not the word of reprofe, hee did the ſooner free him from his fault. *Liberè enim arguens non pepercit, ſed in eo quod correxit, pepercerat:* For in that he repooved freely he did not ſpare, but in that he amended him, he did ſpare him. At other times a wiſe man heareth or ſeeth evill, and ſaith nothing, but ſeeketh and waiteth for a time, when he may beſt reprove it, as knowing *Niſi ſuſtineat, quando congruè proferre correptionem poſſit, auget in eo malum quod inſequitur.* That unleſſe he tary for a time when he may beſt bring forth his reproofe, he doth encreaſe the evill in that he ſeeketh to ſuppreſſe it, as *S. Gregory* hath it. So likewiſe for the manner of reproving, a wiſe man diſcerneth, that ſometimes it may bee done in a particular manner, but that ſometimes it muſt bee done generally in a common ſpeech of admonition, which he maketh for the good of all the hearers, and wherein he mentioneth thoſe faults, which he knoweth him to have

Gregor. Moral. 13. 6. 2.

committed

committed who is preſent to heare them, though he may not bee pointed at or diſtinctly noted. *Et quum generaliter contra culpam invectio intenditur, correptionis verbum libenter ad mentem ducitur; quia potens pravus ignorat quod ſibi hoc ſpecialiter dicatur,* And when the inveighing is directed generally againſt the fault, the word of reproofe is willingly admitted into the mind, becauſe the great perſon offending doth not know that this was ſpoken ſpecially againſt him. And is not this by ſparing not to ſpare? *Quum ſpecialiter correptionis verba offendenti non intulit, ut tamen vulnus illius ſub communi admonitione percuſſit,* when as the reprover doth not caſt his words particularly againſt him that hath ſinned, and yet did ſtrike his wound under a common admonition as *S. Gregory* alſo ſpeaketh. The Originall word here uſed is משפט and moſt properly ſignifieth *judgement*, the judgement that is given by the judg, and if wee take it ſo, wee may give the words this ſenſe. That he who walking in Gods commandements meeteth with evill, doth as it were not regard it as not feeling it: and if it come from him, who hath not a judge upon the earth, ſo that here he cannot looke for right, then as *Lyra* ſpeaketh, *Attendit tempus judicii, ubi oportet de omnibus reddere rationem,* A wiſe man expecteth the time of judgement, when God comming to judge, all muſt give an accompt of all that they have done.

Greg. Ibid.

Lyra in hunc verſ.

Ver. 6. *Becauſe to every purpoſe there is time and judgement: therefore the miſery of man is great upon him.*

Ver. 7. *For he knoweth not that which ſhall bee: for who can tell him when it ſhall bee.*

Ver. 8. *There is no man that hath power over the ſpirit, to retaine the ſpirit; neither hath power in the day of death: and there is no diſcharge in that war, neither ſhall wickedneſſe deliver thoſe that are given to it.*

Ver. 6. Becauſe there is: The reaſon why the heart of a wiſe man ſeeketh after time and judgment, is, becauſe there is a time and judgement, that which is not, he ſeeketh not for. A time there is, which judgment muſt diſcerne, and a judgement muſt fit and further time, both muſt go together, to accompliſh every purpoſe. *To every purpoſe,* to the purpoſe of God, to the purpoſe of the Devill, to the purpoſe of the good Angels,

to the purpose of men. God himselfe observeth time, who cannot be without an exact and prefect judgement, wherefore God is said to be *Psal. 9.9.* *adjutor in temporibus*, a helper in times, a refuge in times of trouble. Where Theodoret tels us, that Aquila did render it, *Theodoret. Ibi.* *In tempus opportunum*, at a fit time; and that Symmachus did render it, *opportunè*, fitly, opportunely. And in deed it must needs be understood of a fit time. For as *Philo* speaketh, *Philo.* *Quid aliud esse tempus potest, quam tempus rei bene gerendæ?* What else can time be, then the time of well doing any thing? Besides the Originall word is עת which signifyeth an opportune time. Againe what are the times of troubles, but Gods fit times? For mans necessitie is Gods opportunity, and as Saint *Austin* speaketh, *Augustin. Serm. 89. de Tempor.* *Ubi defecit humanum consilium, ibi intercedit divinum auxilium*, where humane counsell faileth, there commeth in the divine helpe. When our Saviour Christ himselfe was apprehended, he spake for his disciples, that they *John 18.8.v.9.* might be let goe, that the saying might be fulfilled, *of them which thou gavest me, have I lost none.* But what doth this meane? Had they been lost, if they had been taken? Were they not afterwards taken and put to cruel deaths? An ancient writer answers it, *Philip. Abbas Epist. 114.* *Ex iis quos ad salvandum ei pater dederat quempiam non amisit, quia occidi eos tempore immaturo non permisit*, Of those which his Father had given him, he did not loose any, because he did not suffer them to be slaine in a time that was not seasonable. When they had received the Holy Ghost, and by that heavenly fire were brought unto a ripenesse, then the time for it being ripe also, he feared not any death for them. Secondly to *the purpose* of the devill there is a time and judgement, and he hath his opportunities, his occasions to draw men unto wickednesse. And indeed great is the power of them upon men, and therefore it must be our care to shun and avoid them. When *Eve* had told the Serpent, the charge which God had given them, shee delivers it thus, *Gen. 3.3.* *yee shall not eate of it, neither shall yee touch it, least that ye die*, but in Gods charge set downe in the former chapter, *Gen. 2.17.* wee doe not find these words, *Ye shall not touch it*; wherefore *Lyra* saith, *Lyra. Ibid.* that she did adde these words out of a dislike which she had of the precept, because he who disliketh a precept, in relating of it, doth easily add unto it, to make it seem more grievous. But it may be well, as others conceive, that God also did use those words, and that to this end, that the occasion of sinning might be avoided: for being once touched, it *Luke 9.59.* was not far to bring it to the mouth. When our Saviour Christ said to one, *follow me*, and he said, *Aug. de verb. Dom. Serm. 6.* *Suffer me first to goe and bury my father.* Saint *Austin* asketh, why our Sauiour Christ would not suffer him to do it; the businesse being so good? The answere which by some is given, is, that our Saviour did it to keep him from the occasions of being drawne away from him, because going to his friends, they might have perswaded him to follow still the world. Thirdly *to every purpose* of the good *Matth. 13.30.* Angels there is a time and judgement: in the Gospel we read, that the servants are not forbidden to sever the tares from the good corne, but they are commanded to expect the time of harvest. Whereupon one

saith

ſaith well, *Vbi ſeges matura ſit ad meſſem, nullum ibi malum timetur, licet tunc accedat aſperitas falcis, ſola immatura aſperitas nociva eſt, quæ autem tempore opportuno exhibetur ſemper ſalutaris*, For where the corne is ripe for harveſt, there no hurt is feared, although the ſharpneſſe of the ſickle be uſed, it is only an immature ſharpneſſe that is hurtfull, that which in due time is uſed, at all times is found profitable. Laſtly, *to every purpoſe* of men there is a time and judgement: the Scape-goat which was to be let goe into the wilderneſſe, was to be ſent away by the hand *of a fit man*, as we read in the law. The Venetian tranſlation reads it, *Opportuni hominis*; of an opportune man: the Tigurine tranſlation reads it, *Tempeſtivi hominis*, of a ſeaſonable man, and it is ſuch a man that rightly ordereth his affaires in this life. In the Epiſtle to the *Romanes* where wee haue it, *bee fervent in ſpirit ſerving the Lord*; diverſe do read it, *Ferventes ſpiritu, ſervientes tempori*, Fervent in ſpirit obſerving the time, and S. *Ambroſe* reading it in that manner giveth this note upon it, *Quoniam dixerat ſpiritu ferventes, ne hoc ſic acciperent, ut paſſim & importunè verba religionis ingererent tempore inimico, per quod forſan ſcandalum excitarent, ſtatim ſubjecit tempori ſervientes, ut modeſtè & cum honeſtate & locis & perſonis, & apto tempore religionis fidem loqueretur*, Becauſe he had ſaid fervent in Spirit, leaſt they ſhould take this ſo, that they ſhould importunely thruſt the words of religion upon any in a contrary ſeaſon, whereby perhaps they might raiſe a ſcandall, he added forthwith, ſerving the time, that modeſtly, and with due regard they ſhould ſpeak the faith of Religion, in fit places, to fit perſons, and in fit time. *Therefore the miſery of man is great upon him*: Saint *Hierome* tells us that the Septuagint and *Theodotio* did read it, *Becauſe the knowledge of man is great upon him*; and he conceiveth the difference to ariſe from the likeneſſe of the two Hebrew words רעה and רעת the one ſignifying miſery, the other knowledge, eſpecially ſeeing ר and ר which are the onely different letters in theſe two words, are ſo very like alſo in the form of them. The reading of the Septuagint applyeth the words unto the wiſe man, who obſerving time and judgement in things, ſheweth his knowledge to be great. The reading, which we have, applyeth the words unto a fooliſh man, who not obſerving time and judgment, which every purpoſe hath, thereupon doth bring much miſery upon himſelfe. For as *Philo* ſaith, *Sicut corporibus noſtris interitum morbus, incolumitatem affert ſanitas; itidem animas prudentia ſervat, quum ſit ipſa mentis ſanitas, imprudentia vero interimit, quum ſit morbus earum inſanabilis*, As ſickneſſe bringeth unto the body deſtruction, health ſafety; in like manner, wiſdome preſerveth the ſoul, ſeeing that is the health of the ſoule, but folly deſtroyeth the ſoule, being an uncurable diſeaſe of it.

Levitic. 16. 21.

Rom. 12. 11.

Ambr. in Epiſt. ad Roman.

Hieronym. in hunc verſ.

Philo de Temulentia.

Verſ. 7. Although I conceive this verſe to have reference to the former, yet I doe not take the Originall word כי here to be cauſall, but as it were copulative only. *For he knoweth not that which ſhall bee.* Great is the miſery of man in that he knoweth not the things that are to

come upon him. For as the Poet ſpeaketh, *Neſcia mens hominum fati ſortiſque futuræ*, Ignorant is the mind of man of that which ſhall befall him, and of that condition which ſhall come unto him. And as Saint *Hierome* addeth, *Aliud ſperat, aliudque evenit, de altero loco expectat hoſtem, & alterius jaculo vulneratur*, He hopeth for one thing, and another commeth to paſſe, he expecteth an enemie in one place, and he is wounded with the dart of another. The Prophet *David* therefore, praying God ſaith, *For thy words ſake, and according to thine own heart haſt thou done all theſe things, to make thy ſervant to know them*: where *Cajetane* noteth, *Prius gratias egit de beneficio affirmato, modo gratias agit demonſtratione tanti beneficii*, Before he gave thanks for the benefit eſtabliſhed unto him, now he thanketh God for making knowne unto him ſo great a benefit. And ſurely it was a great bleſſing to the people of *Iſrael*, that God did ſend Prophets among them, who did foretell things to come. The want of this bleſſing the Pſalmiſt lamenteth, when he ſaith, *we ſee no ſignes, there is no more any Prophet*, that is, ſaith the Chaldee Paraphraſe, *Non eſt Propheta Domini qui ſciat quod futurum eſt in homine*, There is not a Prophet of the Lord who knoweth, what is to come in man. It was the carefull goodneſſe of *Obediah*, that when *Jezebel* perſecuted the Prophets of the Lord, he hid a hundred of them by fifty and fifty in a cave, feeding them with bread and water: and *Theodoret* ſpeaking of it, ſaith, *Prophetis ſufficientem cibum offerebat Abdias, illorum ſalutem propriæ ſaluti præferens, & vitam quæ ſine illis tranſigenda eſſet mortis loco ducens*; *Obediah* miniſtred to the Prophets ſufficient nourishment, preferring their welfare before his owne ſafety, and accounting that life which ſhould be ſpent without them, to be but as it were death. Whereby he ſeemeth to ſignifie, that *Obediah* did ſo eſteem of the knowledge of things to come, which by the Prophets was enjoyed, that he thought it better not to live, then to live without it. Indeed wiſe men may, and doe, think and conſider of things that are to come; *David* telleth *Nabuchadnezzar*, *As for thee, O King, thoughts came into thy mind upon thy bed, what ſhould come to paſſe hereafter*, and as *Theodoret* expounding it addeth, *Cogitabas an eſſes victurus ſemper, an vero humanæ naturæ lege morituras*, Thou diddeſt think whether thou ſhouldeſt live alwayes, or whether according to the law of humane nature thou wert to die alſo. Notwithſtanding, though wiſe men may, and doe think and conſider of things that are to come, it is not the wiſeſt *that knoweth that which ſhall be, and who can tell him when it ſhall be?* But this verſe may be referred either to a foole, or elſe to a wiſe man. Firſt to a foole, who hath no purpoſe to looke unto the time and judgement that is for every purpoſe: but as the miſery of man is great, that he knoweth not, what is to come, ſo he maketh his miſery much the greater, by not endeavouring to know it in ſome kind as he can, by thinking, forecaſting and conſidering of it. Wherefore *Tremellius* expounding theſe words, *And who can tell him when it ſhall be?* ſaith *Quis ex inſipiente facere poſſit ſapientem?* Who of a foole can make a wiſe man? It was the ſcandall that the devill

Hieronym. in hunc verſ.

2. Samu. 7. 21.

Cajetan. Ibid.

Pſal. 74. 9.

1. Kings. 18.

Theodor. Ser. 18 de Provident.

Theod. in Danielem.

devill would have put upon our Saviour Chriſt, to whom they ſaid, *Art thou come to torment us before our time?* But it was themſelves in truth who were doing before their time; for as *Chryſologus* very well noteth, *Sepelit vivos crudelitas immatura, & de tempore, queritur, quaſi antè tempus habere debuerit*, Overhaſty cruelty buryeth among the graves of the dead them that were alive, and yet complaineth of time, as if it ought to have them before the time. This untimely proceeding is alſo in all ſinfull fooles. They are before time in making the vaine pleaſures of this life to be the happineſſe of man, and in placing their reſt and contentment in them. They are after-times, as not thinking of the things that are to come afterwards, but as paſſing them over, as never to be, are ſo gone beyond in them, in their little regard of them. When *Goliah* ſaid to *David*, *Am I a dogge, that thou commeſt to me with ſtaves?* Saint *Chryſoſtome* ſhewing him to be worſe then a dogge, ſaith, *Si canis fuiſſes, nunquam dimicantem contrà te Dominum provocaſſes ſed ut canis interitum futurum, & dignum ſupplicium metuiſſes. Pejores cane, qui nec virgam metuis, nec lapidem quo moriturus es*, If thou hadſt been a dogge, thou wouldeſt never have provoked the Lord fighting againſt thee, but as a dogge thou wouldſt have feared thy deſtruction, that was at hand to come, and thy deſerved puniſhment. Thou art worſe then a dogge, who neither feareſt the ſtaffe, nor yet art afraid of the ſtone by which thou art to die. And ſurely ſinfull fooles are worſe then the very beaſts, for they have ſome preſage divers times of that which is to come. Secondly this may be applyed unto a wiſe man, who lamenting the miſery of man in not knowing the things that *are to come unto him*, and finding no where any one *that is able to tell him*, is thereby ſtirred up to look the more carefully into it, and by the circumſpection of his judgement ſo to conſider things, and the fit time of things, that as much as may be he may prevent the uncertainty of them. For as Saint *Ambroſe* ſpeaketh, *Illud ingenii, ſi quis poteſt vigore mentis prævidere quæ futura ſunt, & tanquam ante oculos locare quid poſſit accidere; & quid agere debeat ſi ita acciderit definire, interdum duo, & tria ſimul volvere animo, quæ conjiciat, aut ſingula conjuncta accidere poſſe, & aut ſingulis aut conjunctis diſponere actus quos intelligat profuturos*, That is wiſdome, if any one can by the ſtrength of his mind foreſee the things that are to come, and as it were ſet before his eyes that which may happen to come to paſſe, and can define what he ought to doe, if that it happen ſo to come to paſſe. Sometimes turning over two or three things in his mind together, of which conjecturing that either all may come to paſſe joyntly, or this or that ſeverally, or whether they fall out joyntly or ſeverally, can by his underſtanding ſo order his actions, as that they ſhall be profitable to him. Moreover a wiſe man conſidereth, that although divers things come to paſſe, and that he cannot know what is to come to him, notwithſtanding that all things are by God made and done for the good of men, and that they are not diſpoſed without his Providence. For as *Philo* ſpeaketh, *Semper autor curam gerit operis ſui, communi neceſſariaque lege naturæ*;

Matt. 8.29.

Chryſolog. Serm. 16.

1. *Sam.* 17.43.

Chryſoſt. Homil. de David & Gol.

Ambroſ. de Offic. l. 1. *c.* 38.

Philo de mundi Opificio, sive libri.

turæ; quemadmodum & parentes curant suam progeniem, Always the author of any thing taketh care of his owne work by the common and necessary law of nature, even as parents take care for their children. Now because the Providence of God disposeth all things with judgement in their fit times; therefore doth a wise man by labouring to judg rightly of all things, and by endeavouring to find out the fit times of them in some sort ease the misery of mans condition, by getting some kind of knowledge of what is to come, and by being able in some measure to tell when it shall bee.

Vers. 8. The Preacher having shewed the power of a King, here he sheweth his weaknesse also to him; thereby to make him the more carefull in using of his power, thereby to make them the more patient that shall be wronged by it. *There is no one that hath power over the Spirit.* *Aquinas* applies these words unto the Holy Spirit of God, to shew his power in man; and thereupon citeth Saint *Gregory*, who speaking of the Holy Spirit, saith, *Implet citharœdum puerum & Psalmistam facit, implet pastorem armentarium, & prophetam facit, implet abstinentem puerum, & judicem senum facit, &c. O qualis est artifex iste Spiritus; nullâ ad discendum morâ agitur in omne quod voluerit*; He filleth a young man being a Harper, and maketh him a Psalmist, he filleth a heardman and maketh him a Prophet, he filleth an abstinent child, and maketh him a Judge of old men; &c. O what a workman is this Spirit! there is no delay in teaching any thing which he will have learned. But it is *the Spirit* of man, the Spirit of life in man, whereof the Preacher speaketh, shewing that he who hath power over many that are under him, hath not power over his owne spirit, over his owne life. That is a thing which though he doe possesse, yet he is not master of it. *Homo vitæ commodatus est non donatus*, Man is but lent to his life, not given unto it, and the greatest King being but a man, must resigne his possession when the spirit leaveth him. It is the property of the law of nature, that it is common unto all; cold striketh all, heat troubleth all, griefe assaulteth all, a power over the Spirit is denyed all. *To retaine the Spirit*, it was a fable among the auncients in former time, that God appointing unto every thing his office and function, he appointed unto death, to take away the lives of men, and that death refused that imployment, because it should be by every one accused; but yet at length it did undertake it, because God did promise that it should be by all excused. For so indeed it is: of one wee say that he dyed because he was an old man, of another, because he was intemperate in his diet, of a third, because he was careless of his health, and so seeking in all to excuse death, wee do as it were closely make shew that we are able to preserve from death, to retaine the Spirit. But as Saint *Hierome* speaketh, *Nihil prodest os concludere, & vitam retinere fugientem*, It is to no purpose to shut our mouth to keep in our breath, and to stay life flying away from us. When the spirit is to be gone, no hands can hold it, no force can stay it, no perswasion can prevaile to make it to tarry, no command can retaine it.

Aquin. 2. 2. Q. 189. A. 1.

Greg. in Evang. Homil. 30.

He

He that can forbid things by laws in his kingdome, cannot forbid the Spirit to depart by any law hee can make. *Neither hath he power in the day of death*: it is ſtoryed of *Alexander*, that having heard of Paradiſe, and that it was upon the earth, he was very eager in ſeeking of it out, and to that end comming into the Eaſt part of the earth, an old man meeting with ſome of his ſouldiers, bid them to tell *Alexander*, that he ſought Paradiſe in vaine, for the way to Paradiſe was the way of humility, which he did not take. But ſaith he, take this ſtone, and carry it to *Alexander*, and tell him, that from this ſtone, he ſhall perceive what himſelfe is. Now the ſtone was a pretious ſtone, and of ſuch a quality, that whatſoever thing was weighed with it, that was ſtill the heavier, only if it were covered with duſt, then it was as light as a ſtraw. The meaning of the thing did eaſily appeare; as ſhewing *Alexander* and all Princes, that though in their lives they overweigh others, by the greatneſſe of their power, yet that in death their power is nothing, and that then they weigh as light as any other. *And there is no diſcharge in that warre.* The Originall word here tranſlated diſcharge, ſignifyeth nothing elſe but a ſending, and therefore in this place, which ſpeaketh of warre, it may imply either a ſending out of forces to withſtand death, or elſe a ſending forth of Ambaſſadours to make peace with death. But all is bootleſſe in this warre. He that can ſend out never ſo great forces to withſtand his enemies, hath no forces that will reſiſt this enemie. The word which this warriour beares upon his ſhield, is, *Nemini parco*, I ſpare none. Poverty ſpareth the rich, paine ſpareth the healthy, ſhame ſpareth the honourable, death ſpareth none, for no means that can be uſed againſt it. And therefore there is alſo no peace to be made with it. The Prophet *Iſaiah* ſpeaketh of ſome, who ſaid, *they had made a covenant with death*: but in the beginning of the chapter, he ſheweth who they are, namely the drunkards of Ephraim. For what is it but the voice of a drunken man, a foole, or a mad man; ſo to ſpeake? And therefore Saint *Hierome* ſaith, *Quum interitus inimicus vitæ noſtræ advenerit, inducias accipere non poſſumus*, When deſtruction, the enemy of our life commeth, there is then no truce to be had. *Neither ſhall wickedneſſe deliver thoſe that are given to it*: wee read in the Pſalmes; of violence and wickedneſſe that are in the citie, and that day and night they doe goe about it, upon the walles thereof. Where Saint *Auſtin* expoundeth it, *Super muros ejus, id eſt ſuper munimenta, ſuper nobiles ejus*, upon the walls thereof, that is, upon the fortreſſes thereof, upon the nobles thereof: and it is not ſeldome ſeene, that ſuch doe make wickedneſſe to be their wall, whereby to defend themſelves. But what defence ſoever this may be in their life, it ſhall be none unto them at their death, it ſhall not then deliver them. *Lyra* expoundeth theſe words, of thoſe wicked, *Qui aliquando mortẽ differre per artem magicam vel aliquâ ſuperſtitione credunt*, who hope to put off death by Magick art, or elſe by ſome other ſuperſtitious way. But that which is rendred wickedneſſe, according to the Originall, may alſo be rendred *inquietudo*, unquietneſſe. For generally none

Iſaiah.28.15. verſ.1.

Hieronym. in hunc verſ.

Pſal.55.9.v.10.

none are more unquiet then fierce and ſwaggering Princes are. What are they but tumbling ſeas, whoſe boyling, ſwelling, overflowing waves bring terrour and trouble to all that are neere them? But God hath ſaid unto them all, Hither ſhall ye come, and no further, and here ſhall your proud waves be ſtaid, here death doth arreſt you. It is related of *Alexander* the Great, that as he went to his conqueſt, comming neere ſome wiſe men, he called them unto him, and upon asking them ſome queſtions, finding them to be wiſe men indeed, he bid them to aſke ſome gifts of him, and they ſhould have them. Whereupon the Philoſophers ſaid, Wee deſire certaine immortality of thee: at which *Alexander* laughing, ſaid, I accounted you to be wiſe men, but now I perceive you to be ignorant, I cannot give that to my ſelfe, and how then can I grant it unto you? Are you mortal, then ſay they unto him? I am ſaid he. Then replied they, Why then doſt thou diſturbe the whole world, ſeeking the dominion of it, as if thou wert immortall. Laſtly, wee may take the *unquietneſſe* here ſpoken of, to be nothing elſe but the unwillingneſſe of people to die, eſpecially of great perſons, and their much ſtriving with death, and the great adoe they make againſt it, all which is not able to deliver them from it.

Job 31.11.

Ver. 9. *All this have I ſeene, and applyed my heart unto every worke that is done under the Sunne: there is a time wherein one man ruleth over another to his owne hurt.*

Ver. 10. *And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the citie, where they had ſo done: this is alſo vanity.*

Ver. 11. *Becauſe ſentence againſt an evil worke is not executed ſpeedily: therefore the hearts of the ſonnes of men are fully ſet in them to do evill.*

Ver.

Ver. 12. *Though a ſinner do evill an hundred times, and his dayes be prolonged; yet ſurely I know that it ſhall be well with them that fear God, which fear before him.*

Ver. 13. *But it ſhall not be well with the wicked, neither ſhall he prolong his dayes which are as a ſhadow; becauſe he feareth not before God.*

Ver. 9. As in the creation of the world wee often read, that God ſaw what he had done, and made; ſo in the conſideration of things which are done by men in the world, the Preacher often ſaith, *I ſaw*. But that which God ſaw was alwayes good. For as Saint *Ambroſe* ſpeaketh, *Facit filius quod vult pater, laudat pater, quod facit filius*, The Sonne doth that, which the Father will have done, the Father praiſeth that which the Sonne hath done: whereas that which the Preacher ſaw was always vaine and naught. And as God is ſaid to ſee the goodneſſe of his works to ſet it forth the more; for as Saint *Ambroſe* alſo ſpeaketh, *Plus eſt quod probetur aſpectu, quam quod ſermone laudetur: ſuodenique utitur teſtimonio, non alieno ſuffragio*, It is more that a thing is approved by ſight, then that it is praiſed by ſpeech; becauſe it uſeth its owne teſtimony, not the ſuffrage of another; ſo it ſetteth forth more the badneſſe of worldly humane things, that the Preacher ſaith he *ſaw* them, as ſhewing that upon ſight and conſideration they manifeſted themſelves to be vain and naught unto him. *He had applyed his heart* unto them, to look neerly on them, that he might the better ſee and judge of them as they were. It is alſo to ſet out the badneſſe of them, that he ſaith, *every work which is done under the ſun:* for *Philo* ſpeaking of the Sunne, ſaith, *Opino quod Sol & Luna perpetuo lumen miniſtrat: ſemel juſſi in rerum primordio, & divinum mandatum indeſinenter faciunt, non aliam ob cauſam, quam quia malitia procul terminis cæli exulat*, I thinke that the Sunne and Moone doe alwayes give their light. and being once commanded in the beginning of the world, unceſſantly do keep the divine commandement, for no other reaſon, than becauſe wickedneſſe is farre banniſhed from the bounds of heaven. And for the ſame reaſon the Preacher here being to ſpeake of wickedneſſe, ſaith, that he ſaw it under the Sun. *There is a time wherein one man ruleth over another to his owne hurt:* and when is this time? namely when being ſet in the place of a ruler, he is not carefull for to rule well. For as Saint *Gregory* ſpeaketh, *Ad pœnam noſtram ut video epiſcopi vocamur, qui honoris nomen, non virtutis tenemus*, It is to our puniſh-

Ambroſ. Hexæ. l.2.c.3.

Ambroſ. Ibid. l.1.c.9.

Philo de mundi Opificio.

Gregor. in Evang. Hom.17.

punishment I see that wee Bishops are called, when wee hold the name of the honour, but observe not the duety. When is this time? namely, when he that is above another in command, is beneath him in goodnesse. For as Saint *Gregory* also speaketh, *Quum elevatur, dejicitur, qui honoribus proficit, & moribus cadit*, He is cast downe, that is lifted up, who riseth in honours, and falleth in manners. But as I conceive, the meaning of the Preacher doth most directly ayme at the ruling of Kings. And surely there is a time when they doe rule to their owne hurt, namely when by the wickednesse of their gouernment they provoke the wrath of God against themselves. *Josephus* notes it in the Kings of *Israel*, of whom he saith, that for their iniquity and injustice, *Alter super alterum irruentes multi parvo tempore perierunt, & eorum genus exterminatum est*, One rushing upon another, many in a short time perished, and their race was rooted out: whereas *Asa* for his goodnesse and godlinesse lived to a long and happy old age, and when he had reigned one and Forty yeeres, died a good death. When it is said of *Elijah*, the charet of *Israel* and the horsemen thereof, *Lyra* noteth, *Currus qui ducitur ponitur primo & auriga qui ducit secundo, ad ostendendum quod ille bene ducit regendo, qui primò fuit ductilis in obediendo*; The charret which is drawn is set downe first, and the horseman that drives it, is set downe afterwards, to shew that he doth well lead in ruling, who hath been first ready and willing to be lead in obeying. And surely he it is that doth rule for his owne good, as well as for the good of those that are under him, who is ready to be ruled by obedience unto Gods law. Wherefore Saint *Bernard* saith, *Præsunt principatus & regunt, sed reguntur & ipsi; ita ut regere non norunt, ubi regi desierint*, They who are in authority are set above others, and do rule over them; but so as that themselves are ruled also; and doe not then know what it is to rule, when that they cease to bee ruled. They may rule still, but it is *to their owne hurt*, to the increasing of their punishment, which he will inflict, who ruleth all things. S. *Hierome* readeth the latter part of the vers thus, *Dominatus est homo homini, ut affligeret eum*, Man ruleth over man, that he might afflict him: and the reading is well enough admitted by the Originall; but though there be such among inferiour rulers, yet it is farre from the name of a King that he should be such a one. The Psalmist having said, *The Lord most high, is terrible, why* doth he adde, *Hee is a great King over all the earth*? Saint *Chrysostome* answereth, *Sic Propheta dicit orbis salutem*, So the Prophet speaketh, shewing the salvation of the world, and as it were mitigating the terrour of the Lord with the name of a King. *Prosper* speaking of Queene *Hester*, saith, *Sic se pro suis opponit periculis, sic datis in mortem suis laboribus vitam conferendo ministrat, utpote regina*, So doth she oppose her selfe to dangers for her people, so doth she minister to them, who were appointed to die, by her labours giving life unto them, because a Queene. It was emphatically spoken by the thiefe on the crosse, remember me when thou commest into thy kingdome; which *Cyrillus Hierosolomytanus* thus expresseth, *Non dico ut aliter mei memineris, quam*

Greg. Regist. Epist.

1. King. 15. Joseph. Antiq. l. 8. c. 12.

2. King. 2. 12.

Lyra. Ibid.

Bernard de considerat. l. 5.

Psal. 47. 2. Chrysost. Ibid.

Prosper. Par. 2. de Promiss. c. 38

quam quum veneris in regnum. Quæ te virtus illuminavit ô latro? Ideo & juſte audit confide, non quod operatua digna ſint confidentiâ; ſed quia rex adeſt qui gratiam confert; I ſay no otherwiſe that thou remember mee, then when thou commeſt into thy kingdome. O thiefe, what vertue hath inlightened thee? Wherefore he juſtly heareth, be of good cheare, not that thine owne works are worthy to cheare thee, but becauſe a King is preſent, who ſheweth grace and favour. The ſpeech of King *Theodorus*, as it is worthy of a King, ſo it ſheweth what belongeth to a King, Among the glorious cares of the common wealth, which by the aſſiſtance of God, our thoughts continually doe meditate upon, *Cordi noſtro eſt levamen humilium*; the relieving of the afflicted goes unto our hearts, that wee may ſet up the obſtacle of goodneſſe againſt the power of the proud, and that there may bee nothing done out of preſumption upon us, whoſe reſolution is to beat downe proud things.

Cyril. Hieroſolo. Cap. 13.

Caſſiodrr. var. 3. var. 30.

Ver. 10. They are the words of *Hugo de ſancto victore* cõmenting upon the beginning of this booke of the Preacher, and may be much more mine, *Nos quid ſumus tenebræ ad lucem, ut comprehendere cogitemus, quæ abſcondit Deus aboculis hominum?* What are we darkneſſe to light, that wee ſhould thinke to conceive thoſe things which God hath hid from the eyes of men? But ſhall I not therefore meditate upon Gods word? Shall I not indeavour to find the meaning of it? When man meditateth, God inlightneth, and it is to mans endeavours, that God giveth his bleſſing. Much obſcurity there is in this verſe, and much variety in the tranſlating of it. But firſt to conſider to whom to apply it, by reaſon of theſe words, *from the place of the holy ones*, Saint *Hierome* applyes it to Spirituall Magiſtrates, *Qui quum viverent putabantur digni eſſe eccleſiæ principes & templo Dei*, Who when they lived were accounted worthy to be Princes of the Church, and worthy of the temple of God. *Tremellius* applyes the verſe to the temporall Magiſtrate, and to the throne of Judgement, *Quæ functio & ſedes Dei eſt*, which is the function and ſeat of God: *Lyra* applyes it unto both, ſaying, *Sicut ſacerdotes & principes mali qui tenent in terris locum Dei, iſti in ſpiritualibus, & illi in temporalibus*, As evill Prieſts and Princes, who on earth doe hold the place of God, the one in Spirituall things, the other in temporall things. Now for the tranſlation of it, the Septuagint, and accordingly the Vulgar Latine, read it thus, *Vidi impios ſepultos, qui etiam quum adhuc viverent in loco ſancto erant, laudabantur in civitate quaſi homines juſtorum operum*, I ſaw the wicked buryed, who when they were yet alive, were in the holy place, and were praiſed in the citie, as men of righteous works. Upon which reading S. *Gregory* ſaith, *Multis enim peſte propriæ pravitatis obſeſſos ſub nomine Chriſtiano ipſa tranquillitas Eccleſiaſticæ pacis abſcondit, quos tamen ſi levis perſecutionis aurâ pulſaverit, mox extrà aream velut paleas tollit*, for many who are encompaſſed with the peſtilence of their own wickedneſſe, the tranquillity of the peace of the Church hideth under the name of Chriſtians, upon whom if a ſmall ayre of perſecution beat, it driveth them like chaffe out of the floore. *Multi ſunt qui*

Hugo de Sancto vict. in Eccleſ. Hom. 3.

Hieronym. in hunc verſ.

Tremellius in hunc verſ.

Lyra in hunc verſ.

Gregor. Moral. l. 25. c. 30.

quàrem virtutis intimæ ad decorem ſumunt viſionis externæ; Many there are who take the matter of vertue, which is a moſt inward thing, only for the beauty of an outward ſhew. Saint *Hierome* reads it thus, *Et tunc vidi impios ſepultos, & venerunt, & de loco ſancto egreſſi ſunt, & laudati ſunt in civitate quia ſic fecerunt.* And then I ſaw the wicked buried, and they came and went forth from the holy place, and they were praiſed in the citie, becauſe they had done ſo: which himſelfe expoundeth thus, I have ſeen the wicked dead, and ſo buried, with ſuch an opinion of them, as that they were eſteemed holy on the earth. And theſe often after death are praiſed in the Church, and publickly are commended, either by their ſucceſſours, or by the people as bleſſed in thoſe things, which in probability they have not done. Or elſe wee may take the meaning which *Lyra* giveth, who ſaith, That when they were dead, then they were called wicked, but when they were living, were praiſed either in flattery, or elſe for fear. Both theſe tranſlations doe ſeeme to have read in the Originall שבח which ſignifieth to praiſe, whereas the Originall word which now is read, is שכח which ſignifieth *obliviſci*, to forget. Wherefore *Tremellius* reads it thus, *For I obſerved thoſe that had ſo ruled, being wicked, to be buryed after that they were departed, and they departed from the place of the holy, and to be forgotten in the citie in which they did ſo*, As if the Preacher ſhewed, that though they were on high while they lived on the earth, yet that being dead, they were laid under the earth, and that as if the place of their authority had been but a place of memory, to keep them in mind for the time, when they were gone from them, their memory was gone alſo in the citie. The french Tranſlation hath it thus, *And then I ſaw the wicked buryed, and afterwards returned; and them who were gone and come from the place of the holy, who had well done to be forgotten in the City*; as if the Preacher did compare together the wicked, and the righteous after death, as ſhewing how the one though dead, yet did return and live as it were again in the memory that was retained of them, but that the other though they had lived holily, and done vertuouſly, yet that they were forgotten quite and dead, in the memoryes of men, as well as in reſpect of their own lives. Our tranſlation hath it, as you have it ſet down before; As if the Preacher did ſet forth hypocrites in religion, who came to, and went from the Church of God with a great ſhew of holineſſe: but that being dead they were forgotten, having left no workes of goodneſſe behind them whereby to be remembred. But to take the Originall as it ſelf ſpeaketh directly thus, *& then I ſaw the wicked buried, & they came & they went from the holy place, and they were forgotten in the citie that they had done ſo*; which is Saint *Hieroms* tranſlation, only that he ſaith Praiſed, where the Hebrew ſaith now, forgotten. The ſence which I gather from the foregoing, and following verſes, is this, that as the Preacher had ſeen the lives of wicked rulers and governers, ſo he had ſeen and conſidered their deaths, and that though they had judged others with violence and opreſſion, yet that themſelves were then judged rightly, that they

Hieronym. in hunc verſum.

Tremel. in hunc verſ.

they before whom others came to be judged, *came* then themſelves before God to be judged, and that he being a Judge, *Cui tacendo quiſque ſe non poteſt celare, quem negando non poteſt fallere*, From whom no one by holding his peace can conceale himſelfe, whom no one by denying can deceive, as Saint *Gregory* ſpeaketh, by him being condemned for their wicked lives, *they went away from the holy place*, from the glory of heaven, from that bleſſed Sanctuary, into which no unclean thing can enter. This followed them with God after their death; with men after their death, that which followed them, was, *that they were forgotten in the city*, and that they whoſe power and greatneſſe made them before to be talked of, and feared by all, were then remembred by none. The Chaldee paraphraſe ſpeaking of the Preacher, as if he ſpake of himſelfe, ſaith, *Ecquis quæſo vel in ſententiâ legis vigilantior, vel circa ſummiillius judicis venturi diem ſolicitus magis quam ego*, Is there any I pray you more vigilant in the ſentence of the Law, or more ſolicitous concerning the day of that higheſt judge that is to come, then I am? And ſurely if Princes and Governours, would be watchfull in theſe two things, it would make them to doe better in all things that belong unto them. If they would conſider, *Quanta illud edictum ſequentur lamenta, quomodo in proprio adipe frixæ libidines ebullient*: How great lamentations will follow that decree, how the luſts of men fried in their owne fat ſhall then boile, they would not rule by opreſſion, they would take heed how they did rule to their own hurt. *This is alſo vanity* this, to make the inward ſubſtance of vertue a ſhadow of outward beauty. This, to have an opinion of holineſſe, and to be praiſed for it, but not to deſerve it. This, to be flattered or feared alive, to bee hated being dead. This, beeing preſent to bee remembred, being abſent to be forgotten. This, that to be forgotten which ſhould be remembed, that to be remembered which ſhould be forgotten. This, to bee Church Chriſtians, the gueſts of hell in life and converſation. This, for a while to rule in pride and oppreſſion, and for ever to be ſlaves to miſery and torments.

Gregor. in Evangel. Hom. 17

Chald. in 1. Eccleſiaſtis.

Cyprian. Serm. de Aſcenſ.

Ver. 11. *Becauſe ſentence againſt an evill worke is not executed ſpeedily*: Indeed the patience of Almighty God is exceding great, and the reaſon of it by *Rupertus* is ſet downe to be twofold, *Ut omnis pœnitens, id quod ſaluatur debere ſe ſciat expectantis patientiæ, & nullus impœnitens in damnatione ſuâ derogare ei valeat quaſi feſtinantis impatientiæ.* That every penitent, might know that he owes it to Gods patience that he is ſaved, that no impenitent in his damnation might derogate from him as if he were of an haſty impatiency. But the cheife end of Gods patience is to invite and draw men to repentance. And therefore S. *Hierome* ſaith, *Differt pœnam dum expectat pœnitentiam*, he differeth the puniſhment while he expecteth repentance. Should God ſtrike as ſoone as wickedneſſe is committed, who ſhould go to heaven? Wherefore by the Apoſtle God is ſtiled to *be rich in forbearing*, that is (as we may ſay) his riches, becauſe indeed it is that which doth gaine ſoules,

Ruper. l. in Naum.

Hierom in hunc verſ.

Romans. 2. 4.

it is that which doth make him rich in ſoules, which is the riches that God deſireth, that God laboureth for. *Tertullian* ſaith, *Erroneam ovem patientia paſtoris inquirit & invenit: nam impatientia unum facile contemneret*, It is the patience of the ſhepheard that ſeeketh the wandered ſheepe, and by which it is found: for impatiency would eaſily contemne one. But patience undertaketh the labour of ſeeking, and moreover as a patient bearer, he layes it on his ſhoulder, and ſo brings home that which was loſt. *Illum quoque prodigum filium patientia patris & recipit & veſtit & paſcit, & apud impatientem fratrem excuſat*: That prodigall Sonne alſo the patience of the Father, receiveth, cloatheth, feaſteth, and doth alſo excuſe him to his impatient brother, as *Tertullian* alſo addeth. But let it bee marked in theſe words, that it is the execution only that is deferred: the ſentence againſt every evill worke is already given, and it is a ſentence of condemnation. Neither is it a ſecret ſentence which though given is concealed, but it is as the Originall here ſpeaketh פתרס *enarrata ſententia* a publiſhed and declared ſentence: So that it is only a repreive of mercy which a wicked man hath. But though the ſentence of condemnation bee fully knowne, and though it bee only the patience of God that ſpareth the execution, and that to this end that repentance may wholy prevent it, notwithſtanding *the heart of the Sonnes of men*, that is ſa th *Lyra*, *Illorum qui ſunt nutriti in carnalitate & ſunt filii hominum, non Dei*, of them who are nouriſhed in carnall ſenſuallity, and are the Sonnes of men, not of God, the heart of ſuch turneth all to an encreaſe of wickedneſſe. *Chryſologus* obſerving the plea of the Devils, who ſay *why art thou come to torment us before our times?* thereupon noteth *Agnoſcit Deum, judicem profitetur, clamat judicium eſſe debere, & de tempore præſcribit*, He acknowledgeth God, he confeſſeth the Judge, he cryeth out that judgment is due, but he preſcribeth concerning the time. And ſo it is with wicked men, who acknowledging the judge, and the ſentence to be given, yet becauſe the execution of ſentence is ſo long delayd, from thence do plead as it were a preſcription of impunity, and perſwading themſelves in a manner, that the execution which is ſo long put off, will never be laid on them, from thence are emboldened and made worſe in their ſinfull courſes, *and therefore their heart is fully ſet to do evill*, there full ſtrength is ſet unto the doing of it. The Originall is *their heart is full to do evil*, full of evill purpoſes, full of evill deſires imaginations, deviſes for the bringing forth of evill workes. Their heart is ſo full, that there is no roome for the feare of Gods wrath, no roome for the conſideration of their own danger no roome for the apprehenſion of the fooliſhneſſe of wickedneſſe, whereby to retaine them in any meaſure, but they runne with a full ſtreame into the workes of iniquity. The Catena Greca giveth this expoſition of the words, *Quoniam Dei providentia propter immenſam in tolerandis malis clementiam non ſtatim in improbos graſſatur, nec ejus ſcelerum expetit, ideirco vir nequam quaſi impune laturus peccandi ſibi licentiam diutius perſuadet*, Becauſe the providence of God

Tertullian l. de patientia.

Lyra in hunc verſ.

Chriſolog. Serm. 16.

Catena Græca.

through

through infinite clemency in bearing with evils, doth not forthwith fall upon the wicked, nor preſently puniſh their wickedneſſe, therefore a wicked man, as if he ſhould go without puniſhment perſwadeth himſelfe that he ſhall be longer licenced in ſinning. As for the execution of juſtice which is to come they behold it as a thing that is afar off, & that makes it to ſeem a little thing unto them For as the ſtars though in themſelves very great, yet being ſeene afarre off, ſeeme to bee little; ſo wicked people conſidering of the day of judgment as a time to come long hence, they are little moved by it. Thus it was with the Iſralites concerning their temporall deſtruction, their proverb was, *the dayes are prolonged*, and the ſame is the thought of wicked people, it is a long time to the laſt day, and thereupon they ſpend their dayes in wickedneſſe. But if God be ſo patient, how then is God ſaid, *to be angry with the wicked every day*, as the Pſalmiſt ſpeaketh? St. *Hierome* anſwereth, *Pulchre ait infrendens omni die qui enim propter patientiam ſuam ita delicta non punit, quaſi iratus & comminatus diem ultionnis expectat*, wiſely doth he ſay that God is angry every day; for he who through his patience doth ſo not puniſh offences, doth as it were threatning and angry expect a day of revenge. And therefore as St. *Gregory* hath it, *Quos diu ut convertantur tolerat, non converſos durius damnat*, Thoſe whom he ſuffereth long that they may be converted, being not converted, he condemneth the more ſeverely. And yet ſometimes alſo God puniſheth the wicked forthwith, that thereby others might feare leaſt he ſhould do ſo alwayes. The two Sonnes of *Aaron* offered ſtrange fire before the Lord, and there went out a fire from the Lord and devoured them; *in quibus non judicium tantum ſed præſens judicium, Deus oſtendere voluit, nec prius peractum eſt facinus peccantium, quam ulciſcitur pœna peccatum*, upon whom God was pleaſed to ſhew not only judgment, but preſent judgment, neither was the ſinne of the offenders ſooner commited, then puniſhment revenged the ſinne, as *Salvianus* ſpeaketh. And why may not the ſame juſt and angry God, as ſoone puniſh any wicked dooers as he did them? St. *Heirome* reads the firſt part of the verſe thus, *Quia non eſt contradictio facientibus malum citò*, Becauſe there is not forthwith contradiction to them that do evill: and *Caſſian* alſo reading it in the ſame manner; *Abbot Thuon* giveth this expoſition of it, becauſe wickedneſſe is not forthwith checked, blamed, and oppoſed in them that do evill, either by themſelves or others, *therefore is the heart of the Sonnes of men filled in them, that they do evils.*

Ezek. 12. 22.

Pſal. 7. 11.

Hieronym.

Gregor. Hom. 13

Levit. 10. 12.

Salvianus de Guber. Dei. l. 1.

Caſſian. Coll. 2. *c.* 11.

Ver. 12. The Preacher having in the verſe before ſhewed the patience of God not to be haſty here he ſhewes it to be very ſlow, ſo that although a ſinner do evill *an hundred times*, that is, very much; yea although he do the ſame evill over *a hundred times*, yet he forbeareth him, and in the lengh of his patience *prolongeth his dayes*, it may be to an hundreth yeares. When *Moſes* ſaith unto God, *O Lord let my Lord I pray thee go among us, for it is a ſtifnecked people*, the expoſition which ſome give of

Exod. 34. 9.

it is this, such is the perverſneſſe and ſtubbornneſſe of this people, that thy patience, thy mercy, thy goodneſſe is needfull to go among them, and a long with them. For though *Moſes* himſelf were a moſt meeke man, as the Scripture teſtifieth, yet he acknowledgeth his owne patience not to bee ſufficient, but it is Gods patience which he confeſſeth to be moſt fit for them, which in the daily ſufferance of grievous ſinners is continually manifeſted. But to give the meaning of the whole verſe, that which our tranſlation as I conceive importeh, is this, that though the wicked who abound in ſinnes, are not puniſhed for them, but live at eaſe, and in proſperity, whereas they who feare the Lord and ſhunne iniquity are full of troubles and ſorrows; notwithſtanding that it is not the wicked but the Godly who have cauſe of comfort and joy. Indeed the foole that looketh on the wicked thinketh him to bee happy, becauſe as a foole *he hath his eyes in the ends of the earth*, as in the Proverbs the Preacher ſpeaketh, his ſight reacheth not beyond the earth, to thoſe things which ſhall bee after death. A foole looketh upon a godly man under trouble and ſorrow, and thinketh him to bee unhappy, becauſe as a foole, *Attendit quid patitur, & non attendit quid illi ſervetur*, He attendeth what he ſuffereth, and doth not attend what is reſerved for him as S. *Auſtin* ſpeaketh. Wherfore the ſame Father ſayth, *Noli gaudere ad piſcem, qui in eſca ſua exultat, nondum traxit hamum piſcator*, Do not rejoyce at the fiſh, which rejoyceth at his bayte, the fiſher hath not yet pulled his hook: *boni laborant quia flagellantur ut filii, mali exultant quia damnantur ut alieni*, The good are troubled, becauſe they are chaſtiſed as Sonnes, the wicked rejoice becauſe they are condemned as aliens and ſtrangers. The prayer therefore of Origen is, *Orate, flagella me quoque, & nolime reſervare cum his qui non flagellantur*: I intreat thee O Lord, chaſtice mee alſo, and do not reſerve mee with them which are not chaſtiſed. For as he alſo ſayth, *Hoc eſt terrible, hoc extremum quum jam non corripimur pro peccatis*, This is terrible, this is extreame, when wee are not now corrected for our ſinnes. Saint *Hierome* readeth this verſe thus, *Quia peccator facit malum centies, & elongat ei Deus, ex hoc cognoſco ego, quod erit bonum timentibus Deum, qui timent a facie ejus*, Becauſe a ſinner doth evil an hundreth times, & God doth lengthen his dayes unto him, from hence I know that it ſhall be well with them that feare God, which feare before his face. And himſelfe giveth the meaning of it to be this; from hence that God giveth to him ſpace of repentance who ſinneth very much (for that doth an hundreth times ſignifie) and doth not forthwith punniſh him in his wilfedneſſe, but taryeth that he may be turned from his wickedneſſe; I underſtand how mercifull and gracious God will be towards them, who have a feare of him, and tremble at his word. The ſame Father in the ſame place tels us that *Symmachus* did read the former part of the verſe thus. *Peccans enim malus mortuus eſt, longa ætate conceſſa ei*, An evill man ſinning is dead, a long age being granted to him, which as he ſaith was expounded thus, That he who doth evil & ſinneth

Prov. 17.24.

Aug. in Pſal. 91

Orig. Hom. 8. in c. 20. Exod.

Hieronym. in hunc verſum.

is

is dead, dead in sin, although his dayes be prolonged, and that he live to old age. And it seemeth by Saint *Hierome*, that not onely *Symmachus*, but *Aquila* and *Theodotie* also did translate the Hebrew word מאה *mortuus* dead, as if it came from מות which signifies to dye, wheras other translations which render it *centies* a hundredfold do take it as if it came from מאה which signifies *centum*. But according to the reading of *Symmachus*, I conceive the meaning to be, that though a wicked man be spared long, yet at length he is dead, and at last is brought to judgement, and then he findeth, that his sparing so long was not his good, but the cause of his greater evil, that it was not the favour of God, but his anger against him. Wherefore S. *Austin* saith, *vis nosse, nulla pœna, quanta sit pœna?* wilt thou know, how great a punnishment no punnishment is, consider a wicked man not punished, for it is the greatnesse of Gods anger against him, that he doth not punish him: *magna est ira ejus, parcendo sævit, & juste sævit*, Great is the wrath of God, in sparing he is cruell, and justly is he cruell. His sparing is in the life, but after death cruell are the torments, which his justice inflicteth. On the contrary, he that feareth God, in this life suffereth griefe and cares, but it is he that shall be comforted after death, it is he that shall be full of comfort, at the last judgement, *then it shall be well with him.* When our Saviour Christ ascended into heaven, and his Disciples amazed with sorrow stood gazing after him, the Angels say unto them, *why stand yee gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as yee have see him go into heaven*: but is this the comfort which they gave to the Orphan Disciples? Is this the consolation which they have for his absence, that he shall come again to judgement? shall not his comming to judgement be full of terrour and horrour? yes to the wicked. *But to them that feare God, to them that feare before his face*, it shall be a day of gladnesse, and joy, a day of lifting up their heads. For then they shall see him face to face, *before whose face they have feared*, then they shall heare the joyfull sentence of, Come yee blessed of my Father, inherit the Kingdome prepared for you from before the foundation of the world. Of this time *Job* speaking, and of his redeemers comming at this time, saith, *Whom I shall see for my selfe and mine eyes shall behold him, for my selfe*, that is saith *Vatablus bono meo* for my good, as shewing the meaning to be, that he should see him for him selfe, and not against him selfe, for himselfe to his unspeakable joy and comfort, not against himselfe to his condemnation. *Oh how well will it then be with him that feareth God?* The doubling of the words in the end of the verse, *With them that feare God, which feare before him*, I conceive to signifie a double feare, the first signifying that feare, *Qui timet iram Dei*, which feareth the wrath of God, the other that feare, *qui timet offensam Dei*, which feareth the offending of God: the one feareth him, the other feareth before him, as being before him in the wayes of godlinesse, and fearing to depart from them. The Hebrew is, *feareth before his face*, that is, enjoying the gracious look of his favor

Aug. de verb. Dom. Serm. 37.

Acts. 1. 11.

Matt. 25. 34.

Job. 19. 27.

and countenance feareth to loose it, and to be deprived of it. And though it be not so well with the other, as it is with him that thus feareth, yet it shall be well with him also; when by a servile feare he is brought from it into a filiall feare.

Vers. 13. Saint *Hierome*, and the Vulgar Latine begin the verse thus, *Et bonum non sit impio*, And let not good be unto the wicked: which Saint *Hierome* expoundeth to be an imprecation against them, who have not the feare of God, and that the Preacher wisheth that they may not be delayed long in their punishment, but that being forthwith taken away by death, they may receive the torments which they have deserved. And whereas Saint *Hierome* addeth, *Quæ quomodo clementer dicta sint requirendum est*, which things, how they be mercifully spoken, is to be looked after; *Lyra* sheweth, that the hastning of their punishment is a lessning of it, because thereby their sinnes are the fewer, which by the delay of their punishment would be multiplied, and so would multiply the greatnesse thereof. Wherefore the mercy of the words is, that he desireth a lesse measure of torments for them. And to view the words so rendred, *Let not good*, that is, not the good of this life (saith the Ordinary Glosse) because it is no other good that they seek for, *Let not good be to the wicked*, because he doth abuse it, saith *Lyra*. But to follow rather our reading, which is according to the Originall, as also according to the Septuagint, *It shall not be well with the wicked*: how well soever either themselves or others may imagine it to be now with them, *it shall not be well with them*. Among those things which Almightie God shewed to the Prophet *Ezekiel* in the Temple, wee read, *and it was made with Cherubims and Palme trees, so that a Palme tree was between a Cherub and a Cherub, and every Cherub had two faces, so that the face of a man was towards the Palme tree on the one side, and the face of a young lyon towards the Palme tree on the other side*, Now what doth a Cherub import, but a fulnes of knowledge? And is it not Christ, in whom are all the treasures of wisdome and knowledge? Is not he the very wisdome of God? He it is therefore, who hath two faces, the one like the face of a man, courteous and mild; the other of a lyon, fierce and terrible, with both it is said, That he beheld a Palme tree. Now a Palme tree in the Scriptures, as *Hesychius* tells us, useth to signifie justice. Wherefore Christ beholdeth justice, both with a mans face, and with a lyons face: with a mans face in this life, which is a time of mercy, and wherein he spareth the wicked, expecting their amendment. But when the fulnesse of the time of this life is come, and that the wicked are called to judgement, then he looketh upon justice with the face of a lyon, with the fiercenesse of his wrath, and then *it shall not be well with the wicked*. Then as the Prophet *Esaiah* speaketh, *his lips shall be full of indignation, and his tongue as a devouring fire*, sending the wicked by his sentence into that fire, of which Saint *Austin* speaking, saith, *Ignis iste noster licet qualis fornacis Babyloniæ sit, igni illi inferni comparatus, est velut ignis depictus*, This fire of ours, although it be such as was in the furnace of Babylon, being compa-

Hieronym. in hunc vers.

Lyra. in hunc vers.

Ezek. 41. 18. *v.* 19.

Colos. 2. 3.

Hesychius sup. c. 23. *Leviticis.*

Isai. 30. 27.

Augustin.

compared with the fire of hell, is but a painted fire. *Neither ſhall he prolong his dayes*: Saint *Hierome* expounding theſe words, ſaith, *Non enim hi qui multo tempore viuunt, prolongant dies ſuos, ſed qui grandes eos faciunt bonorum operum magnitudine*, For they who live a great while, doe not prolong their dayes, but they who make them to be great by the greatneſſe of their good works. Wherefore, ſaith he, *Jacob* confeſſing his ſinnes, ſaith, *Few and evill have been my dayes*. But the Preacher ſpeaking of the time to come, meaneth, as I conceive, That though the dayes of the wicked may be long in this life, whereof in the verſe before he ſpeaketh, yet that in reſpect of the next life, which ſhall be endleſſe, they ſhall be very ſhort. Wherefore when the Prophet *David* complayneth, *I am withered like graſſe*, Saint *Hierome* expoundeth it, *Non quod longam vitam quæſierit in præſenti, ſed quod de futuro timeat, ne longitudo vitæ ipſius, ubi vera eſt vita brevietur*, Not that he deſired a long life in this preſent world, but becauſe he feared of that which is to come, leaſt there the length of his life ſhould be ſhort, where true life is. Saint *Auſtin* therefore ſpeaking to one who is troubled at the proſperity of the wicked in this life, ſaith, *Attendis ad dies tuos paucos, & diebus tuis paucis vis impleri omnia. Quæ omnia? ut damnentur omnes impii, & coronentur omnes juſti. Iſtis diebus tuis vis hæc omnia impleri? Implet ea Deus in tempore ſuo. Quod tibi videtur longum, breve eſt, omnia iſta cito tranſeunt, & qui ſtorent ad tempus intereunt in æternum*, Thou doſt attend unto thy few dayes, and in thy few dayes thou wouldſt have all things to be fulfilled. What all things? That all the wicked be condemned, and all the godly be crowned. Wouldeſt thou that all theſe things ſhould be fulfilled in thy dayes, they ſhall be fulfilled by God in his time. That which ſeemeth long to thee, is but a little while: all thoſe things quickly paſſe away, and they who flouriſh for a time, do periſh for ever. *Which are as a ſhadow*: the Hebrew is no more then, *as a ſhadow*, and ſo the words may be referred either to that which goeth before thus, Neither ſhall he prolong his dayes, as a ſhadow; for a ſhadow is prolonged when the Sunne is going downe, and then is longeſt when the Sunne is loweſt, and neereſt to a ſetting; but ſo ſhall not the dayes of the wicked be prolonged. For when their Sunne commeth to ſet, their temporal life to end, then the length of their eternall life ſhall quite be cut off; and not a day of comfort for ever ſhall be afforded to them. Or elſe theſe words, *as a ſhadow*, may be referred unto that which followeth, and ſo *Cajetane* doth referre them, who expounding theſe words ſaith, He compareth a man that doth not feare in the ſight of God, unto a ſhadow, becauſe as a ſhadow is not his true body, whoſe ſhadow it is, but only ſome repreſentation of it, *Ita non timens conſpectum divinum non eſt homo ſed hominis umbra*, So he that feareth not the divine looke, is not a man, but the ſhadow of a man. He is not I ſay a man according to the uſe of underſtanding, but a ſhadow of a man: for the uſe of mans mind dependeth upon the feare of the divine ſight, as it were upon the firſt rule. And indeed the Original ſeemeth to favour this expoſiti-

Hieronym. in hunc verſ.

Gene. 47. 9.

Pſal. 102. 11.

Hieronym. in hunc verſ.

Auguſtin. in Pſal. 91.

Cajetanus in hunc verſ.

position, which saith, *Qui non ipse timens à facièbus Dei*, as if the sence were, who being not himselfe, feareth not before God, and that the negation did denie as well himselfe as his feare. Saint *Gregory* therefore speaking also of the wicked, saith, *Ideò peccasse se nescivit, quia homines se non attendunt: nam si considerarent se homines, citius agnoscerent, quantò infrà homines peccando cecidissent*, Therefore doe they not know themselves to have sinned, because they doe not marke themselves to be men: for if they did consider themselves to be men, they would acknowledg how far by sinning they had fallen below men. *Because he feareth not before God:* that is, because he feareth not to come before God at the judgement day. But because he feareth so little now, when the time commeth, he shall feare and tremble beyond all imagination. Our Saviour in some sort describing that time, saith, *that then the powers of heaven shall be shaken:* and Saint *Austin* expounding it saith, *De angelis hoc dicit, timor en. illos apprehendet, magnus timor*; He speaketh this of the Angels, for trembling and great feare shall surprise them. But if the Angels shall tremble at the horrour of that day, who being guilty of no sinne, shall not then be judged, how shall the wicked tremble, whose judgement and condemnation shall then be pronounced. *Holcot* telleth a story of two souldiers, that comming to the valley *Jehosaphat*, in *Judæa*; and one saying to the other here shall be the generall judgment, wherefore I will now take up my place, where I will then sit, and so taking up a stone he sate downe upon it, as taking possession before hand. But being sate, and looking up to heaven, such a quaking and trembling fell upon him, that falling to the earth, he remembred the day of judgement with trembling ever after. This feare may give some remonstrance of that which then shall be felt; but the feeling of it will be greater then can be apprehended now.

Gregor. Moral. l. 24. c. 6.

Matth. 24. 29.

Augustin Serm. in Per. 6. Paras.

Holcot.

Ver. 14. *There is a vanitie which is done upon the earth, that there be just men unto whom it happeneth, according to the worke of the wicked; again there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.*

Ver.

Ver. 15. *Then I commended mirth, becauſe a man hath no better thing vnder the Sunne, then to eate, and to drinke, and to be merry: for that ſhall abide with him of his labour the dayes of his life, which God giveth him vnder the Sunne.*

Ver. 14. This verſe ſpeaketh of two things which fall out in the world, the miſery of the juſt; the proſperity of the wicked, and unto each the Preacher addeth a ſeverall vanity, to make it the better noted. *This is ſayth he a vanity which is done upon the earth*: for it is while the juſt are upon the earth, that this vanity cleaveth unto them, and that they have ſinnes and corruptions in them, which by the evils of affliction are prevented and pared away, that ſo they may not diminiſh their glory in heaven. The *Chalde* Paraphaſe therefore writing upon theſe words expoundeth them thus, *Vidi in Spiritu ſancto quòd malum accidit juſtis in hoc ſæculo ad removendam ex eis culpam levem ut, ſint merces eorum integra in ſæculo venturo*, I have ſeen by the holy Spirit that evill happeneth to the juſt in this world, to remove from them leſſe faults, that ſo their reward may be whole and perfect in the world to come. Saint *Auſtin* conſideting that anſwer of the Spouſe, when her beloved called her, *I have put off my coate, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?* thereupon ſaith, *O grande miſterium! ergone timet inquinare pedes remeando ad eum, qui diſcipulorum pedes lavit? Timet certe per quia terram venit*, O great myſtery! what doth ſhee feare the fouling of her feete by going unto him, who waſhed his diſciples feet? Shee feared indeed, becauſe ſhee goeth upon the earth. For while the righteous go upon the earth, though with great earneſtneſſe and ſpeed they even runne to God, yet ſuch is the vanity of this life, that their feet are defiled, and affliction is needfull to waſh the dust away. Saint *Bernard* ſaith, *Nobis fratres ſemper putationis eſt tempus, ſicut eſt ſemper eſt opus: Scrutemur vias noſtras & ſtudia noſtra, & eo ſe judicet quiſque profeciſſe, non quum non invenerit quod reprehendat, ſed quum quod invenerit, reprehenderit*, Brethren there is to us alway a time of pruning as it is alwayes needfull: let us ſearch our wayes and our endeavours, and herein let every one judge himſelfe to have profited, not when he cannot find that which he may reprehend, but when he reprehendeth that which he findeth. The other vanity in this world whereof the Preacher ſpeaketh, is the proſperity of the wicked, and whereof the Preacher ſayth, *I ſayd this alſo is vanity.* A vanity it is the world, and maketh oftentimes even the righteous vaine in their imaginations, when they think upon it. So that as Saint *Auſtin* ſpeaketh, ſome one in his troubled mind is even ready to ſay, *Deus, puto*

Chald. Paraph.

Cant. 5. 3.

Auguſtin. tract. 57. in Johann.

Bernard. Ser. 58. in Cant.

malè

mali tibi placent, & bonos odisti, amas eos qui faciunt iniquitatem, O God I thinke that the wicked pleaſe thee, and that thou hateſt the good, thou loveſt thoſe that work iniquity. Another as the ſame Father ſpeaketh, conſidering himſelfe to be caſt into priſon, and there to be carefull to do the workes of righteouſneſſe, while he that did caſt him into priſon, though living in wickedneſſe, rejoyceth and aboundeth in the pleaſures of the earth, from hence his diſquicted heart is even ready to ſay, *Deus quare tibi ſervio, quare obedio verbis tuis?* O God why do I ſerve thee, why do I obey thy words? Now indeede whereas the Pſalmiſt ſaith, *O Lord how great are thy workes? And thy thoughts are very deep*, it is Saint *Auſtins* note upon it, *Nullum mare eſt tam profundum quam eſt iſta cogitatio Dei, ut mali floreant, & boni laborent*, There is no ſea ſo deepe as is this thought of God, that the wicked do flouriſh, and the good are troubled. And in this very place Saint *Hierom* tels us, that whereas we read it, *There is a vanity which is done*, *Symmachus* did read it thus, *eſt difficile cognitu quod ſit ſuper terram*, It is hard to be underſtood that which is done upon the earth. Hard it was to *Solomon* who therefore confeſſeth, *I ſayd that this is alſo vanity.* Hard it is even to thoſe who living juſtly, and knowing God to be juſt, do thinke with themſelves, *Decet eum meliora dare melioribus*, It behooveth him to give the better things to them that are better. But let me ſay to every ſuch one, as Saint *Auſtin* doth. *Eſto tranquillus & intelliges: nam perturbaris & in cubiculo tuo obſcuras tibi lucem. Radiare tibi vult Deus Æternus, noli tibi facere nubilum de perturbatione eſto tranquillus in te, & vide quid tibi dicit*, Bee pacified and thou ſhalt underſtand, for thou art troubled, and doſt darken the light to thy ſelfe in thine own chambet. The æternall God is willing to ſhine in unto thee, do not make thy ſelfe a cloud from thine own perturbation: be quiet in thy ſelf, and ſee what he ſaith unto thee: *Quia Deus æternus eſt modo parcit malis adducens eos ad pœnitentiam, flagellat bonos erudiens illos ad regnum cœlorum*, Becauſe God is æternall, he ſpareth the wicked leading them unto repentance, he chaſtiſeth the good bringing them up and inſtructing them to the kingdome of Heaven. It is good therfore in all things to praiſe the Lord, and to give thanks unto him, *to ſhew forth his loving kindneſſe in the morning, and his faithfulneſſe every night* as the Pſalmiſt ſpeaketh. Now as Saint *Auſtin* hath it, *the morning* is, when it is well with us, when we have comfort: *the night is*, when we are in heavineſſe and ſorrow: what therefore is it that wee are briefely taught? But in our proſperity to praiſe the mercy of God, in our adverſity to praiſe the righteouſneſſe of God, who layeth no more upon any, then while they are upon the earth, their ſinnes do deſerve though they be juſt and godly. For he praiſeth the righteouſnes of God, *Qui non accuſat Deum, quid patitur aliquid mali, ſed tribuit illud peccatis ſuis, & emendationi ipſius*, who doth not accuſe God becauſe he ſuffereth any evill, but aſcribeth it unto his owne ſinnes, and to God amending of him. As for the flouriſhing

Auguſtin. pſal. 91.

Auguſtin. Ibid.

Hieronym. in hunc verſ.

Auguſtin. in pſalm. 91.

Pſal. 92. 132.

Auguſtin. in pſal. 91.

of

of the wicked, the same Father speaketh also very well; *Nolite seduci prosperitate impiorum, nolite attendere florem fœni, nolite attendere ad tempus beatos, in æternum miseros*, Suffer not your selves to be seduced with the felicity of the wicked, regard not the flower of the grasse; regard not them who are happy for a time, and eternally miserable.

Ver. 15. It is a common received opinion, that in this booke the Preacher often speaketh under the person of others. And that he doth so, Saint *Gregory* proveth, because in the end of the book he saith, *Finem loquendi omnes pariter audiamus*, let us all heare together the conclusion, or as wee read it, *let us heare the conclusion of the whole matter.* For saith he *si in libro eodem per locutionem suam personas multorum non susceperat, cur ad audiendum loquendi finem secum pariter omnes admonebat*, If in the same booke, by the manner of his speach he had not taken upon him the persons of many, why doth he admonish all together with himself to heare the end of the speach. Wherefore going on he saith, there are are somethings in that booke which are moved by way of enquiry: other things which give a reason by way of satisfaction *Alia quæ ex tentati profert animo, & adhuc hujus mundi delectationibus diditi: alia in quibus ea quæ sunt rationis affert, atque animum à delectatione compescit*, Other things which he produceth from the minde of one that is tempted, and as yet is given to the delights of the world: other things in which he discourseth according unto reason, and withdraweth the mind from delight. *Gregory Nyssene* speaketh doubtfully of this point and sayth, *Anne autem dicat, quasi ea revera fecisset, an fingens propter utilitatem nostram, ut consequenter ad scopum ducat orationem suam, non possum asserere: liceat volenti quam velit ea de re facere conjecturam*, Whether he speaketh, as having done these things indeed, or else as framing his speach in this manner for our profit, that he might the better bring it to his proposed scope, I cannot affirme: let it be lawfull for him that will, to conjecture of it as he will. The reason of this opinion is, because that there are diverse passages of this booke, *Quæ qui virtutem sibi proponit non libenter adscíverit*, which he that proposeth vertue to himselfe would not willingly allow of as *Gregory Nyssene* speaketh. But that is as things are understood. In this verse, when some do read it, *Forte convivia meditantur, calices præparant, tempus rosarum expectant*, They meditate of feasts, they prepare cups, they expect the time of roses, as Saint *Austins* words are upon the like occasion. And then the Preacher must be concieved to speake in the person of a carnall man, who mindeth onely the things of this life. But let it be free for me, to take the Preacher here as speaking from himselfe, and so to speak of a chearfulnesse of heart, which is a thing not only pleasing unto God, but gracefull in man. For the Preacher having spoken of the oppression of the wicked, and of the troubles of the righteous, here he sheweth a good remedy against them, and an excellent carriage in them. *Then I commended mirth*; when he had considered the troubles of mans life,

Gregor. Dialog. l. 4. c. 4.

Gregory Nyssen in Eccles. Homil. 3.

Augustin in Ps. 99.

life, then he commended cheerefulneſſe, he commended it as a thing worthy of praiſe in it ſelfe, he commended it unto men, as a thing bringing much good unto them. And this it is which the Prophet *David* commendeth, ſaying, *Serve the Lord with gladneſſe, come before his preſence with ſinging.* Although it be a ſervice of miſery and labour, in which thou art, yet paſſe through it with a merry and glad hart: doe not murmure at it, doe not fret, chafe, vex thy ſelfe for it. *Non id agunt murmura tua ut non ſervias, ſed ut malus ſis ſervus*, Thy murmurings doe not make thee not to ſerve ſtill, but onely to be a bad ſervant in it, as S. *Auſtin* ſpeaketh. But mark alſo, what the Prophet addeth, *Come before his preſence with cheerefulneſſe*; for it is no great matter to be cheerefull outwardly, but doe thou bee cheerefull in the preſence of God, *Non valdè lingua exultet, ſed conſcientia exultet*, Let not thy toung be very merry, but let thy conſcience be cheerefull: be glad and merry in the ſight of the Lord, *becauſe a man hath no better thing under the Sunne.* But above the Sunne there is farre better, there is ſuch mirth as here can not be conceived, *Ibi totum negotium noſtrum erit non niſi laudare Deum & frui Deo: hoc uno beati erimus otioſo negotio*, There all our buſineſſe wil be nothing, but to praiſe God, and to enjoy God: by this one quiet buſineſſe we ſhall be bleſſed, as Saint *Auſtin* ſpeaketh. While we are here there is nothing better then to be cheerefull, which maketh comforts to be much more comfortable, and maketh troubles to be much leſſe trouble ſome. *Then to eate and to drink and to be merry*: although it be the bread of ſorrow that thou eateſt, although it be the cup of affliction that thou drinkeſt, eate it, and drinke it merrily. Becauſe oppreſſion eats thee, doe not thou forbeare to eate thy meate; becauſe afflictions ſwallowes thee up, doe not thou forbeare to ſwallow downe thy drinke, but doe both merrily, which will make thy meate and drinke to doe thee the more good. Or elſe we may take theſe words as an expreſſion of inward cheerefulneſſe, by the outward manner of the world. Thus ſaith S. *Auſtin* was holy *Criſpina* cheerefull, *Gaudebat quum tenebatur, quum ad judicem ducebatur, quum in carcerem mittebatur, quum ligata produceba-tur, quum in cataſtâ levebatur, quum audiebatur, quum damnabatur. In his omnibus gaudebat, & eam miſeri miſeram putabant, quæ coram Angelis gaudebat*, She was merry when ſhe was apprehended, when ſhe was led to the Judge, when ſhe was ſent into priſon, when being bound ſhe was brought forth, when ſhe was lifted up in the cage, when ſhe was heard, when ſhe was condemned. In all theſe things ſhe rejoyced, and they who were miſerable thought her to be miſerable, who rejoyced before the Angels. Of this cheerefulneſſe *Gilbertus* ſpeaking ſaith, *Quis dabit hortulo meo hanc aquam? Quis dabit, ut tota hortuli mei facies irrigua ſit lætitia, & lucis rivulis nihil in eo aut ſterile ſit, aut quadam in-devotione triſte? vicina ſterilitati videtur operatio triſtis, & ſpiritualis gaudii carens irrigatione*, Who will give into my little garden this water? who will cauſe that the whole face or plot of my garden may be watered with cheerefulneſſe, ſo that by the rivers of light ſomneſſe, there

Pſal. 100. 2.

Auguſtin. in Pſal. 99.

Auguſtin. in Pſal. 86.

Auguſtin. in Pſal. 137.

there may be nothing in it either barren, or elſe ſad by a kind of indevotion. For a ſad working, and wanting the watering of a ſpirituall cheerefulneſſe, ſeemeth to be nere unto barreneſſe. *For that ſhall abide with him of his labour*: and make him to abide and continue though troubles aſſault him never ſo much. *Hoc comitabitur eum in labore*, this ſhall abide with him, keepe him company in his labour, ſaith *Arrias Montanus*, and make him able to abide his labour: Saint *Hierome* addes, *Et ipſum egredietur cum eo de labore ſuo*, And that ſhall go with him out of his labour, as leading him alſo the ſooner and the better out of it. *The dayes of his life.* The Hebrew is *the dayes of his lifes*, and though it be an Hebraiſme yet we may take it, as ſpeaking of the two kinds of mans life, either in trouble or in comfort, and of his dayes in both. When the Prophet *David* ſaith *Every day will I bleſſe thee*, Saint *Auſtin* noteth upon it, *Non mirum eſt ſi læto die tuo benedicis Deum tuum*, It is no mervaile if in thy cheerefull day thou doſt bleſſe thy God with cheerefulneſſe: but if a ſad day come, if troubles fall upon thee, and then thou beare them with a cheerefull hart, then thou be cheerefull in praiſing the Lord, this is that which *David* ſaith that he would doe, this is that which the Sonne of *David* here would have thee to doe. *Which God giveth him under the Sunne*: The dayes of man being under the Sunne, their courſe is like unto the Sunne, and as the Sunne ſometimes ſhineth, ſometimes is clouded, ſo the dayes of man are ſometimes cleare, ſometimes dark. *Under the Sunne* they are, but yet given by God who is above the Sunne: from his providence come both good and bad dayes unto us. There were three dayes before the Sunne was made, and that was to ſhew, that God is the Authour, and not the Sunne, of the day unto us. And ſurely he it that is the Author of the goodneſſe or badneſſe of our dayes unto us. And therefore let us ſtill be cheerefull, as thankfull for his favour, as reſting in his providence, as contented in his will, as obedient to his pleaſure.

Gilbert. Serm. 34. in Cantu.

Pſal. 145. 2.

Auguſt. in Pſal. 144.

Ver. 16. *When I applyed mine heart to know wiſdome, and to ſee the buſineſſe that is done upon the earth (for alſo there is that neither day nor night ſeeth ſleepe with his eyes.)*

Ver. 17. *Then I beheld all the worke of God, that a man cannot find out the worke that is done under the Sunne; becauſe though a man labour to ſeeke it out, yea further though a wiſe man thinke to know it, yet ſhall he not be be able to find it.*

Pſal. 1. 2. *Ver.* 16. The Prophet *David* ſpeaking of a bleſſed man ſaith, *his delight is in the law of the Lord, and in his law doth he meditate day and night:* where there is firſt a delight, there followeth ſuch an earneſt meditation, as that it ceaſeth not day nor night. And ſo here where the *hart to is applyed to know wiſdome*, there is ſuch a ſeeking of it, *as that neither day nor night he ſeeth ſleep with his eyes.* But as Saint *Ambroſe* noteth, that he meditateth day and night, *In quo non tàm continua legendi poſtulatur intentio, quàm ſervandæ legis affectus. Ille enim plenè meditatur, qui ſibi ipſi lex, ſcriptum in corde ſuo opus legis intendens*, In whom there is not required ſo much a continuall eagerneſſe of reading, as an earneſt affection to the keeping of the law. For he meditateth fully, who is a law to himſelfe intending the work of the law written in his hart. In like manner, the ſtudy of wiſdome night and day is not ſo much to beate and break the braynes in the apprehenſion of it, as rather to make a right uſe of it, by the application of the hart unto it. *Meditetur ergo legem vitæ noſtræ; meditetur converſatio, meditetur actus*, Let our life therefore ſaith S. *Ambroſe* meditate the law, let our converſation meditate it, let our actions meditate it; & ſo let me ſay, let the governement of our wayes ſtudy wiſdom, let the framing of our works ſtudy it, for that is to apply the hart to know wiſdome. But what is the wiſdome which the Preacher is ſo earneſt to know? *To ſee the buſineſſe that is done upon the earth*, that is to ſee the wiſdom of Gods providence in ruling and ordering the affaires of the earth. And indeed as the glorious wiſdome of God doth therein ſhine unto us, ſo it is needfull to obſerve it, and to looke into it. *Seneca* obſerveth it with wonder in the uſe of the winds, which ſuffer not the ayre to wax muddy, *ſed continuâ vexatione utilem reddunt vitalemque tracturis*, But by a continuall vexation tolling and taring of it, doe make it to be uſefull and vitall unto them that draw it in; which, that the fruits may be gathered, blow away thoſe ſuperflous things which are mixed with them, *Et latentem fructum, ruptis velamentis ſuis (quæ folliculos agricolæ vocant) adaperit*, & openeth the hidden fruit by breaking the coverings of it, which huſband-men call the huſck or hoſe of the corne, which

Ambroſ. in Pſ. 1

Seneca l. 5. Qu. Naturall c. 18.

which nouriſh plants and trees, and by ſhaking of them ſerve to ripen thoſe things which they beare, drawing up the nouriſhment unto the top, which elſe might ſtay and be ſtopped: and which laſtly give commerce to people devided far a ſunder, and make man to know thoſe things, whereof his owne country would have left him ignorant. *Seneca* doth againe obſerve it, in the miſeries of ſome, the eaſe and quiernesſe of others. For ſaith he a freſh Souldier feareth the ſuſpicion of a wound, but he that hath been long in the warres, boldly looketh on his blood, as knowing that often he hath won the victory, when he hath loſt his blood; *Hos itaq; quos Deus amat, probat, indurat, recognoſcit exercet, eos autem quibus indulgere videtur molles ventuis malis ſervat*, Thoſe therefore whom he loveth, he proveth, he hardeneth, he knoweth, he trieth, but thoſe whom he ſeemeth to ſpare, he keepeth them tender, for evils to come. *Sene: l. de Divina Provident.*

It is needfull alſo to looke into the wiſdome of Gods providence, thereby to be the better able to anſwer fooles who make objections againſt it. Some of them are propoſed by Saint *Auſtin*, as *Qualis inquiunt providentia, Getulia ſitit, & mare compluitur? Et quare aliquando percutiunt montem fulmine, & non percutiunt latronem?* What a providence ſay they is this, *Getulia* is dry and thirſty, and the ſea is rayned upon? And why ſometimes doe the lightenings ſhrike the mountaines, and not ſtrike the robbers which are upon them? As for the ſea, the Father anſwereth, that there are creatures living in it, which have need of freſh waters, and which therefore doe often come into the freſh rivers for them. And whereas the objection going further ſaith, *Quare piſci pluit & mihi non pluit aliquando?* Why doth it raine for the fiſh and not for me ſometimes? The Father anſwereth; *Ut cogites te in regione eſſe deſerti, & ut amareſcat tibi vita præſens, futuramque deſideres*, That thou mayeſt conſider thy ſelfe to be in a deſert region, and that this life being bitter to thee, thou mayeſt deſire that which is to come. As for *Getulia* he anſwereth, that in other places where corne can not be kept long, but is quickly corrupted, there it raineth every yeare, and every yeare corne groweth: *ibi quia raro, & multum datur, & diu ſervatur*, There where it raineth more ſeldome, much corne is given at once, and it will alſo be kept a long time. Laſtly as for the lightnings he ſaith, *Majores majora noverint, & det vobis Deus plus ſapere quam dico*, They who are more learned know more, and God grant that you may underſtand more then I ſay: but let me ſay what I conſider, *Ideo aliquando percutitur mons, qui non timet, ut muletur homo, qui timet, & tu quum das diſciplinam, terram feris, ut infans expaveſcat*, Therefore ſometimes is the mountaine ſtrucken, who can not feare, that man who feareth may be changed by it: thou thy ſelfe alſo, when thou reproveſt thy child, doſt ſometimes ſtrike the ground that the child may feare. To conclude this meditation, it is needfull to looke into the providence of God, that ſeeing his infinite majeſtie, goodneſſe, love, power, wiſdome, we may know him the better, and be ſtirred up to love him the more. For as Saint *Auſtin* ſpeaketh in his *Auguſtin. in Pſal. 148.*

meditations, *Quisquis Domine cognoscit te, diligit te, obliviscitur se, & amat te plùs quàm se, relinquit se, & venit ad te, ut gaudeat de te*, whosoever, O Lord, knoweth thee, he loveth thee, hee forgetteth himselfe, and he respecteth thee more then himselfe; he forsaketh himselfe, he commeth to thee, that he may rejoyce in thee.

Aug. in meditationibus.

Vers. 17. *Then I beheld all the work of God*: he beheld all to be the worke of God, all the world to have been made by him, all things in the world to be ordered by him. For as Saint *Austin* speaketh, *Quicquid hic accidat contrà voluntatem nostram, noveris non accidere nisi de voluntate Dei, de providentiâ ipsius, de ordine ipsius, de nutu ipsius, de legibus ipsius*, Whatsoever here commeth to passe, against thy will, know that it doth not come to passe but from the will of God, from his Providence, from his disposing, from his pleasure, from his laws. *That a man cannot find out the work that is done under the Sunne*: where, *to find out the worke*, is to find out the reason of the worke, and the manner of it. For the work it selfe is offered to the sight, but the reason, the manner of it, is that which cannot be discovered by man. Wherefore Saint *Chrysostome* considering those words of Saint *Paul, When I was a child, &c.* saith, *Quamvis puer, plura videat, audiat, & loquatur, & sapiat quidem, nihil tamen integrè; ità more pueri ego quoque & scio complura, modum tamen eorum ignoro*, Although a child see, heare, and speak many things, and be wise also, yet it is not perfectly; so like a child, I know many things, but I am ignorant of the manner of them. For it is most true, as Saint *Cyprian* speaketh; *Non patitur ad liquidum se videri divinitas, quam utiq; investigatio fidelis aliquo modo adorat vel sentit*, The Divinity doth not suffer it self to be discerned plainly, which yet a faithfull searching in some measure adoreth, or perceiveth. A faithfull searching perceiveth so much, as to adore God for that which man cannot perceive, and dareth not in any thing to blame that which is done by him. He that commeth into a workmans shop, and seeth many tooles there, *Si non habeat peritiam artificis, & habeat saltem considerationem hominis, quid sibi dicit?* If he have not the skill of the artificer, yet if he have at least the consideration of a man in him, what doth he say to himselfe? Surely these things doe not without cause lie here: the workman knoweth why, though I know not. *In officinâ non audet vituperare fabrum, & audet in mundo reprehendere Deum*, In the shop he dareth not to reprehend a workman, and shall any one dare in the world to reprehend God, saith Saint *Austin*. But if a man *know not the worke that is done under the Sunne*, much more doth he not know that, which is done above the Sunne. The counsels of God are much more hidden from him, if that which the Sunne shews him yet be concealed from him. *Because though a man labour to seek it out*: the labour of man by seeking findeth much, but this it cannot find; in this saith Saint *Hierome*, *Nihil aliud proficit, nisi in suâ tantùm quæstione torqueri, & disputationem pro tormento habere, nec tamen invenire quod quærit*, It profiteth nothing

1. *Cor.* 13. 11.

Chrysost. Hom. l. de Incomprch. Dei natura.

Cyprian de Card. operibus Christi.

Aug. in Psal. 148.

Aug. in Psal. 148.

else

elſe but to be tortured in its owne rack, to be tormented with its owne diſputation, *and yet not to find that which it ſeeketh.* The Vulgar Latine reads it; *Et quanto plus laboraverit ad quærendum, tanto minus inveniet,* And by how much the more it ſhall be labour to ſeek, by ſo much the leſſe it ſhall find it. For as *Lyra* noteth, *ex tali curioſa inquiſitione, frequenter aliquis in errorem incidit,* From ſuch a curious ſeeking oftentimes a man falleth into errour. Yea, indeed the wayes of God are ſuch, that not onely being ſought they cannot be found, but that they cannot be ſought alſo. Wherefore when Saint *Paul* ſaith; *that God dwelleth in light, which no man can approach unto,* Saint *Chryſoſtom* noteth, *Diligentiæ Pauli attende, non dicit lucem incomprehenſibilem, ſed lucem inacceſſibilem, quod longe amplius eſt. Quod en: inquiſitum & inveſtigatum comprehendi non poteſt, id dicimus incomprehenſibile eſſe, quod autem neque inveſtigandi ullo modo operam patitur, & ad quod nemo proprius accedere poteſt, id inacceſſibile eſt,* Obſerve the diligence of *Paul*, he doth not ſay a light incomprehenſible, but a light inacceſſible, which is much more. For that which being ſought and ſearched for, cannot be comprehended, we ſay is incomprehenſible, but that which ſuffereth not by any means the labour of ſearching after, and which no one can come neere that is inacceſſible. Yea, further, *though a wiſe man think to know it, yet he ſhall not be able to find it out*: a wiſe man thinketh with himſelfe, that he can know much, and he reſolveth with himſelfe that he will know much, but let him think of himſelfe what he can, let him reſolve with himſelfe what he will, his thoughts in his kind are vaine, his reſolution fruitleſſe, he cannot find out the wayes of Gods Providence. But as Saint *Cyprian* ſpeaketh, *Quantumlibet ad cor altum homo aſcenderit, exaltatur Deus,* to how high a heart ſoever a man aſcendeth, God is ſtill exalted above him. Saint *Hierome*, and the Vulgar Latin read it here, *Etiamſi dixerit ſapiens ſe cognoſcere:* Although a wiſe man ſhall ſay that he knows it, yet it is but idle talke, for he cannot find it, that is, ſaith *Lyra*, *Non poterit verbis explicare, ex quo patet eum ſe falſo jactaſſe,* He ſhall not be able to expreſſe it in words, from whence it is evident, that he did falſly brag and boaſt of himſelfe. Yea, ſaith Saint *Hierome*, *Quum hæc dixerit ſe cognoviſſe; tunc ignorationis principium habet, & in profundo verſatur errore,* When he ſaith that he knoweth it, then hath he the beginning of ignorance, and then is he fallen into a deepe errour. Wherefore ſuch a wiſe man, can be but ſuch a one as among men ſeemeth to be a wiſe man. Notwithſtanding the words here imply, that there is a reaſon of the things that are done, and that there is a right way in the doing of them, although they be in ſecret, and cannot be found out by man. Wherefore let man be contented, and leave the works of God to God. For as Saint *Cyprian* conſidereth very well; If that I be ignorant of mine owne ſoule, and am not ſufficient to underſtand what it is, *Si ignota eſt mihi ratiò, quare ipſa delectetur corpore perſecutore ſuo,* if the reaſon be concealed, and unknowne unto me why my ſoule is delighted to be in the body which is the perſecutour of it, *Patienter me ferre oportet, ſi Deum*

Chryſoſt. De Incomp. Dei Nat. Hom. 3.

Cyprian de Cardin. Operib. Chriſti.

Lyra in hunc verſ.

Hieronym. in hunc verſ.

um operatorem Universi non intelligo, qui in minimis operarum ejus : particulis meam profiteor ignorantiam, I ought to beare it patiently, that I understand not God the maker of the Universe, who in the smallest particles of his works, doe professe mine ignorance. Let us therefore conclude with Saint *Austin*, *Si nos non intelligimus ; quid, quare fiat, debeamus hoc providentiæ quod non fiat sine causâ.* If we understand not, what, why it is done, let us owe this duty to Gods Providence, to be assured that it is not done without cause.

Aug. in Psal. 148.

CHAP.

CHAPTER IX.

Ver. 1. *For all this I conſidered in mine heart, even to declare all this, that the righteous and the wiſe, and their works are in the hand of God, no man knoweth either love or hatred by all that is before him.*

Ver. 2. *All things come alike to all: there is one event to the righteous and to the wicked, to the good, and to the cleane, and to the unclean, to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner: and he that ſweareth, as he that feareth an oath.*

Ver. 3. *This is an evill among all things that are done under the Sunne, that there is one event unto all, yea, alſo the heart of the ſonnes of men is full of evill, and madneſſe is in their heart while they live, and after that they goe to the dead.*

Verſ. 1. THe method of the Preachers proceeding, *Lyra* ſetteth downe to be this: that having before ſhewed the happineſſe of man, as it is begun in this life by the exerciſe of vertues and good works, here he proceedeth to reproove the pride of mans heart, which oftentimes ariſeth from vertue and goodneſſe. And this, ſaith he, the Preacher doth two wayes, *Primo ex incertitu-* *Lyra in hunc verſ.*

dine

dine humani ſtatus, ſecundo ex facilitate caſus; firſt from the uncertainty of mans ſtanding, and that in this chapter, ſecondly from the facility of mans falling, and that in the next chapter. In this chapter he conceiveth the Preacher to ſet forth the uncertainty of humane ſtanding foure wayes, *primo circa bonum gratiæ, ſecundo circa bonum fortunæ, tertio circa bonum naturæ, quarto circa bonum gratitudinis humanæ*, firſt concerning the good of grace, from the firſt verſe unto the eleventh, ſecondly concerning the good of fortune in the eleventh vers, thirdly cõcerning the good of nature from the eleventh verſe unto the thirteenth, laſtly cõcerning the good of humane thankfulnes from thence to the end of the chap. The firſt part beginneth thus, *For all this I conſidered in mine heart:* he that will rightly conſider of any thing had need to conſider of many things: all that doe concerne it, all that may give light unto it, had need to be looked into. *All this* therefore ſaith the Preacher I conſidered in my mind, the Originall is, *dedi in corde meo*; I put in my hart, or elſe as Proſper hath it, *dedi in cor meum*, I put into my hart; to which purpoſe *Tremellius* alſo reads it *Condidi in corde meo*, I laid up in my hart, there often to conſider it and to looke into it. *Even to declare all this:* it is a right end of ſeeking wiſdome and knowledge, when any one ſeeks it, that he may help others to find it, and when having found it himſelf he ſhews it and declares it unto others, which doe not ſee it, nor perceave it. But yet I doe not think this to be the meaning of the Preacher in this place. For the Originall word here uſed it לבור and ſignifieth, *ad expurgandum ad purificandum*, to cleanſe, to purify; ſo that the meaning is, that he conſidered all this to cleanſe and purg his hart of doubts and difficulties, and to cleare and purify his mind in the right underſtanding of things. Wherefore *S. Hierome* tels us that *Symmachus* more plainly did tranſlate it, *Ut ventilarem hæc univerſa*, that I might ſift and winnow all theſe things: for it is not a little toſſing, and tumbling, and turning of the thoughts, that is required to ſearch out truth. *That the righteous and the wiſe, and their works, are in the hand of God:* the wiſe and the righteous are joyned together, becauſe none is truly wiſe but he that is righteous, and he that is righteons is truly wiſe, whatſoever the world may thinke of either of them. They and their works are joyned together, for they are both of them for the moſt part working: they are their works alſo that doe bring them into *Gods hand*, and doe find a place there for them. By there works God weighs them in his hand, and accordingly judgeth of their weight and worth. The Originall woord here uſed is עבדתם *Servitia eorum*, the offices of their ſervice and miniſtring are in Gods hand, and they, who as the eyes of a mayden doe waite upon her miſtreſſe, ſo doe waite upon God in the obedience of their lives, they and their ſervices *are in the hand of God*. Neither they nor their ſervices are forgotten, but there they are kept ſafe in the hand of God, and that hand which now keepeth them, will at laſt reach forth a glorious reward unto them. In the meane while, there they are

Lyra in hunc Verſi.

Proſper de Voca. Gen. l. 2. c. 24.

Hieron. in hunc verſi.

are, and by that hand are ruled, ordered, guided and diſpoſed of. *Proſper* citeth this verſe to prove that the righteouſneſſe of the righteous, the wiſdome of the wiſe, they and their works are from Gods hand, and from his grace working in them: *& tantum in ſtudiis ſuis proficiunt, quantum ille donaverit*, and ſo much doe they profit in their endeavours as he giveth to them. *S. Ambroſe* citeth alſo theſe words to the ſame purpoſe, ſaying, *Unde in Eccleſiaſtæ libro legimus, quod corda & opera juſtorum in manu Dei ſint, & tantum in ſtudiis ſuis proficiant quantum ille provexerit*: From whence wee read in the book of the Preacher, that the harts and the works of the righteous are in the hand of God, and that ſo farre doe they goe forward, as he doth advance them, and cary them on. *No man knoweth either love or hatred by all that is before him: Aben-Ezra* referreth this love and hatred unto men, and taking love for the thing loved by them, hatred for the thing hated by them, that is, for things of adverſity, and things of proſperity, giveth this ſenſe of it, that no one knoweth which of theſe ſhall befall him, and therefore that he ſhould not vex and diſquiet himſelf about them, but to commit himſelf into the hand of God in whoſe hand he is. But the more generall opinion is to referre this love and hatred unto God; in whom then, they are no way to be taken and underſtood as they are in man, paſſions of corruptiõ. For as *Tertullian* ſpeaketh, *Corrumpi per hæc homo poteſt, quia corrumpi poteſt per hæc Deus non poteſt, quia nec poteſt corrumpi.* Man may be corrupted by theſe becauſe he can be corrupted, but God cannot be corrupted by theſe, becauſe he neither can be corrupted. If therefore wee underſtand them of God, wee muſt underſtand them in a divine manner. The *Papiſts* doe underſtand theſe words with reference unto God in this ſort, as if any one in this life could not tell whether he be in the favour or els in the diſpleaſure of God. But as *Chemnicius* well noteth, if a righteous man cannot tell whether he be in the favour of God, cannot a wicked man tell whether God be diſpleaſed with him or no. For it is both whereof the words ſpeak, and therefore that they have that meaning is more then I conceive. It may ſeem that *S. Bernard* did ſometime underſtand them ſo, who ſpeaking of this verſe, ſaith, *Terribilis eſt iſte locus, & totius expers quietis, totus inhorrui, ſi quando in eum raptus ſum, illam apud me replicans cum tremore ſententiam, neſcit homo utrum amore an odio ſit dignus*, It is a terrible place and voyd of all quieteneſſe, I have bene ful of quaking when I have fallen upon it, repeating with my ſelf that ſentence, a man knoweth not whether he be worthy of love or hatred. But in another place he gives it this expoſition, & ſpeaking of theſe words he ſaith, *Hìc jam planè fidem nobis ſubvenire neceſſe eſt: hic oportet ſuccurrere veritatem, ut quod de nobis latet in corde patris, nobis per ipſius Spiritum reveletur & ſpiritus ejus teſtificans perſuadeat Spiritui noſtro quod filii Dei ſumus.* Here now it is needfull that faith doe come to helpe us: here the truth muſt ſuccour us, that what lyeth hid concerning our ſelves in the hart of the Father

Proſper de vocat: Gen. l. 1. c. 24.

Ambroſ. Epiſt. l. 4. Si non ſit etiam Proſper, Epiſtola.

Aben Ezra.

Tertullian. de Trinita. c. 5.

Chemnici Exam. 1. Concil. Trident. de fide juſtifican.

Bernad. Ser. 23. in Cant.

Bernard. Ser. 5. de dedication.

ther, may be revealed by his ſpirit to us, and let his ſpirit witneſſing perſwade our ſpirit that we are the Sonnes of God. The full teſtimony of the ſpirit herein is not alwayes granted to us: and in reſpect of that *S. Bernard* laies alſo very well, *Heu rara hora, & parva mora.* Alas it is a rare houre, and a ſpare ſtay. But yet the ſervants of God have that which is ſufficient for them, and though not a certanity of ſecurity, yet a certanity of confidance, whereby they rely upon the promiſes of God. To grant then the words to be referred to God, the meaning of them is beſt ſhewed by him who hath delivered them. The next verſe therefore he beginneth thus. *All things come alike to all*, and thereby declareth his meaning to be, that by the things of this life which come alike to all, no one knoweth either the love or hatred of God towards him. This our tranſlation expreſſeth, by reading the concluſion of the verſe thus, *by all that is before him*; And though the word *By*, be added to the originall, yet take we the Originall words as they are, the ſenſe is the ſame: *All is before them*, that is, both are before them, as well proſperity which the world taketh for the love of God, as adverſity which the world taketh for the hatred of God, all is before them, and they meete with both in this life.

Bernard. ſupra Cantic. ſer. 22.

Ver. 2. *All things come alike to all*: here ſaith *Lyra*, *prædictæ incertitudinis ponitur ratio*, the reaſon is ſet down of the uncertainty, wherof the former verſe ſpeaketh. For the unrighteous ſometimes proſper in this life, ſo do the righteous ſometimes, as the unrighteous ſometimes are afflicted in this life, ſo are the righteous ſometimes, *Et ideo non poteſt diſtingui acceptus Deo, ab eo qui non eſt acceptus per aliquid quod contingat hominibus*, And therefore he that is accepted of God cannot be diſtinguiſhed from him that is not accepted of him, by any thing which happeneth unto men. So that from hence he was even forced to give the right meaning of the former verſe; although in expounding of it he went the common way of the Church of Rome: The following oppoſitions whereof the verſe conſiſteth *Lyra* diſtinguiſheth thus, *To the righteous and to the wicked, quantum ad ea quæ fiunt circa proximum*, in reſpect of thoſe things which are done towards our neighbour: *to the good and evill* as the vulgar Latin addeth, in reſpect of that, *Quod reſpicit virtutem & vitium*, which reſpecteth vertue and vice: *to the cleane and uncleane*, in reſpect of that *Quod reſpicit honeſtatem & inhoneſtatem* which reſpecteth honeſty and diſhoneſty: *to him that ſacrificeth and to him that ſacrificeth not*, in reſpect of that, *Quod reſpicit erga Deum devotionem & indevotionẽ*, which reſpecteth devotion & indevotion towards God. And ſo *Tremellius* ſaith, *Colenti Deum, & non colenti*, to him that worſhippeth God, and to him that doth not worſhip him, a part of Gods worſhip being uſed for the whole. *S. Hierome* ſaith that theſe are to be taken ſpiritually, as when it is ſaid, *The ſacrifice of God is a broken & contrite heart. As is the good, ſo is the ſinner:* that is ſaith *Lyra*, *Quantum ad bonitatem & malitiam operis generaliter*, In reſpect of the goodneſſe & badneſſe of the work generally. *And he that ſweareth, as he that feareth an oath*: in reſpect of the government of the

Lyra in hunc verſ.

mouth

mouth and ſpeach, which in uſing and ſhunning an oath is not a little ſhewed. But note by the way, how by ſwearing the wickednes of the mouth is ſignified, therby to teach us how great a wickedneſſe ſwearing is. And note againe that the oppoſite to this wickedneſſe is not not to ſweare but to feare an oath. For ſome may not ſweare by education as having been uſed to the contrary or other the like occaſion. But it is he that feareth an oath that ſhunneth the wickedneſſeof it. And ſo it is in other things alſo. But that it may be the better underſtood how theſe perſons being ſo different the one from the other, yet that all things ſhould come a like unto them, *Aquinas* ſaith well, *omnia æquè eveniunt bonis & malis, quantùm ad ipſam ſubſtantiam bonorum vel malorum temporalium, ſed non quantùm ad finem, quia boni per hujuſmodi manu ducuntur ad beatitudinem, non autem mali*, All things come alike unto the good and bad, in reſpect of the ſubſtance and matter it ſelf of temporall good things, but not in reſpect of the end: becauſe by theſe things the good are led on to bleſſedneſſe, but the wicked are not. But is it not the property of a reward not to come a like to all? And how then can the temporall good things of this life come to all a like, ſeing in the Scriptures they are ſet downe as a reward? For are not temporall good things promiſed to the *Iſraelites* for a reward, as wee read in *Deuteronomy*? And is it not ſaid of the *Ægyptian* midwifes, who ſpared the male-children that were born to the *Iſraelites*, contrary to *Phaarohs* commandement, *and it came to paſſe, that becauſe the midwifes feared God, that he made them houſes*? wherupon St. *Gregory* noteth, *Quod benignitatis earum merces, potuit in æternâ vitâ retribui, ſed culpa mendacii terrenam mercedem accepit*, That the reward of there kindneſſe might have been given them in eternall life, but the fault of their lying received a temporall recompence. To the firſt, concerning the temporall promiſes made unto the *Iſraelites*, St. *Auſtin.* anſwereth, that in them were the figures of thoſe future ſpirituall bleſſings, which in the Goſpel are accompliſhed. For a carnall people did ſtick to the promiſes of this temporall life, *& illorum non tantum lingua, ſed etiam vita prophetica fuit*, And not only their toung, but their life was Prophetical. To anſwere the ſecond, and generally to ſhew a reſolution of the doubt, the nature of a reward containeth in it the conſideration of ſome good thing, and therefore according to the good of man, ſo is the reward of man. Now the good of man is twofold, either that which is ſimply and abſolutely good, or that which is good in ſome regard. That which is ſimply the good of man, is only that which is the laſt end of all his deſires, of which the *Pſalmiſt* ſaith, *it is good for me to draw neere to God.* This therefore and conſequently all thoſe things which ſerve and conduce to this end have ſimply the nature of a reward in them. That which is the good of man not ſimply but in ſome regard, is that which is good unto him now and then, and therefore is not alſo ſimply but now and then a reward: wherefore then if temporall things be conſidered as they are ſerviceable unto the works of vertue, by which

Hieronym. in hunc verſ.

Pſal. 51. 17.

Aquin. 1. 2. Qu. 114. Ar. 10

Exod. 1. 21.

Deuteron. 28.

Exod. 1. 21.

Gregor. Moral. l. 18. c. 2.

Auguſtin. cont. Fauſtum l. 4. c. 2

Pſal. 73. 28.

which we are brought unto eternall life, ſo they have in them the nature of a reward; as the increaſe of grace after the firſt grace beſtowed upon us, and all other things by which we are helped on to attaine unto happineſſe: wherefore as temporall things are ſo given unto men whether good or bad, ſo they are a reward ſimply: but as temporall things are conſidered in themſelves, ſo as they are not the good of man ſimply, but only in ſome reſpect, ſo neither are they a reward ſimply, but only in ſome reſpect, *In quantum ſcilicet homines moventur à Deo ad aliqua temporaliter agenda, in quibus ſuum propoſitum conſequuntur Deo favente,* namely ſo far as men are moved by God, to doe ſome things temporally, in which God favouring them, they obtaine that which is propoſed and deſired by them, as *Aquinas* ſpeaketh. Thus *Ægypt* is ſaid to be the wages of the army of the King of *Babylon*, and a reward to *Nebuchadnezzar*; not in regard of their proud and inſolent intention, but for as much as God was pleaſed to give ſucceſſe unto the army, and to make *Nebucadnezzar* victorius over that Kingdome. The reſolution then is, that as temporall things are a reward ſimply, which maketh them to have the nature of a reward in them, ſo they doe not come a like to all, but as temporall things are only a reward in ſome regard, ſo although they be a reward, yet that they may come a like to good and bad.

Aquin. 1.2. Qu. 114. Ar. 10

Ezek. 29. 18. v. 19.

Ver. 3. This is an evill among all things that are done under the Sunne: many are the evils which are done under the Sunne, many things which are ſeene and knowne to be evill, but this is an evill the like whereunto is not ſeene nor knowne among many, this is an evill the like unto which is not found among all. And therefore Saint *Hierome*, the Vulgar Latin, *Tremellius*, doe all read it, *hoc eſt peſſimum*, this is the worſt evill. The adding of *under the Sunne*, ſheweth that he ſpeaketh of an evill of vanity to which this life is ſubject. *That there is one event to all:* and ſo it is often, ſo it is in very many things, but yet not ſo alwayes, not ſo in all things. For in his Proverbs the Preacher telling us, *the eyes of the Lord are in every place beholding the evill and the good*, thereupon *Salvianus* ſaith, *Ecce habes præſentem, ecce intuentem, ecce in omni loco curâ ac providentiâ vigilantem. Idcirco enim & bonos ab eo & malos conſiderari dixit, ut probaret ſcilicet nihil ab eo negligi, quem oſtenderet univerſa rimari*, Behold thou haſt God preſent, behold thou haſt him looking on, behold in every place watching with care and providence. For he affirmeth the good and the bad to be conſidered by him, namely that hee might prove nothing to be neglected by him, whom he ſheweth to ſearch into every thing. And as God beholdeth them who are not a like, ſo he beholdeth them in a manner not a like. For as the Pſalmiſt ſpeaketh, the eyes of the Lord are upon the righteous, and his eares open to their cry: and let me ad as *Salvianus* doth, *quam beati eſſemus omnes, ſi quam promptam erga nos Dei audientiam legimus, tàm promptè ipſi Deum audire vellemus*, how happy ſhould we be, if we would heare God ſo readily, as we read God to be ready in hearing of us. On the other

Salvian de Gub. Dei l. 2.

Pſal. 33. 15. v. 16

other ſide the Pſalmiſt in the ſame place tels us, *the face of the Lord is againſt them that doe evill, to cut off the remembrance of them from the earth.* So that as *Salvianus* addeth, *Intelligis generalem quidem eſſe in omnes Domini viſionem ſed meritorum fieri diſparilitate diverſam, boni quippe aſpiciuntur ut conſerventur, mali ut diſperdantur*, Thou underſtandeſt the ſight of God to be generall upon all, but to be made different by the diverſity of their deſerts: for the good are beheld that they may be preſerved, the wicked that they may be deſtroyed. It is not therfore alwayes *that there is one event to all*; was there one event to *Lot* and the *Sodomites*; *Lot cum affectibus piis ab urbe educitur, urbs cum habitatoribus impiis concrematur*; *Lot* with his good affections was brought out of the citty, the citty and the wicked inhabitants of it are burned together. Was there one event to *Pharaoh* & the *Iſraelites*? *Pharaoh* with his army purſueth them, *caſtris jungitur, tenebris ſeparatur, ſiccatur pelagus, Iſrael graditur, officioſâ undarum patientiâ liberatur, Pharaoh ſequitur, mare ſuper eum volvitur, fluctu operiente deletur*, his campe is joyned to them, by darkeneſſe he is devided from them, the Sea is dryed, *Iſrael* goeth on, and by an officious patience of the waters is delivered; *Pharaoh* followes, the Sea returneth upon him, the overflowing waters cover him. Was there one event to churliſh *Nabal*, and courteous *David*? Did not *Nabal* dye in the midſt of his plenty? Did not God not only relieve *Davids* neceſſity but revenge his injury? *Et quia ſe ipſe ulſciſci diſtulit, ultionem ſtatim Deo executore percepit.* And becauſe he deferred to revenge himſelf, he had God forthwith to execute revenge for him. But yet it is true, as the Preacher here hath it, that commonly *under the Sunne there is one event to all*, *Quæ quidem quâ ratione patiatur Deus, neque humanæ eſt imbecillitatis plenâ indagine cognoſcere, neque nunc temporis diſputare*, which things for what reaſon God ſuffereth to be ſo, neither is humane imbecillity able by a full ſearch to know, neither is it now ſeaſonable to diſcourſe of as *Salvianus* ſpeaketh. But from hence it commeth to paſſe that *the heart of the Sons of men is full of evill*: from hence it is that from the heart of men *velut fonte prorumpunt malarum paſſionum flumina, lateque exundant*, as it were from a fountaine rivers of evill paſſions doe break forth, and overflow every where. Hence it is *that madneſſe is in their heart*, that is, a mad running after the pleaſures of ſinne, a reſtleſſe giddineſſe in the purſuing of them. For as *Philo* noteth, *voluptas non eſt quieſcentium & ſtantium, ſed commotorum & perturbatione plenorum; at ſicut flamma continuò movetur, ità flammæ more hic affectus in animâ excitus non ſinit eam quieſcere*, Pleaſure is not a thing belonging unto them who are quiet and ſtand ſtill, but to thoſe who are toſſed and tumbled and full of diſquietneſſe; and as a flame is continually moved, ſo like unto a flame this affection being ſtirred up in the ſoule doth never ſuffer it to reſt, but rather like a madneſſe caryes it unceſſantly from one thing to another. Far is the mind of voluptuous ſinners from any conſideration or knowledge of what they doe: for as *Philo* alſo ſpeaketh, *Non ſunt in rebus, duo tàm contraria quàm voluptas*

Salvian. ord. Ecl.

Salvian. de Gub. Dei lib. 1.

Ambroſ. de Noe & Arca c. 5.

Philo Legũ Alleg. lib. 2.

Phil. lib. quod Deus Immut. ab.

carnalis & scientia, There are not in things, two things so contrary, as carnall pleasure and knowledge are. *While they live, and after that they goe to the dead:* that is, they say within themselves, Let us eate and drink, for to morrow we shall die; while we live let us take our pleasures, death commeth, and there is an end of all. For because they see the like event to come to all in this life, therefore they think that there is nothing to come after this life. But though under the Sunne things goe so, yet when the Sunne shall be darkned, and the Moone turned into blood, when the powers of heaven shall be shaken, there will be then a righting of those things, which in the vanity of this world are so much out of order. And indeed there is nothing that doth prove more forcibly, that the event of things will be otherwise at last, then that now, *there is one event to all*, both to good and bad. Wherefore, seest thou all things to fall out here alike, from hence be assured, that there is another world to come, in which the wicked shall have the reward of their wickednesse, the good of their righteousnesse, and that things are here suffered to be alike unto them. For as Saint *Chrysostome* speaketh, *Si justus est, dignis quod dignum est reddit, si fortis, etiam post mortem reddit (hoc enim fortitudinis est) si patiens est, ne tumultuemur, neque dicamus quare non hic invehitur?* If God be just, he giveth unto every one that which is due unto him, if strong, he giveth it euen after death (for this is the part of strength) if patient, let us not tumultuously murmure, neither let us say, Why is not his justice shewed now?

Ver. 4. *For to him that is joyned to all the living, there is hope; so a living dog is better then a dead lyon.*

Ver. 5. *For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten.*

Ver. 6. *Also their love and their hatred, and their envie is now perished; neither have they any more a portion for ever in any thing that is done under the Sunne.*

Vers. 4. They of whom, the verse before speaketh, namely the sonnes of men, whose heart is full of evill, are they who here doe speake, and in the two following verses. They who there are mad with the love of sinfull

ſinful pleaſures in this life, do here commend this life in regard of them. They ſay, *to him that is joyned to all the living there is hope*, or there is truſt, that is, as *Tremellius* doth well expound it, *Præſentia ſunt bona quibus homo confidenter utatur, ac non futurorum expectatione ſeipſum lactet.* They are the preſent good things, which a man may confidently uſe, and let him not feed himſelfe, let him not deceive himſelfe with the expectation of things that are to come after death. And if I may note the words, in that it is ſaid, *joyned to all the living*, it may be conceived that the Preacher ſpeaketh of a freedome of life, and a libertie to goe where he pleaſeth, for he it is, who hath this, that enjoyeth the pleaſures of this life. But to conſider the Originall Hebrew, there wee reade thus מי אשר יבחר, *Quis qui eligatur*; Who is it that is choſen to all the living? But the Maſoreths tell us, that in ſtead of יבחר, *Eligatur* is choſen, it muſt be read יחבר *aſſociatur*, Who is it that is joyned to the living? This reading it is that our Engliſh tranſlation followeth, only that it doth not read it as a queſtion. But if wee take that reading which we find in the Hebrew, who is it that ſhould be choſen to all the living? I ſuppoſe that it may have this meaning, who is there that needeth to be choſen into the number of all the living, and doth not rather chooſe it and deſire it of himſelfe? *For a living dog is better then a dead lyon*: that is, he that is alive, though in the worſt condition, is better then he who hath beene of great account on the earth, but is now dead. For it is the manner of Scripture, by a dog to ſignifie a moſt vile thing, and by a Lyon to expreſſe excellency. But though this be the judgement of voluptuous ſinners living on the earth, Saint *John* heard a voice from heaven, ſaying, *Bleſſed are the dead that die in the Lord, they reſt from their labours, and their works doe follow them.* Wherefore Saint *Hierome* comparing *Vigilantius* with Saint *Paul*, *Meliorque erit vigilantius canis vivens quam ille Leo mortuus?* Shall *Vigilantius*, a living dog, be better then that Lyon which is dead? Nay the pooreſt that is dead, and dead in the Lord, having lived in his feare, is better then the braveſt Lyon that is alive on earth. The laſt part of the verſe being a Proverbiall ſentence; there are many expoſitions that are applyed unto it. One which Saint *Hierome* giveth is this, *Peccator vivens poteſt eſſe melior juſto mortuo, ſi voluerit in ejus tranſire virtutes.* A wicked man living may be better, then a righteous man dead, if that he will change himſelfe into his vertues. Another which he giveth is this, by the Lyon to underſtand the people of the *Jewes*, of whom *Balaam* propheſieth, He couched, he lay downe as a Lyon, and as a great Lyon, who ſhall ſtir him up? By the dog he underſtandeth the *Gentiles*, as our Saviour Chriſt ſpeaking to the woman of *Canaan* ſaith, *It is not meet to take the childrens bread, and to caſt it unto dogges*: the application he maketh thus; that the people of the *Jews* being forſaken, and ſo dead, the *Gentiles*, who are living, and enjoy the favours of God, are better then they. Saint *Hierome* alſo tells us of another expoſition, which his Hebrew maſter ſaid that the *Jews* did give of it, which was by *the dogge*, to underſtand any ordinary tea-

Tremell. in hunc verſ.

Revel. 14. 13.

Hieronym. adverſ. vigilant. Epiſt. 53.

Numbers 24. 9.

Matt. 15. 26.

cher; by *the Lyon*, *Moſes*, or any other of the Prophets, and ſo the application to bee, *Utiliorem eſſe indoctum, & eum qui adhuc vivat & doceat, præceptore perfecto, qui jam mortuus eſt*, him to be more profitable, although unlearned, who liveth and teacheth, then a perfect teacher, who is dead and gone. The expoſition which *Lyra* giveth of it is this, *Per canem mordacem, & leonem voracem intelliguntur homines mali, ſecundum tamen magis & minus, ſicut Leo eſt cane magis nocibus, & ſic* Solomon *hic loquitur metaphorice; ſicut & jam communi ſermone, homo iracundus canis dicitur: eſt igitur quod peccator vivens eſt melioris conditionis quam eſt mortuus.* By a biting dogge, and a devourig Lyon, are underſtood wicked men; but yet with a difference of leſſe and more wicked, as a Lyon is more hurtfull then a dogge. And ſo *Solomon* here ſpeaketh metaphorically, as alſo in common ſpeech wee ſay, that an angry man is a dogge: the ſence thereof is, that a ſinner yet alive, is in better condition then a ſinner that is dead. And the reaſon is given by Saint *Hierome*, *Quia viventes metu mortis poſſint bona opera perpetrare, mortui autem nihil valent ad id adjicere, quod ſecum ſemel tulerunt a vita*, Becauſe they who are living, may by the feare of death be brought to doe good works, but they who are dead can adde nothing unto that which they have once taken away with them out of this life. The *Arabian* tranſlation doth read this proverbiall ſentence thus, *Canis ille vivas preſtantior eſt leone mortuo*, that living dogge is better then a dead Lyon: as if the ſentence did point at ſome dogge more eſpecially. And thereupon another expoſition which I find applyed to the words, is this; by the dogge to underſtand ſuch a one as barketh at ſtrangers, and being undaunted, reproveth boldly the enemies of vertue & religion: by the Lyon to underſtand him, who though great in power, place and dignity, yet being ſilent and dumb, in not reproving the wickedneſſe of ſuch as are great in the world, in that reſpect is as it were dead, and ſo the living dogge, though of meaner condition, to be better then he; This is the praiſe which *Nazianzene* giveth to *Hieron*, *Adeſdum canis, non impudentia, ſudoris libertate, non ingluvie, ſed quia in diem vivis, non latratu, ſed bonis cuſtodia, vigiliſque pro animarum ſalute ſuſceptis, atque etiam quia virtutis quidem familiares ac domeſticos mulces, alienis autem oblatras*, Come hither thou who art like a dogge, not in impudencie, but in the freeneſſe of thy ſpeech, not in ravenous feeding, but becauſe thou takeſt that which the day affordeth; not by barking, but by a keeping of the good, and by the watchings undergone for the ſalvation of ſoules, as alſo becauſe thou makeſt much of thoſe who are the domeſtiks and familiars of vertue, but barkeſt at ſtrangers. And ſurely this doth ſo commend a dog, who is thus alive, that in reſpect of him, a lyon is deſpicable, who is ſo dead as that he holdeth his peace when the ſhame of wickedneſſe cryeth aloud.

Hieroni. in hunc verſ.

Lyra in hunc verſ.

Hierony. in hunc verſ.

Nazianz. Orat. 23.

Ver. 5. The deſcription of an *Atheiſt* is here ſet forth by foure marks. Firſt by a careleſſe knowledg of death, ſecondly by denying the immortality of the ſoule, thirdly by denying the judgment to come, fourthly by

by denying God himſelfe. *The living know that they ſhall dye*; here is their careleſſe knowledge, they know it muſt be, and therefore care not though it ſhall be: It is a thing ſay they, that doth befall all, and therefore need not to trouble any, wherefore though they know it, yet it is as if they know it not, for they think not of it, they do not conſider of it, to reape a benefit from that which they know. *St. Baſil* ſhewing the Devils policy, ſaith of him, *furtim demit mortis timorem, ut legis munimenta deprædetur*, He ſecretly ſtealeth away the terrour of death, that ſo he may ſpoile the fortification of Gods law. For where that is loſt, there is a headlong running on into all wickedneſſe. We obſerve commonly in the recovery of King *Hezekiah*, the miracle that was wrought; but it is worthy the obſerving that as God added to his life, ſo he told him the time of his death. This *Cyrillus Alexandrinus* noteth ſaying *Terminos vitæ adjectæ deſignat, ut finem intuens, & ſe prorſus penituſque moriturum ſentiens, morbum ſuperbiæ non ſineret in animum introduci*, God ſetteth downe the tearme of his increaſed life, that looking upon his end, and knowing that certainely he was to dye, he might not ſuffer the ſickneſſe of pride to get into his mind. And indeed the knowledge of death carefully and wiſely apprehended is a ſtrong bulwark againſt the temptations of ſin. But it is a ſleight knowledge of death which the wicked have, and becauſe there is in their ſpeech a kind of reproach which they caſt upon humane nature, as it is the work of God, let mee tell them that their knowledge is not ſo certaine as they take it to be. For the living that do live righteouſly ſhall not dye, though themſelves living wickedly do both dye and periſh. *St. Chryſoſtome* conſidering thoſe words of *St. Paul*, that ſin hath reigned unto death, thereupon tels us; that ſin was as it were a King, and death as it were a ſouldier fighting in the army under ſin, and being armed by it: wherefore ſaith he, if ſin arme death, then righteouſneſſe, which commeth by grace and deſtroyeth ſin (*non ſolum mortem armis ſpoliat, ſed & illam de medio tollit*) doth not onely ſpoile death of his armes, but taketh them quite away alſo. And therefore *St. Baſil* ſpeaking of the godly ſaith, *Non jam mortui ſunt, plantata namque cruce ſomnus mors eſt, ante crucem formidabilis, poſt crucem deſpicabilis.* They are not now dead; for the croſſe being as it were planted, death is a ſleepe; that which was pretious fruite before the croſſe formidable; after the croſſe, is made to bee deſpicable. The living therefore know, that they ſhall not dye, and they know it to Gods glory, and their owne comfort, being the children of God as well as the living know that they ſhall dye, and know it with careleſneſſe in themſelves, with reproach to God, not being his ſervants. *But the dead know not any thing*: here they denye the immortality of the ſoule; for as *Aquinas* proveth the immortality of the ſoule from the knowledge of it, thus; every thing naturally deſireth to be in his owne kind: now deſire in things that are indued with knowledge followeth their knowledge: ſenſe then knoweth the being of any thing, only as it is exi-

Baſil. Seleuc. Orati. 3.

Cyrillus Alex. l. 3. in Iſa.

Rom. 5. 21.

Chryſt. Ibi. Homil. 10.

Baſil. ſeuleuc. Orat. 23.

ſtent in this place, or at that time, but underſtanding apprehendeth the being of a thing abſolutely and in reſpect of all time: wherefore every thing that hath underſtanding naturally deſireth alwayes to be: but a naturall deſire cannot be in vaine, every ſubſtance therefore that is intellectuall, incorruptible. In like manner the *Atheiſt* here prooveth the ſoule not to be immortall, becauſe *the dead do not know any thing.* But though the dead do not know any thing that is done upon the earth themſelves being gone from the earth, for as *St. Gregory* ſpeaketh *ſicut hi qui adhuc viventes ſunt, mortuorum animæ quo loco habeantur ignorant: ita mortui vitam in carne viventium poſtea qualiter diſponatur neſciunt, quia & vita ſpiritus longe eſt à vita carnis, & ſicut corpora & incorporea diverſa ſunt genere, ita etiam diſtincta cognitione,* As they who are yet living doe not know in what place and condition the ſoules of the dead are ſo the dead doe not know how they that are living in the fleſh are, diſpoſed of in there lives after themſelves are gone; becauſe the life of the ſpirit is fare different from the life of the fleſh, and as coporeal and incorporeal things are diverſe in their kind and nature, ſo are they in their knowledge. Notwithſtanding the wicked being dead doe know the torments which they ſuffer for their miſpent lives, they know the happineſſe which they have left by the ill ſpending of them; they know how falſe it is, that being alive they thought the dead not to know any thing. *Neither have they any reward:* here is their denyall of the laſt judgement, and that it is which becauſe they would not have to be, they ſay ſhall never be, and this it is to which a cuſtome of ſinning doth often bring wicked men at laſt. For as an ancient writer noteth, *habet hoc infelix peccandi conſuetudo, ut quanto amplius unuſquiſque peccaverit, tanta minus peccata ipsò intelligat, & tantò eum plus peccare delectet: & quando ſubrepit peccandi delectatio, ſtatim futuri judicii diem abſcondit oblivio,* The unhappy cuſtome of ſinning hath this in it, that by how much the more any one ſinneth, by ſo much the leſſe he underſtandeth his ſins, and by ſo much the more is delighted in ſinning: and when a delight of ſinning is crept into any one, forthwith forgetfulneſſe hideth the day of judgement that is to come. But let every one take heed of this; for as *St. Auſtin* ſpeaketh, *Irremediable periculum eſt,* it is a remedileſſe danger for any one ſo to give the reines unto his vices and luſts, that he remembreth not that he muſt give accompt to God. *Puto quod magna ſit jam peccati pœna, metum ac memoriam futuri judicii perdidiſſe,* I think that it is a great puniſhment even now of wickedneſſe, to have loſt the feare and the remembrance of the judgement to come. *For the memory of them is forgotten:* here they deny God himſelf to be, and becauſe the memory of the dead is forgotten with men, therefore they think that there is no God, by whom they are remembred. And this it is indeed, which incenſeth the wrath of God againſt the wicked, For as *St. Bernard* ſpeaketh (*wherein doth the wicked provoke God*) wherein doth he make his anger to be bitter againſt him? Not for his fornications, not for his inceſts

Aquin. 1. Q. 11. 75. A 6.

Gregorius.

Ceſarius Arel. Hom. 29

Auguſtin. de Temp. Ser. 120.

Bernard.

inceſts and ſacriledges, but becauſe he hath ſaid in his hart; *Non requiret*, he will not require it, and as the Pſalmiſt ſetteth it down, *God hath forgotten it, he hideth his face, he will never ſee it?* This it is which maketh God to make his arrowes drunken in their blood. For as *Rupertus* alſo ſpeaketh, *Non ex quo quiſque peccat, ſed ex quo tibi reſiſtit peccator, ira tua vim ſuam exercet quæ non poteſt portari*, Not becauſe any one ſinneth, but that he reſiſteth thee, therefore doth thy wrath ſhew that force which cannot be born. It is true that God doth not ſo remember the wicked when they are dead, as to have any compaſſion on them, or to ſend them any comfort. For as *S. Hierome* ſpeaketh; *quia neque ipſi meminerunt quæ ſcire debuerunt, neque illorum jam Dominus recordatus eſt.* Becauſe they did not remember thoſe things which they ought to have known, therefore neither doth the Lord now remember them. In mercy he doth not, but to their torment and confuſion, he will remember them for euer.

Pſal. 10. 13. 11.

Rupar. l. de vit. c. 16.

Hieronym.

Ver. 6. *S. Hierome* applying theſe words unto the wicked, underſtandeth their *love* of their feigned love towards God, their *hatred* of their profeſſed hatred againſt ſin. So that they are ready to ſay with the Pſalmiſt, *Doe I not hate them O Lord that hate thee? And am I not greived with thoſe that riſe up againſt thee? I hate them with perfect hatred, I accompt them myne enemies.* That which wee have tranſlated *envy*, he rendreth zeale, and underſtandeth it of their pretended zeale towards goodneſſe, as if it were as great as that of *Phinehas*. *Lyra* alſo applying theſe words unto the wicked, underſtandeth their *love* to be that, which they have towards the wicked, as beeing like themſelves their *hatred and envy* to be that which they beare againſt the good. But though theſe words be ſpoken by the wicked, yet are they ſpoken of all men generally, and is a farther deſcription of them when they are dead. For as the verſe before ſpeaketh of them beeing dead in reſpect of themſelves, ſo this verſe ſpeaketh of them in reſpect of others, ſhewing how *their love and hatred and envy* are then periſhed, in regard of which they have *noe portion in any thing that is done under the ſun.* Now as for *love* it is that which is common unto every thing, for as *Aquinas* ſpeaketh, *eſt hoc commune omni naturæ, ut habeat aliquam inclinationem, quæ eſt appetitus naturalis vel amor*, This is common unto every nature, that it hath ſome inclination, which is a naturall appetite or love. But this inclination is diverſely found in diverſe natures, and in every one according to the manner of it. Thus in the intellectuall nature is found a naturall inclination, according to the will, in the ſenſitive nature according to the ſenſitive apetite, in nature which is without knowledge, *ſecundum ſolum naturæ ordinem in aliquid*, according only to the order of nature unto ſomething as *Aquinas* ſpeaketh. The *love* then of man is his will, and his will beeing guided by a right underſtanding as it ought to be, it is goodneſſe that ſhould be loved as the means, and God as the end to which he is caryed. Secondly *hatred* is that which is contrary to love, *Unde tantum habet odium de ratione*

Hieronym. in hunc verſ. Pſalm 139. 12.

Lyra in hunc verſ.

Aquin. 1. Q. 60. Ar. 1.

Aquinas 2. 2. Qu. 34. Ar. 3.

tione mali, quantum amor habet de ratione boni; So that hatred hath ſo much of evill in it, as love hath of goodneſſe, as *Aquinas* hath it. Now love is due unto God ſimply, unto man it is due only according to nature and to grace. For in reſpect of that which a man hath either from himſelf, or from the devill, that is in reſpect of ſin, and the defect of righteouſneſſe, ſo it is not due unto him. And therefore it is lawfull to hate ſinne in man, and whatſoever elſe appertaineth to the defect of divine righteouſneſſe: But either the nature or the grace of any man, another cannot hate without ſinne. Whereas this very thing that any one doth hate in another, either wickedneſſe or want of goodneſſe, is indeed rather a loving of him. For it is the ſame thing to deſire the good of another, and to hate that which is evill for him. And therefore to ſpeak ſimply of the hatred of another, it is alwayes with ſinne. Thirdly *envy* is a ſorrow for the good of another as it is eſteemed to be his owne evill, and a diminiſhing of his good in whom it is. Wherefore when *S. Paul* ſaith, *that he was unto God a ſweete odour in Chriſt in them that are ſaved, and in them that periſh*, *Anſelmus* ſaith of it, Some did love *S. Paul*, others did envy him, they who did love him did live by the ſweete odour, they that did envy him did periſh by the ſweete odour; *Ideo pereuntibus non malus odor ſed bonus erat inde en: magis invidebant quia tam bona gratia prævalebat*, To them that did periſh he was not a bad odour but a good: for therefore did they envy him the more, becauſe the good grace of God was ſo ſtrong in him. But the good of one is apprehended to be the evill of another two wayes. Firſt, when one is ſorry for the good of another in reſpect of the danger of ſome hurt, which from thence hangeth over himſelf: as when a man is ſorry for the advancement of his enemy, fearing leaſt he ſhould doe him hurt. Now ſuch a ſadneſſe is not envy, but rather an effect of feare, as the Philoſopher ſaith. Secondly the good of one is eſteemed to be anothers evill, in regard that it diminiſhed his glory and excellency: and thus is envy ſorry for the good of another. And therefore men for the moſt part doe envy thoſe good things, in which is glory, and in which men love to be honoured and reckoned of, as the Philoſopher alſo ſheweth. But that which wee may farther note in this verſe, is that *the love, hatred, and envy of wicked men doe not periſh* untill themſelves periſh and dye: while themſelves have a part in any thing that is done under the Sun, theſe have ſtill a part in them. For indeed theſe things are of a tenacious nature. *Love* is *pondus animæ*, the weight of the ſoule, as one calleth it, and draweth not only the will, but the memory, the underſtanding of man to that which is loved: *quia nihil aliud vel meminiſſe vel cogitare valet, niſi illud cujus amore ferveſcit*, Becauſe he can neither remember nor think of any thing but only of that with the love whereof he is inflamed. *Hatred* alſo is ſo hardly removed that it is ſometimes ſpoken of as continuing after death. The Prophet *Ezekiel* ſpeaketh of ſome, *who are gone downe to hell with their weapons of warre, and they have laid their ſwords under their heads.* And

2 Cor. 2. 15.

Anſelmus.

Ariſtotel. Rhetor. l. 2. c. 9.

Ezekiel. 32. 27.

ſurely

ſurely ſuch is the deadly hatred of ſome, that when they dye, they may ſeeme to cary it with them. *Chryſologus* noteth of the rich glutton who would have *Lazarus* to bee ſent unto him, that being ſtill cruell towards *Lazarus*, he would have him to be ſent, *Ad infernum de gremio, de ſolio ſublimi ad profundiſſimum chaos, ad tormentorum ſtridorem, de Sancta quiete beatorum*, to hell from the boſome of *Abraham*, to the bottomleſſe gulf, from the high throne of glory, to the gnaſhing and grinding of tormens, from the holy reſt of the bleſſed. Laſtly *envy* ſticketh ſo cloſe to the hearts of the wicked, that as *Caſsian* noteth, *Uſque adeo incurabilis eſt iſta pernicies ut blandimentis exaſperetur, inſletur obſequiis, muneribus irritetur: quanto enim alius amplius aut humilitatis ſubjectione, aut patientiæ virtute, aut munificentiæ laude profecerit, tanto ille majoribus invidiæ ſtimulis incitatur*, So incurable is that corruption, that by courteſies it is provoked, by offices of reſpect it is blowen up, by gifts it is increaſed: for by how much another profiteth either in the lowlineſſe of humility, or the vertue of patience, or the praiſe of bounty, by ſo much the more is an envious man ſtirred up with the ſpurs of envy. Laſtly, as for the *Phraſe, under the Sunne: Aquinas* telleth us, *Ea dicuntur eſſe ſub ſole, quæ ſecundum motum ſolis generantur & corrumpuntur*, thoſe things are ſaid to be under the Sun, which are generated and corrupted according to the motion of the Sun; and therefore the dead having paſt both theſe, are ſaid to have no portion in the things under the Sun.

Chryſolog. Serm. 122.

Caſſian. Collat. 18. c. 12.

Aquinas 1. Q. 103. *Ar.* 5.

Ver. 7. *Goe thy way, eate thy bread with joy, and drinke thy wine with a merry heart; for God now accepteth thy workes.*

Ver. 8. *Let thy garments be alwayes white, and let thy head lack no oyntment.*

Ver. 9. *Live joyfully with the wife whom thou loveſt all the dayes of the life of thy vanity, which he hath given thee under the Sunne all the dayes of thy vanity: for that is thy portion in this life, and in thy labour which thou takeſt under the Sunne.*

Ver. 10. *Whatſoever thy hand findeth to doe, doe it with thy might; for there is no worke nor device, nor knowledge, nor wiſdome in the grave, whether thou goeſt.*

Verſ.

Verſ. 7. Some underſtand theſe words to be ſtill ſpoken by the wicked, and to be delivered by the Preacher in their perſon, and then to give the meaning of them in S. *Hieromes* words, it is as if they ſaid, *o homo quia ergo poſt mortem nihil es, & mors ipſa nihil, audi conſilium meum, dum vivis in hâc brevi vitâ fruere voluptate, utere dapibus, vino curas opprime, & intellige quoniam à Deo nobis data ſunt ad utendum.* O man becauſe therefore after death thou art nothing, and death it ſelf is nothing, follow my counſell, enjoy thy pleaſure, uſe danity meats, drowne thy cares with wine, and underſtand that the things of this life are given us of God to be uſed by us. But I conceive that the Preacher here doth rather reſume the ſpeaking to himſelf, and therefore ſo to conſider the words, perhaps at a ſudden view the words may ſeeme to ſay no more then the common ſaying hath, *Inter cænandum hilaris eſto*, be merry at meate. But doubtleſſe more ſerious and deepe were the Preachers thoughts. Neither doe I think that it is only a moderation in eating and drinking that is here preſcribed: although it be well noted by *Saint Hierome*, *Quod non habeat veram lætitiam & cor bonum qui creaturis ſuprà modum abutitur*, that he hath not true joy nor a good merry hart, who by exceſſe abuſeth the creatures. But this may be noted here, that it is not an eating to beget joy, nor a drinking of wine to breed a merry hart that is ſpoken of by the Preacher. For though fulneſſe of bread may ſtrengthen the ſpirits, and though wine may cheere them; according as *Clemens Alexandrinus* ſheweth, who ſaith that wine being drunke maketh a man *ſibi ipſi æquum & clementem, convivis ſuavem, famulis mitiorem, amicis jucundiorem*, favourable and gentle to himſelfe, delightfull to them that are with him, mild to his ſervants, pleaſant to his friends notwithſtanding it is but a poore mirth that is ſo gotten; vaniſhing with the fumes of the wine, and followed many times by ſadneſſe that comes after it. That therefore which is here ſpoken of, is an eating with joy, a drinking of wine with a merry hart, ſo that the joy and the mirth doe as it were prepare the ſtomack, thereby to make the nouriſhment to doe the more good, and to make him that receiveth it, the more forward and hearty in bleſſing and praiſing God for it. In a ſpirituall ſenſe, Saint *Hierome* tels us, that theſe words, *Goe thy way, eate thy bread with joy, and drinke thy wine with a merry hart. Ejus Eccleſiaſtæ vox eſt*, is the voice of that Preacher, who in the Goſpell ſaith, if any man thirſt, let him come to mee and drinke: and who in the *Proverbs* ſaith, *Come eate of my bread and drinke of the wine that I have mingled.* It is alſo a good ſpirituall meaning which *Lyra* giveth to the words, who taking them to be ſpoken to the righteous man ſaith, goe thy way that is *vade juſte*, Goe thy way thou righteous man, *eate thy bread with joy and drinke thy wine with a merry hart*, that is, *vive in jucunditate mentis ex teſtimonio bonæ conſcientiæ procedente*, live in cheerefulneſſe of mind proceeding from the teſtimony of a good conſcience. But to give that meaning to the words which I apprehend them to carry. The Preacher having ſpoken much of the confuſions and outrages that

Hieronym. in hunc verſ.

Hieronym. Ibid.

Hieronym. Ibid.

Clemens Alexa. Pædag. l. 2. c. 2.

Hieronym. in hunc verſ.

John. 7. 37.

Proverbs 9. 5.

Lyra in hunc verſ.

are

are in this world, and drawing this matter to a concluſion wiſheth us not trouble our minds with the care of thoſe things: but rather to uſe things preſent with cherefulneſſe and quietneſſe and as for thoſe things, which fall out in this life, to let them goe as they come. More particularly to ſhew the connexion of this verſe, to that which is immediately before it. The Preacher having before ſhewed how wicked men from the conſideration of death, did in their lives ſet themſelves wholy to the enjoying of ſenſuall and ſinfull delights, in a voluptuous uſing of the creatures, here he ſheweth that a cheerefull delight is not forbidden unto men, nor is a comfortable uſe of the creatures by God denyed them. And therefore he ſaith *Goe thy way*, take the one, uſe the other, *eate thy bread with joy, drinke thy wine with a merry hart.* For ſeeing *that God accepteth thy works*, there is nothing that needeth to trouble thee, or to make thee ſad. What though the world may ſet it ſelf againſt thee? what though malitious enemies may be thy perſecutors? what though the devill fighteth againſt thee? there ſhall no hurt come unto thee: and therefore let not any thing make thee to eate thy bread with ſadneſſe, or to drinke thy wine with heavineſſe. Let him refuſe his meate, or take it with care, let him drinke his wine with anguiſh of hart, that liveth wickedly and whoſe wayes doe not pleaſe God: but let him whoſe works are accepted by God, ever be merry, ever cherefull. It is the faſhion of many to be merry and glad, when there works are accepted by men, and that by them they are well thought of: but this is a faint and not a ſolid mirth. Then there is true joy and a harty mirth, when God accepteth the works that are done, and is well pleaſed with the doers of them. *Moyſes* putting his hand into his boſome took it out Leprous, putting it againe into his boſome he tooke it out cleane. This is a right emblеme of that which befalleth man. For the hand is the inſtrument of working, and the works of men are ſometimes Leprous and unſound, ſometimes healthy and good. And this proceedeth from the boſome, from the hart of man. For if they proceed from a ſincere and honeſt hart, which God approoveth, then are they ſound and healthy; if they come from a corrupt hart, and be done for the pleaſing of men, then are they Leprous and unſound. Now it is an healthy and ſound body that is fitteſt for mirth and freeſt in mirth, it is a healthy and ſound body that eateth and drinketh moſt cheerefully. Wherefore ſeeing where God accepteth thy works, there is health and ſoundneſſe, let there alſo be freeneſſe of joy and mirth. In the law the Prieſt was firſt to flay the ſacrifice, and to pull off the ſkin of it, and then to waſh the entrayles, and ſo to offer it unto God. Now this did ſhew, how man was to make himſelfe an acceptable ſacrifice to God, the ſkin is firſt to be pulled off, our ſins are firſt to be confeſſed and laid open unto God; and then the inwards are to be waſhed, our harts are to be cleanſed from the foulneſſe of hypocriſy, our underſtanding our will and affections are to be waſhed from thoſe ſtaines that ſtick unto them; and ſo they being offered to God, then *Levit. 1.6.9.*

may

may he eate his peace offering with joy, and drinke his wine with a merry heart, for now *God accepteth his works*, now God is pleaſed with his works of joy and mirth, when that the works of his life doe pleaſe God. The Swan is of a white faire colour and a goodly bird to looke upon, being of no ſmall accompt with men; but yet it was by Gods law to the Jewes forbidden to be eaten. The reaſon of it is given to be, becauſe whereas the feathers are ſo white and comely, the fleſh under them is black and hard. For ſuch things were forbidden to the Jewes to ſignify unto them how they ſhould keepe themſelves from ſinne which thoſe things did repreſent. Now ſuch are they who in the outward ſhew of their lives doe pleaſe men, but are not in their works accepted by God. And ſurely ſuch as themſelves are, ſuch is the joy and the mirth that they have, it doth but make a faire ſhew; the bread that they eate, the wine that they drinke is but like the fleſh of a Swan in the ſtomack, and hard to be digeſted. There is a black ſadneſſe within, though outwardly the whiteneſſe of mirth appeareth. He ſingeth the Swans ſong, his joy is ſweete even when death appeareth, the inward ſincerity of whoſe heart maketh his works to be accepted by God: let him therefore while he liveth eate his bread with joy and drinke his wine with a cheerefull heart. This the wicked ſeeke for, this they deſire to doe, who have little reaſon for it: this is offered to the Godly, and none have ſuch good cauſe to embrace it.

Levitic. 11.18.

Ver. 8. Some doe alſo underſtand this verſe to be delivered in the perſon of wicked voluptuous and carnall livers. And therefore *Tremellius* reads it, *Sint veſtimenta tua nitida*, let thy garments be neate and ſpruiſe and brave, and as he expoundeth it, *Curato te molliter*, be dainty in decking and trimming of thy ſelfe. Or as Saint *Hierome* expreſſeth that ſenſe, *Candidis veſtibus ornatus incede, unguentis ſpiret caput tuum*, walke up and downe adorned with gay and glittering apparel, and let thine head with oyntments breath out a ſweete perfume. But to conſider it, as I have the former verſe, and as the Preachers owne counſell, *Let thy garments be alwayes white*: by the garments I underſtand the affections of the ſoule, which being ill ordered, Saint *Paul* bids us to put off, ſaying, *put off all theſe, anger, malice, wrath*: which being well ordred the ſame Apoſtle bids us to put on ſaying, *put on therefore, as the elect of God holy and beloved, bowels of mercy, kindneſſe, humbleneſſe of mind, meekeneſſe, long ſuffering, forbearing one another, and forgiving one another.* The meaning therefore of the Preacher is, let thine affections be alwayes white, that is alwayes cheerefull, for white is a cheerefull colour: yea let them be ſo alwayes, even when perſecution is horteſt upon thee, and moſt cruell againſt thee. This was the diſpoſition of the Apoſtles, of whom being beaten wee read, that they departed from the preſence of the councill, rejoycing that they were counted worthy to ſuffer ſhame for the name of Jeſus. And this hath been the diſpoſition of many glorious martyrs, who with cheerefulneſſe of affections have layd downe their lives for Chriſts ſake: when their garments have been

Tremell. in hunc verſ.

Hieronym. in hunc verſ.

Coloſſ. 3.8. *v.* 12

Acts. 5.41.

been ſtayned with their owne blood, they have ſtill kept white the garment of cheerefulneſſe in their affections. Whereupon Saint *Ambroſe* ſaith, *Quam bonus eſt Dominus pro quo dulces & injuriæ & grata mors: & benè grata quæ acquirit immortalitatem*, How good is the Lord for whoſe ſake even wrongs are ſweete, and death is acceptable: and well is it acceptable which obtaineth immortality. *And let thine head lack no oyntment*: they are the words of Saint *Gregory* upon occaſion of another paſſage of Scripture, where he mentioneth alſo theſe words, *Quid per caput niſi ea quæ principale unius cujuſque actionis eſt mens ipſa ſignatur?* what by the head is ſignified but that which is the principall thing of every action, the mind it ſelfe? wherefore as in the former part of the verſe, by the garments I underſtood the affections, ſo here by the head I nnderſtand the thoughts of the mind. As for the *oyntment* Saint *Hierome*, tels us, *ſciendum eſt naturam hanc eſſe olei, ut & lumen alat, & feſſorum reſolvat laborem.* It is to be knowen that the nature of oyle is this, that it nouriſheth the light, and refreſheth, the labour of the wearyed. By oyntment therefore a cherefulneſſe alſo is ſet forth unto us, for that is lightſome and giveth light to the mind, that refreſheth the mind wearyed with ſtudy and meditation. So that the meaning of the Preacher is, let there be wanting no cheerefulneſſe in thy thoughts; but anoynt thy thoughts with a joyfull and thankfull remembrance of Gods mercies towards thee, anoynt thy thoughts with a glad conſideration of the gracious promiſes of Gods goodneſſe, which in their good time ſhall be accompliſhed. But becauſe the word *alwayes* may ſeeme to be to generall it may be noted, that the Originall word is כל ſo that it is *in omni tempore opportuno*, in every fit time, as often as fitly it may be let thy garments be white; let thy diſpoſition be cheerful, let thine head lack no oyntment, let not comfortable thoughts be wanting to thy mind. But the verſe being delivered in *Metaphoricall* tearms, divers are the expoſitions that may be applyed unto it. As firſt Saint *Hierome* ſaith, *let thy garments be white*, that is, *habito corpus mundum* have a cleane body. So ſaith Saint *Gregory*, *let thy garments be alwayes white*, that is, *ſint membra corporis a ſordidis actibus munda*, Let the members of thy body be cleane from ſordid and foule actions. For ſaith he, *Quid veſtimenti nomine niſi hoc terrenum corpus exprimitur, quo induta anima tegitur, ne in ſubtilitatis ſuæ unda ſubſtanta videatur?* what is expreſſed by the name of a garment, but this earthy body, where with the ſoule being clothed is covered, that it be not ſeen in the naked ſubſtance of the ſubtility of it. In another place Saint *Hierome* applyes *this whiteneſſe* unto virginity, where ſpeaking of thoſe words he ſaith, *Candor veſtium ſempiternus virginitatis eſt puritas*, the continuall whiteneſſe of garments, is the purity of virginity. And ſo doth Saint *Ambroſe* apply them, who having cited theſe words ſaith, *Quid candidius virginitate? Quid nitidius intacti veſtimento pudoris? Bona quidem caſtitas conjugalis, & caſtitas viduitatis, munda omnis caſtitas, ſed fortè non omnis candida, aut non candida in omni tempore. De virginitate*

Ambroſ. de hortat. ad Virg.

Gregor. Moral. lib. 2. c. 26.

Hieron. in hunc verſ.

Hieron. in hunc verſ.

Gregor. Mor. l. lib. 9. c. 19.

Hieron. adver. Jovinian. l. 1.

Amb. de hortat. ad virginitatem

ergo pulchre dicitur, in omni tempore ſint veſtimenta tua candida, what more white then virginity? what more ſhining then the garments of untouched chaſtity? wedlock chaſtity is good, and ſo is the chaſtity of widowhood. All chaſtity it cleane: but perhaps all is not white, or elſe it is not white alwayes. Of virginity therefore it is well ſaid, *Let thy garments alwayes be white.* Another application which Saint *Hierome* makes of this whiteneſſe is, *Non ſit tempus in quo candida non habeas veſtimenta, cave nequando pollutis veſtibus induaris: populus quippe peccator in fuſcis veſtibus luxiſſe deſcribitur*, Let there be no time in which thou haſt not white garments, take heed that at any time thou be not clothed with polluted garments: for a ſinfull people is deſcribed to mourne in dark and duſky garment. *Rabbi Salomon* ſaith here, that this is like unto a King inviting one unto a feaſt, and not telling him the ſet time; and therefore that he who is invited, if he be wiſe doth ſo fit and adorne himſelfe that at any time he may be ready. Now God calleth the elect to that feaſt, which is to come, and doth not tell them the certaine time, which is the time of death, then which nothing is more uncertaine, and therefore a man muſt be alwayes ready that he may be admitted unto that feaſt. And this readineſſe is by a vertuous & Godly life which is here ſignified by *the white garments* as *Lyra* addeth. The latter part of the verſe; *let thine head lack no oyntment*, Saint *Hierome* briefly applyeth thus, *eſto miſerecors* be thou mercifull. And ſo Saint *Gregory*, *oleum in capite eſt charitas in mente, & deficit oleum a capite, quum charitas diſcedit à mente*, Oyntment on the head is charity in the mind, and there is oyntment lacking on the head, when charity departeth from the mind. Let therefore thine head, that is thy mind, (which is ſaid to be the head, as *Lyra* noteth, *quia caput eſt in viribus animæ*, becauſe it is the head and principall faculty among the faculties of the ſoule,) let thy mind ſtudy where help and charity may be wanting, let it ſtudy how to ſhew charity in the beſt manner, and for the moſt good. For it is uſuall in Scripture by oyle or ointment to ſignifie a mercifull charity, in reſpect of the ſoftneſſe and the ſweetneſſe of it. But how do the parts of the verſe ſtand together? how can the garment be white, if the head be anoynted with oyle? Eſpecially if there be much oyle, as the words, *lack no oyntment* may ſeeme to ſignify. For then it may well run down upon the garments, and running down it cannot chooſe but ſtaine them, for oyle or oyntment is a very ſtaining thing. It is true that a materiall oyle is ſo; but the oyle of a mercifull charity is of another nature, that doth not ſtaine, but cleanſeth and taketh away the ſtaines of our ſinne. God being ready to give unto them, who are ready to give unto the poore, the graces of his Holy Spirit, whereby to make them penitent of their ſinnes, and to keepe them from ſinne.

Hieronym. in hunc verſ.

Rabbi Solomon.

Lyra in hunc verſ.

Hieronym. in hunc verſ.

Gregor. Moral. lib. 2. cap. 29.

Verſ. 9. Some doe likewiſe underſtand this verſe, as if it were the carnall counſell of wicked voluptuous livers; and ſo Saint *Hierome* reading the words thus, *Live joyfully with the woman whom thou loveſt*, expreſſeth the ſenſe thus, *Quæcunque tibi placuerit fœminarum ejus gande com-*

complexu, & vanam hanc & brevem vitam, vana & brevi voluptate percurre, Whoſoever among women ſhall pleaſe thee, rejoyce in her embraceing, and run over a ſhort and vaine life, with a ſhort and vaine pleaſure. *Hierony. in hunc vrrſ.*

But to take the words, as being the counſell of the Preacher himſelfe, they are a farther commendation of the cheerefull uſe of the comforts of this life, *Live joyfully with the wife*: Saint *Hierome* reads it, *vide vitam*, See life with the wife; as if it were to be underſtood of a mans ſeeing his life continued and preſerved by the benefit of marriage, when himſelfe ſhall be gone, in his children and poſterity: But the Vulgar Latine reads it well, *perfruere vita*, enjoy life, for it is not an enjoying of life, where there is not a comfortable cheerefulneſſe, and it is not a little comfort which from a wife mans life receiveth. Saint *Ambroſe* obſerveth that when God had made man out of the earth, it is not added: as to other things, and God ſaw that it was good, and he giveth the reaſon of it, *Quia ſi dixiſſet illic bonum eſſe, inveniretur eſſe contrarium quod poſtea dixit, non eſt bonum ſolum eſſe hominem*, beeauſe if he had ſaid there, that it was good, it would have beene found contrary, which afterwards he ſaid, it is not good for a man to be alone. No, it was the joyning of woman to man that made up the good, the comfort, the joy of man. *Ambroſ. de Parad. c. 10.*

Wherefore the ſame Father, noting that God is ſaid to have built the rib which he tooke out of man into a woman (for ſo the Hebrew is) thereupon ſaith, It is well that the making of a woman is expreſſed by a building, *Quia in viro & muliere domus videtur quædam plena eſſe perfectio*, becauſe in a man and a woman there ſeemeth to be, as it were, the full perfection of an houſe. *Ambr. ibid. c. 11*

Qui ſine uxore eſt, quaſi ſine domo eſt, He that is without a wife, is, as it were, without a houſe. *Whom thou loveſt*: when God ſaith, therefore ſhall a man leave father and mother, and ſhall cleave unto his wife, the word which there is uſed in the Originall is דבק which ſignifieth a cleaving, out of a moſt ardent affection, ſuch as that was of *Sichem* unto *Dinah*, where the ſame word is found. Properly the word is ſaid to ſignifie the cleaving of the ſkinne and fleſh, and bones together, as when *Job* ſaith, *My bone cleaveth to my ſkinne, and to my fleſh*: In Greek the word is rendred unto us by κολλᾶσθαι which is uſed when two things being glued together, are made to be as it were one thing. How therefore ſhould this ſo great neereneſſe cauſe a great meaſure of love and affection between them. And indeed it is the love of one to the other, that maketh their life to be joyfull: according to the meaſure of the one, ſo is the meaſure of the other. *Geneſ. 2. 24.* *Geneſ. 34. 3.* *Iob. 19. 20.*

All the dayes of the life of thy vanity: when man had firſt life given him, it was then a life of ſolidity, of ſtability, and then his wife was given to him, as the Fathers ſpeake *in officium*, for the office of nature; but afterwards by ſinning, mans life being made *a life of vanity*, then his wife was given to him, as the Fathers alſo ſpeake, *in remedium*, for a remedy. And this is that which Saint *Auſtin* ſaith of marriage, *Quod ſanis eſt ad officium, ægrotis ad remedium*, to them that are ſound, it is for a duety to be done, to them that are ſick, *Auguſtinus.*

it is for a remedy to be received. The Preacher therfore would have this remedy to be uſed with cheerfulnes. For as Phiſick doth the more good where it meeteth with a cheerfull diſpoſition, ſo this remedy is the more comfortable to man, where it is enjoyed with cherefulnes of heart. *Which he hath given thee under the Sun*: the word, *which*, as I conceive by the Original, is to be referred unto wife, for it is God indeed, who was the *Paranymphus*, the friend of the bridegrome, that gave the firſt wife unto man, it was God who married them, and joyned them together, and it is God who ſtill giveth the wife unto her huſband, It is added, *under the Sun*, becauſe the Sun being the cõmon cauſe of generation, under the Sun, the huſband & the wife are the immediate cauſes of it, according to the ſaying of the Philoſopher, *Sol & homo generant hominem*, The Sun, and man do beget man. *All the dayes of thy vanity*: this ſheweth that though there be a rejoycing in a wife, and a rejoycing not only allowed, but commended unto man, yet it is but *in the dayes of his vanity*, and therefore but a vanity of rejoycing. S. *Amb.* conſidering thoſe words, that God did caſt a ſleep upon *Adam*, when he formed woman out of him; thereupon ſaith, *Quis eſt iſte ſopor?* What is that ſleep? but that when the mind is intent to the work of marriage, we ſeem, as it were to bend down our eyes to a kind of ſleep of this world, *& pauliſper obdormire divinis*, and for a time to be aſleep to heavenly things, while that we reſt in earthly and worldly things. But that which I gather from *Adams* being aſleep, is this, that it ſhewed the rejoycing which is in the wife, to be but as a dream that pleaſeth, & as a vanity, *in the dayes of mans vanity. For that is thy portion in this life*: but if that be the portion, the part of man in this life, thẽ it is not the part of a man, at leaſt of a religious man, to ſpeak of marriage, & to ſlight it, as ſome of the Church of *Rome* doe. One ſaith, *Moyſen quia conjux fuit non potuiſſe ingredi terram promiſſionis; Joſuæ vero propterea quia cælebs fuit hoc datum fuiſſe.* That *Moſes*, becauſe he was a huſband could not enter into the land of promiſe & that therefore this was granted to *Joſhua*, becauſe he was not married. In that which is not due the C. of *Rome* is very free in giving honor unto mariage, by making it a Sacrament; but in giving it that honor which it ſhould have, there it is moſt ſparing. As if they could not honor virginity unles they did diſhonor marriage. But in this point *Epiph.* ſpeaketh very well, *Sancta Eccleſia virginitatem cum humilitate admiratur & glorificat, viduitatem laudat, & nuptiarum caſtum vinculum honorat & ſuſcipit*, The holy Church with humility admireth and glorifieth virginity, praiſeth widowhood, *honoreth*, & approoveth the chaſt bond of mariarge. *And in thy labour which thou takeſt under the ſun*: as there is rejoycing in marriage, ſo there is labour alſo. *Saint Paul* ſpeaking of married people ſaith, *ſuch ſhall have trouble in the fleſh.* And it is therefore that the Preacher doth exhort thee the rather, to live joyfully with thy wife, that the labour may be the leſſe irkſome unto thee. But while thou art *under the Sun*, thou muſt be under the burden of labour, and in marriage thou muſt take care of breeding thy children, in governing thy ſervants, in ordering thine affaires. Of him that doth abſtaine

Ambroſ. de Paradiſ. c. 11.

Marullus citatus a Chemnicio, Concil. Trident. Exam. p. 3. ſeſ. 8.

Epiphan. l. 2. Hære. 48.

1. Cor. 7. 28.

abſtaine from marriage to avoid the labours and troubles of it, *Clemens Alexandrinus* ſaith, *peccat contra charitatem*, that he ſinneth againſt charity. The *Jews* in this verſe by the wife doe underſtand wiſedome, and ſo likewiſe doth *Saint Hierome* apply it, who ſaith, *ſequere ſapientiam & ſcientiam Scripturarum, & hanc tibi in conjugium copula*, follow wiſedome and the knowledge of the Scriptures, and joyne that unto thee as it were in marriage. And well doth the Preacher admoniſh us, that *in the dayes of the life of our vanity*, we ſhould ſeek true life by the marriage of wiſedome. *Hæc enim pars noſtra eſt & hic laboris fructus*, for this is our portion, and the fruit of our labour, if in this ſhadow of a life we be able to find out true life as *Saint Hierome* addeth. And in this application of the words to wiſedome, *Lyra* ſaith alſo, that is thy portion, *iſta tecum portabis de præſenti vitâ, & non temporalia bona*, thoſe things ſhalt thou cary with thee out of this preſent life, and not thy temporall goods.

Clemens Alex. l. Strom. 3.

Hieronym. in hunc verſ.

Lyra in hunc verſ.

Ver. 10. This verſe ſome doe take to be ſet downe as the adverſe of carnall ſinfull men & in that kind *Saint Hierome* expreſſeth the ſenſe of it thus, *Nihil extrà hæc habebis amplius quàm frui quodcunque delectare poteſt, feſtinus carpe nepereat. Neque enim frivola debes formidare commenta, quod ſingulorum operum vel bonorum, vel malorum, apud inferos tibi reddenda eſt ratio. Non eſt enim in morte aliqua ſapientia, nullus poſt diſſolutionem vitæ hujus ſenſus*, There is nothing more to be had, then to enjoy whatſoever may delight, take it quickly, leaſt it be loſt. For thou muſt not feare thoſe frivolous deviſes: that there is after death an accompt to be given of every work, whither good or bad. There is is not in death any wiſedome, after the diſſolution of this life there is no ſenſe of any thing. But in this verſe I conceive the Preacher, to ſhew, that as the wicked from the conſideration of death doe excite themſelves to a diligent and earneſt purſuing after the pleaſures of this life; ſo from the ſame conſideration the vertuous ſhould be ſtirred up to a carefull diligence in doing of that which is needfull to be done. *Whatſoever thy hand findeth to doe*: the hand findeth that which is within the reach of it, or els within the graſpe of it, and therefore whatſoever thy hand findeth to doe, is whatſoever thou art able, whatſoever thou haſt means to doe. *Doe it with thy might*: doe it according to thy might, thy ſtrengh and ability, and let the meaſure and termination of thy working be the poſſibility of that which is to be wrought by thee. *Saint Gregory* conſidering theſe words, ſaith, *quia ergo & venturæ mortis tempus ignoramus, & poſt mortem operari non poſſumus, ſupereſt ut ante mortem tempora indulta rapiamus. Sic enim, ſic mors ipſa quando venerit, vincetur, ſi priuſquam veniat ſemper timeatur*, becauſe therefore we know not the time of death to come, and becauſe after death we ſhall not be able to work, it remaineth that before death we ſnatch at the time that is allowed to us. For ſo it is that death when it commeth ſhall be conquered, if before it come it be alwayes feared. The diligence which the Father would have us to uſe, is to catch at every occaſion, and

Hieronym. in hunc verſ.

Gregor. in Evang. Homil. 13. fin.

to ſnatch at every opportunity of time which is continually lying before us, and not to let goe any thing that may be laid hold of. *Saint Bernard* therefore complayning of thoſe, who while they live are negligent in working, and whoſe manner is to ſay, come let us talk together to paſſe away the time, with griefe of ſpirit ſaith: *O donec prætereat hora, O donec pertranſeat tempus, quod tibi ad agendam pœnitentiam, ad obtinendam veniam, ad acquirendam gratiam, ad gloriam promerendam miſeratio conditoris indulſit*, O untill the houre be gone, O untill the time be paſt, which the mercy of thy maker hath beſtowed upon thee to performe repentance, to procure pardon, to gaine grace, and to obtaine glory. *For there is no work*, no outward work to be done, no work of charity towards others. This is that which our ſaviour ſaith, *the night commeth when no one worketh.* It will be a time hereafter when every one ſhall be judged according to his works; now is the time wherein we muſt work to find mercy, wherfore when the Pſalmiſt ſaith, *I will ſing of mercy and judgement, unto thee O Lord will I ſing*, *Saint Auſtin* conceiveth that it may be not without cauſe that the words are ſo ordered and placed, and that it is ſaid mercy and judgement, and not judgement and mercy, for ſaith he, *ſi per tempora diſtinguamus hæc duo, fortè inveniemus modo eſſe tempus miſericordiæ, futurum autem judicii*, If wee ſhould diſtinguiſh theſe two according to ſeverall times, perhaps wee find now to be the time of mercy, but that which is to come to be the time of judgement. *Nor device*, no inward working of thy mind to accompliſh thy deſire; or els as I conceive the Originall word חשבון, may here well be rendred, no buſineſſe of dealing reckoning, trading. For this life is as it were a Faire, and while the Faire laſteth there is to be bought in it any thing that is neceſſary. But as *Nazianzene* ſpeaketh, *Quod ſi nundinarum tempus fluere ſinas, nullum aliud es habiturus*, if thou ſuffer the time of the Faire to ſlip away, thou wilt not have any other. *Nor wiſdome*, whereby to make uſe of any divine comforts, which in Gods word are ſet forth, in reſpect of Gods mercy. For as *Saint Gregory* ſpeaketh, *Quem nequaquam modo miſerecordia eripit ab irâ, poſt præſens ſæculum juſtitiæ addicit*, whom now mercy doth not deliver from wrath, after this world juſtice delivereth up to wrath. *Nor knowledge*, whereby to imploy any humane means for thy good. It is ſtoried of *Alexander* the great that when he came to beſiege any place, he cauſed a burning light to be ſet up, and by a cryer publiſhed, that ſo long as the light burned, ſo long he gave them time to ſeek for mercy by ſurrendring themſelves and the place; but if within that time they did it not, he made it known unto them, that the ſword ſhould deſtroy them all. Now what is mans life but a burning light, and ſo long as this light continueth to burne, God giveth us time of making our peace with him, and of providing for our ſafety: but this light being once extinguiſhed, there is no more any light of knowledge, which may afford any comfort to us. *In the grave whither thou goeſt*: the vulgar Latin reads

Bernard. Serm. de tripl. cuſtod.

John 9. 4

Pſal. 101. 1.

Auguſtin. in Pſal. 100.

Nazianz. in Sentent.

Gregor. Moral. l. 8. *c.* 12.

reads it, *Quo te properas*, whither thou haſteneſt, for indeed it is a ſpeedy going a haſtening whereby mans life paſſeth away. The exhortation of *Saint Paul* is, *redeeme the time becauſe the dayes are evill*: where they are ſaid to be evill becauſe they are ſhort, *quum enim ens & bonum convertuntur*, for ſeeing that to be and to be good are things convertible, and doe infer mutually one the other, by how much the leſſe time any thing continueth to be, by ſo much the leſſe is the goodneſſe of it, wherefore redeeme the time becauſe the dayes are ſhort, and ſeeing the dayes doe quickly go away, make uſe of them before they be gone. *Saint Gregory* tels us that they who doe not conſider the ſolidity of an eternall life, *exilium patriam, tenebras lucem, curſum ſtationem putant*, doe think a place of banniſhment to be their country, darkneſſe to be light, a going or running to be a ſtanding ſtill. But whatſoever ſuch may think, they are all ſtill going on to their grave, & being once lodged in it, there is no more time of thinking of any thing which may be for their good. While thou art going there is ſtill tyme for thee to eſtabliſh thy comfort, and now one day, one houre may doe that for thee, which afterwards eternity will not be able to procure thee.

Ephes. 5. 16.

Gregorius.

Ver. 11. *I returned and ſaw under the Sunne, that the race is not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill, but time and chance happeneth to them all.*

Ver. 12. *For man alſo knoweth not his time, as the fiſhes that are taken in an evill net, and as the birds that are caught in a ſnare; ſo are the ſonnes of men ſnared in an evill time, when it falleth ſuddenly upon them.*

Verſ. 11. The Preacher keeping himſelf unto his maine argument, which is to ſhew the vanity of the things of this world, ſaith, *I returned and ſaw under the Sun*, that is ſaith Lyra *in habitatione hominum*, in the dwellings of men. For God is ſaid to have placed his tabernacle in the Sun, but men have their tabernacles under the Sun. *That the race is not to the ſwift.* Which in a fuller and plainer manner is well ſet downe

Lyra in hunc verſ.

downe by *Olympiodorus*, who ſaith, *Aliud contemplatus ſum, quod vincere in curſu, non ſit cujuſque levis & expediti adcurrendum, neque omnium qui potentes ſunt egregios ac invictos ſe præſtare in prælio, neque ad prudentes ſapienteſque viros atque induſtrios divitiis devolvi, ſed nec eos qui multa noverint, gratiam conſequi*, I conſidered another thing that to overcome in running is not the glory of every one, who is light and nimble in running, neither is it the triumph of all, who are mighty to make themſelves victorious and conquerours in war, neither is it the happineſſe of prudent wiſe and diligent men that riches are caſt upon them, neither is it alſo the ſucceſſe of thoſe who know many things to find grace and favour. The drift of the Preacher is to ſhew that all the providence of man is uncertaine, and that after all care taken, much watching uſed, and all things made ready, yet when it comes to the point, even he that is moſt mighty, he that is moſt circumſpect findeth that he hath not ſome thing that is neceſſary. And it is as if the Preacher had ſaid, gather into one even all the gifts of humane nature, whether ſpeed, or valour, or wiſdome, or induſtry, together with ability of all the arts and ſciences, all theſe will faile when there is occaſion of them, all theſe will confeſſe that they have not that which they are. And when it ſhould appeare, what they are, the moſt ſwift ſhall not have the race, the moſt valiant ſhall not have valour, neither ſhall art ſcience or diligence have their uſe and benefit. Surely he is a foole, who in the providence of man doth not ſee even thoſe things which are moſt certaine and moſt ready to miſſe of their mark. And indeed from hence eſpecially is ſhewed the providence of God, and that it is that alone which hath at hand all things neceſſary, and which therefore never faileth in the propoſed end. When wee read of the *Samaritane*, who travelling by the way, and falling upon a wounded man, beeing moved with compaſſion bound up his wounds, and powred wine and oyle into them. Doth it not ſeeme much that beeing but a traveller and paſſing on the way he ſhould have wine and oyle in readineſſe with him? Suppoſe that he might cary wine with him, yet whence ſhould he have oyle? Or ſuppoſe he might alſo carry oyle with him, becauſe wee read that *Jacob* travelling by the way, and erecting a pillar powred oyle upon it: yet where had he things needfull for ligatures to bind up the wounds? Surely this *Samaritane* was not man but God, and that is plaine even from this alone that he had all things needfull for the cure prepared and in readineſſe: whereas in the pinch of time either all things or many things would have been wanting unto humane Providence. At leaſtwiſe as *Origene* ſpeaketh, *Ut ſcias quod ſecundum providentiam Dei Samaritus iſte deſcendit ut curraret eum qui inciderat in latrones, manifeſtè doceberis ex eo, quod ſecum habebat alligaturas, ſecum oleum, ſecum vinum*, that thou mayeſt know that it was by Gods providence, that the *Samaritane* came downe for the curing of him who fell among theeves, thou ſhalt be taught it manifeſtly from hence becauſe he had in readineſſe by him bindings, in readineſſe oyle, in readineſſe

Olympiodor. in hunc verſ.

Luc. 10.

Origen. Homil. 34. in Luc.

readineſſe wine. *But time and chance happeneth to them all:* that is ſaith *Olympiodorus*, *incerti rerum eventus, nihilque eſt hominibus tanquam ſatis, nihil undique perfectum, nihil æquale, omniaque fere diſſimili fine terminantur*, the events of things are uncertaine, and there is nothing unto men that is as it were ſufficient, there is nothing every way perfect, nothing that goeth on in an equall and like courſe, but all things almoſt in the iſſue have an end unanſwerable to the beginnings & proceedings. *Olympiod in hunc verſ.*

But here *Aquinas* noteth two things, firſt that this is not ſo ſpoken, *quod omnia quæ in eis fiunt ſint caſualia, ſed quia in quolibet eorum aliquid caſuale inveniri poteſt*, not that all things which are done in them doe happen by chance, but becauſe in every one of them there is ſomthing of chance which may bee found. Secondly he noteth, *quod ad oſtendendum caſualia ſecundum ordinem alicujus ſuperioris cauſæ provenire non dicit ſimpliciter quod vidit caſum in omnibus eſſe, ſed dicit tempus & caſum quia ſcilicet ſecundum aliquem ordinem temporis caſuales defectus inveniuntur in rebus*, that to declare caſuall things to come to paſſe according to the ordering of ſome ſuperiour cauſe, he doth not ſimply ſay, that he ſaw chance in all things but he ſaith *time and chance*, namely becauſe it is according to ſome ordering of time; that caſuall events are found to bee in things. *Aquinas* 1. Q. *u.* 103. *Ar.* 5.

And the reaſon alſo why caſuall events are found in things is well given by *Saint Hierome* who ſaith, *Hæc autem fiunt quia incerto ſtatu feruntur omnia, & non eſt in præſenti retributio meritorum, ſed in futuro*, but theſe things are done, becauſe all things are carryed on with an uncertaine condition, and becauſe it is not in this world, but in that which is to come, that there ſhall be a reward of worth and deſert. *Hieronym. in hunc verſ.*

So that by chance the Preacher intendeth nothing elſe but the diſpoſing of things by God, wherein man is uncertaine altogether and ignorant what they will be in a more hidden ſenſe which *Saint Hierome* calleth, ſecundum ἀναγωγὴν according to the anagogall meaning, the ſame Father explaineth the verſe thus; he that is bound with chaines of iron, and loaded with weights of lead (for iniquity is a talent of lead) is not fit for the race of which the *Apoſtle* ſpeaketh, *I have finiſhed my courſe. I have keept the faith.* But he that is light, and whoſe ſoule is not burdened, notwithſtanding he is not able without God his helper to attain to the goal. *Zach.* 5. 7. 2 *Tim.* 4. 7.

And whereas there is a battle to be fought againſt oppoſing powers, even he that is ſtrong ſhall not be able to overcome by his owne ſtrēgth. He alſo that is perfect and wiſe among the Sons of men, yet cannot have the heavenly bread of life, unles it be by wiſdome exhorting and calling him, *come eate of my bread.* And becauſe there be not riches wanting, of which the *Apoſtle* ſaith, *be rich in good works*; and elswhere, *ye are rich in all uterance, and in all knowledge*, it muſt be known that a wiſe man cannot get theſe riches, unleſſe he receive them from the Lord, whoſe riches they are. Favour alſo unleſſe it be accompanyed with knowledge and granted by God, although he be a learned man, he ſhall not be able to find it. Laſtly it is a thing unknown to man, *Hieronym. in hunc verſ.* *Proverb.* 9. 5. *Tim.* 6. 8.

to man, when the time ſhall come, in which the various event and end of all things ſhall be.

Verſ. 12. *For man alſo knoweth not his time* : the ſeptuagint and the vulgar latin read it thus, *Et quidem neſcit homo finem ſuum*, and truely man knoweth not his end. Now that is a time indeed on which the welfare of man doth principally depend, and for which he ought carefully to be alwayes ready, ſeeing he doth not know the time when it ſhall be. Wherefore *Saint Bernand* ſaith, *Miſer quare omni hora te non diſponis? Cogita te mortuum, quum ſcis de neceſſitate te moriturum*, O miſerable man, wherefore doſt thou not diſpoſe thy ſelf every houre for thine end? Think thy ſelf to be dead, who knoweſt that of neceſſity thou muſt dye. And to ſtirre up the ſame care in us *Saint Gregory* ſaith, *nemo in hujus vitæ itinere torpeat; ne in patria locum perdat. Quod eum adhuc hodie licet bene agere ſcimus, utrum cras liceat ignoramus*, let no one be negligent in the journy of this life, leaſt he looſe his place of abode in his country. For we know that we may doe good, while it is yet to day, but we know not whither we ſhall be able to morrow. But to conſider the reading of our tranſlation, which is according to the Originall. The ignorance of man in not knowing his time is more then of beaſts. For the Prophet *Jeremy* ſaith, *the ſtork in the heaven knoweth his appointed times, and the turtle and the crane and the ſwallow obſerve there comming.* In *Caſſiodore* King *Theodoric* ſhewing the ſame ſaith, *Mergi quibus nomen eſt ex facto, cohabitatores piſcium, aquatiles volucres futuras tempeſtates naturaliter prævidentes ſicca petunt, ſtagna derelinquunt*, The Mergi, (we take them for the Cormorant) who have their name from their deed, the cohabitants of fiſhes and water fowles; for ſeeing naturally tempeſts that are to come, leave the lakes and get to drye places. He ſpeaketh alſo of the *Echini* : a kind of fiſh, who are as he deſcribeth them, *mella carnalia, conſtatilis teneritudo, croceæ delitiæ divitis maris, dum futuras tempeſtates agnoverint loca mutare cupientes, quia illis præ levitate corporis nandi nulla fiducia eſt, lapillos quibus pares eſſe poſſint complexi, quadam anchorarum ponderatione librati; ſcopulos petunt, quos fluctibus vexandos eſſe non credunt*, a fleſhy hony, a firm ſoftneſſe, the ſaffron delights of the rich ſea, when they perceive tempeſts to be comming, deſiring to chang their places, becauſe they truſt not to their owne ſwimming in regard of the lightneſſe of their body, they take unto them little ſtones, ſuch as they may be able to rule and maſter, and being poiſed by them as it were by the weight of anchors, they get unto the rocks, which they beleive the waves will not be able to diſquiet. Thus theſe creatures herein may ſeeme to excell man, who is a creature far more excellent then they. But the reaſon why man knoweth not his time, is, that he may acknowledge God to be the ruler of his time, and may depend rather upon his providence then upon his owne ſtrengh and circumſpection. Wherefore the Prophet *David* ſaith, *I truſted in thee O Lord, I ſaid thou art my God. My times are in thy hands.* Which is as if he ſaid, it is not in my carefulneſſe,

Bernard. Serm. 26. in Cantic.

Gregorius.

Jeremy. 8. 7.

Caſſiodorus Var. l. 3. *Var.* 48.

Pſal. 31. 14. 15.

fulneſſe, not in myne inventions, not in the projects of the diſcourſe of my mynd, that the event of myne affaires, my good and happineſſe are placed: but in thy hands O Lord, thy will; thy judgement for theſe are the hands of the Lord, by which he worketh. *As the fiſhes that are taken in an evill net*: firſt the net is ſaid to be evill, becauſe evill for them, as the French tranſlation addeth to make the ſenſe plainer. And ſo doth *Tremellius* expound it ſaying, *Damnoſo ſibi & calamitoſo*, a net evill and hurtfull and dangerous to themſelves: But it may be alſo called an evill net, as being a net of deceipt and prey, and as ſhewing thoſe things to be evill in men. Secondly by their ſpeach the Preacher hath reference to what he had ſaid before in the former verſe: for fiſhes are ſwift in their courſe of ſwimming, but meeting with a net are ſtopped in their way, ſo that the ſlow paced worme doth often out goe them, even as he that is ſwift in running meeting with ſome accident that he knew not of, leaveth the race to him that in ſwiftneſſe came behind him. *And as the birds that are caught in the ſnare*: this alſo hath reference unto the former verſe. For as birds whoſe wings are ready to carry them on high meeting with a ſnare are kept below and hindred in their flight, ſo that the butterfly gets up higher then they; even ſo men of ſkill are forward by their ſkill to fly into favour, but meeting with ſome event not thought upon by them they are kept below and out of favour, when ſome others of leſſe ſkill have more favour then then they. *So are the ſons of men ſnared in an evill time*: *Philo* ſhews it in them who are ſtrong and win not the battel ſaying, *athletæ robore freſi & bona corporis habitudine, dum certam ſibi pollicentur victoriam, vel excluſi ſunt è certamine, vel victi ab adverſariis: alii ne ſecundam quidem palmam ſperantes primam coronam reportaverunt præmium* wreſtlers furniſhed with ſtrength and enjoying a good diſpoſition of body, while they promiſe themſelves a certaine victory, are either excluded from the game or conquered by there adverſaries: others who did not ſo much as hope for the ſecond garland, have carried away the firſt crowne as their reward. *Philo de Joſeph.*

He ſhews alſo *that riches are not to men of underſtanding*, *quidam negotiatores certa lucra ſibi proponunt, ſecuri de periculis; alii de damno ſoliciti magnum fecerunt operæ pretium*, Some merchandiſing dealers propoſe unto themſelves by their underſtanding certaine gaines, and are ſecure of dangers, which yet they fall into: others are much troubled with feare of their loſſes, who come to great gaines. *When it falleth ſuddenly upon them*: that is unlookt for, unthought of, unknowne altogether. For as *Philo* ſpeaketh, *qui vigilant, quantum ad incertam perceptionem attinet nihil a dormientibus differunt, ſeipſos fallendo, dum ſe putant rerum naturas clare perſpicere*, they who are watchfull, for as much as pertaineth to an uncertaine apprehenſion, doe not differ any thing from them that are aſleepe, by deceiving themſelves, while they think themſelves to perceive certainly the nature of things. *Philo. Ibid.*

Againe he ſaith, *proinde tanquam altum dormientes erramus, non valentes quicquam ratiocinatione vel penetrare vel certo com-*

comprehendere, quando cuncta umbris ſpectriſque ſunt ſimilia, wee are therefore like thoſe that are a ſleepe, not being able by reaſoning to peirce into any thing, or certainely to comprehend it, when all things are like to ſhadows and phantaſies. But this ignorance of man in not knowing his time, and this uncertanity of humane events, muſt make him in wiſedome to provide even for thoſe things which he doth not feae nor look for. Wherefore King *Theodoric* in *Caſſiodore* ſaith, *providentiæ eſt cavere, etiam quæ non putantur emergere. Munitio tractanda eſt ſemper in otio. Quia tunc male quæritur quando neceſſe indicitur*, It is the part of providence to take heed of thoſe things which are not thought to come to paſſe. Fortifying is to be done in quietneſſe. Becauſe it is then ill ſought for, when it is commanded as neceſſary. And this it is alſo which *Seneca* adviſeth. *In ipſâ ſecuritate animus ad difficilia ſe preparet, & contra injurias fortunæ inter beneficia firmetur*, In ſecurity it ſelfe let the mind prepare it ſelfe for troubles, and againſt the injuries of fortune let it be ſtengthned even in the middeſt of favours.

Caſſiodor. l. 3. var. 48.

Senec. l. 2. Epiſt. Epiſt. 18.

Ver. 13. *This wiſdome have I ſeene alſo under the Sun, and it ſeemed great unto me.*

Ver. 14. *There was a little City, and few men within it, and there came a great King againſt it, and beſeiged it, and built great bulwarkes againſt it.*

Ver. 15. *Now there was found in it a poore wiſe man, and he by his wiſdome delivered the City, yet no man remembred that ſame poore man.*

Ver. 16. *Then ſaid I, wiſdome is better then ſtrength; never the leſſe, the poore mans wiſdome was deſpiſed, and his words not heard.*

Ver. 17. *The words of wiſe men are heard in quiet, more then the crye of him that ruleth over fooles.*

Ver. 18. *Wiſdome is better then weapons of warre: but one ſinner diſtroyeth much good.*

Ver. 13. The Preacher having ſhewed the inſufficiency of humane wiſdome, that thereby the providence of God might be the more glorified, & thereby man might be made the more carefully to ſeeke unto him, the more faithfully to truſt in him. Leaſt hereupon there might be ſome diſeſteeme of the worth of wiſdome, or ſome neglect in the painfull getting of it: the Preacher here alſo ſheweth, the excellent uſe and the glorious benefit of it, and with all the remarkable Providence of God in bleſſing of it. *This wiſdome have I ſeen alſo:* he doth at once both ſhew it to others, and look himſelfe upon it. He ſhewes it to others as commending it to them, he lookes upon it himſelfe, as being a thing which he ſees with admiration. He both ſhewes it and lookes upon it as being a rare thing in the world. For as the vulgar Latin hath it before in this booke, *ſtultorum infinitus eſt numerus*, of fooles there is an infinite number. How many notorious fooles are there, who ſpend all their time care paines in getting of riches, and neglect that one thing which is neceſſary, the ſalvation of their ſoules? How many ſhamefull fooles are there, who having great riches, and might with a litle of them laid out in charity purchaſe the glory of heaven, doe by their wickedneſſe ſpend their means to ſell themſelves to deſtruction? How many ſilly fooles are there, who thinke a little crying, God pardon me, to be repentance enough, and that they can make their peace with God, when and how they will, as if the Father had left times and ſeaſons in their power and not in his owne? Indeed who can number the follies of men, and the fooles that are among men? One ſaith, *ſi ad mores hominum reſpicias, mundum univerſum ſtultorum domum judicabis*, if thou beholdeſt the manners of men, thou wilt judge the whole world to be a houſe of fooles. But to find a wiſe man, *to ſee wiſdome* is a rare thing and that maketh the Preacher to looke upon it. But what is wiſdome? *Philo* tels us *vulgus prudentem exſtimat eum, qui mores ophiſtarum inventione & locutione pollet plurimum*, The moſt part think him to be a wiſe man, who after the manner of *Sophiſters* is, able to find out deviſes, and with fluency of words to ſet out, what he would ſay. But himſelfe tels us, that wiſdome *non eſt verbis ſapere ſed opere ſpectatum eſſe actionibuſque ad virtutem compoſitis*, is not to be wiſe in words, but to be approved in deeds and in actions compoſed to the rule of vertue. *The wiſdome* whereof the Preacher here ſpeaketh, is that which S. *Ambroſe* deſcribeth, *vivacitate ingenii, mentis vigore atque autoritate poſſe præſentia ſolvere pericula, proſpicere futura, denuntiare imminentia, argumenta expedire, remedium ferre intempore*, by a lively quickneſſe of wit, by a ſtrength and command of underſtanding, to be able diſpell preſent dangers, to foreſee them when they are to come, to declare them when they are at hand, to diſpatch buſineſſes, and in time to bring help. *Have*

Eccleſiaſtes 1.

Philo legis Alleg. lib. 1.

Ambroſ. de Offic. lib. 2. c. 8.

I ſeen under the Sun: wiſdome under the Sun, but it is from above the Sun, that it is gotten. Saint *James* therefore ſaith, *if any of you lack wiſdome, let him aske of God that giveth to all men liberally and upbraydeth not, and it ſhall be given him.* And *Caſſiodore* ſaith well, *ſapientia à Domino Deo eſt, & cum ipſo fuit ſemper & permanet in æternum: quæ propter toto niſu, toto labore, totis deſideriis exquiramus, ut ad tale tantumque munus Domino largiente pervenire mereamur*, wiſdome is from the Lord God, it hath been with him alwayes, and remaynes with him for ever: wherefore with all our endeavour, with all our labour, with all our deſires let us ſtrive and ſeeke, that the Lord beſtowing it upon us, wee may be thought worthy to obtaine ſuch and ſo great a gift. *Under the Sun* the Preacher ſaw this wiſdome, and it was as another Sun on earth, *under the Sun* of heaven. For as the Sun excelleth among the planets and ſtarres of heaven, and is as it were the eye of the world; ſo wiſdome excelleth among all the gifts of the ſoule, and is as it were the inward eye of the little world man. For as *Philo* ſpeaketh *viſus mentis nihil aliud eſt quam prudentia*, the ſight of the mind is nothing elſe but wiſdome. *And it ſeemed great unto mee*: the vulgar Latin ſaith, *maxima* very great, even ſo great is the beauty of it upon the earth, as the glory of the Sun in heaven. For as *Philo* ſpeaketh, *Pretioſa prudentia, & inter opes divinas citra controverſiam pulcherrima*, pretious is wiſdome and among the divine riches, without controverſie the moſt beautifull. Moſt beautifull it is among the divine riches, moſt needfull it is among humane bleſſings. For as the ſame writer ſpeaketh, *ſicut noſtris corporibus interitum morbus, incolumitatem affert ſanitas; it idem animus prudentia ſervat, quum ipſa ſit mentis ſanitas; imprudentia vero interimit quum ſit morbus eorum inſanabilis*, as ſickeneſſe bringeth deſtruction to our bodyes, health ſafety; in like manner wiſdome preſerveth our ſoules, ſeeing that is the health of the mind, but folly deſtroyeth them, ſeeing it is the incurable diſeaſe of them. *Moyſes* ſpeaking to the *Iſraelites* concerning their going into the land of *Canaan*, and ſaying when yee ſhall come into the, land and ſhall have planted all manner of trees for food, thereupon *Philo* noteth, that while they ſtaid without that land, they were not able to plant ſuch trees. And he according to his manner fetching out a myſticall ſenſe from it addeth upõ it, *donec enim in ſapientiæ viã mens intrat non progreditur, ſed errabunda vagatur, ſylveſtres tantummodo curat arbores, quæ vel in totum ſteriles ſunt, vel fructum ferunt ad cibos incommodum. Sed quando ingreſſæ viam ſapientiæ, per decreta ejus aſcendit, & incepit in his omnibus decurrere; tum mites & mitium fructuum colit feraces pro illis ſylveſtribus, tranquillitatem pro perturbationibus pro ignorantia ſcientiam, pro malis bona*, for untill the mind entreth into the way of wiſdome, it doth not go forward, but gadding wandreth up and downe, planteth only wild trees, which either are barren, or elſe bring forth that fruit which is not good to eate. But when it is come into the way of wiſdome it aſcendeth up by the rules thereof, and beginneth to run a courſe accor-

James 1.5.

Caſſiod. Divin. lection.c.28.

Philo lib. de Abrahamo.

Philo legis Alleg. lib. 1.

Philo de Temulentia.

Levitic. 19.23.

Philo de plantatione Noe.

according to all theſe rules, then it planteth better trees, and ſuch as bring forth better fruit, inſtead of thoſe wild trees, quietneſſe inſtead of perturbations, knowledg insteed of ignorance, good things inſtead of evill. Laſtly the Preacher ſaith, *unto mee* it ſeemed great: for it is the wiſdome of another that the Preacher ſpeaketh of, it is not his owne. *Gregory* ſaith *Omnis cui ſapientia recta eſt, plurima non eſt*, every one whoſe wiſdome is right, doth never thinke it to be great being his owne, if it be right, it never ſeemeth to be great unto him; but the wiſdome of another he ſeeth to be great. *Unto mee* ſaith the Preacher *it ſeemed to be great*; and as it ſeemed to him, ſo it ſeemeth to every one that hath wiſdome and underſtanding, though perhaps others may ſleight it, a foole may deſpiſe it.

Gregor. Moral. lib. 17. c. 11.

Verſ. 14. *Rabbi Solomon* ſaith *Lyra* expoundeth this verſe, *tanquam ſic fuerit ad literam*, as if there had been ſome ſuch City on the earth, and that it was ſo beſieged, ſo delivered, as here it is ſet downe; but he ſheweth not either how the City was named or how the King was called. It matters not for the ſcope of the Preacher, whether it were ſo or no, there being Cities on the earth great and little, and enemies that doe beſeige them with great forces, this is ſufficient ground for that which is ſaid. But when we ſpeake of Cities and of citizens, it is not amiſſe to remember, that this is only according to the ſpeach of man, and in reſpect of them, of whom as they are compared one with another, ſome are ſaid to be of one City, ſome of another, ſome are ſaid to be citizens, ſome are not: whereas in truth as *Philo* ſpeaketh, *Solus Dominus Deus civis eſt, omnis autẽ creatura inquilinus & advena; qui vero dicuntur cives per abuſum nominis magis quam verè ſic appellantur*, the Lord God alone is a citizen, every creature is a foreigner and ſtranger, they that are called citizens are ſo tearmed, rather by an abuſe of the name, then properly and truly. For indeed the whole world and all things therein, as they are the works of God, ſo they are his poſſeſſions, which he lendeth unto men, becauſe himſelfe hath not need of them. But he that doth uſe them, doth not poſſeſſe them, becauſe there is one owner and maſter of all, who rightly ſaith the whole earth is myne, and yee are ſtrangers and ſojourners in it. And this is not onely moſt true, but moſt uſefull for comfort. For becauſe men doe think the things of the earth to be their owne, therefore are they full of ſorrow, when they are taken from them: whereas did they thinke themſelves to be ſtrangers to them, the loſſe of them would be the lighter to them. But to conſider the City here ſpoken of. This verſe ſheweth the great odds, that is betweene the defendants and the aſſailants; for that is the baſeneſſe of oppreſſion, that it alwayes worketh upon great inequality. *There was a little City, Et ideo poterat de facili obſideri*, and therefore it might be beſieged eaſily: *and few men in it, & ideo male poterat defendi*, and therefore it could be hardly defended ſaith *Lyra*; yea the few men that were in it, were but אנשים weak ſickly men as the Originall is. For the word is derived from the roote אנש, which ſignifieth *ægrum eſſe* to be

Lyra in hunc verſ.

Philo lib. de Cherub.

Lyra in hunc verſ.

ſick and diſeaſed. *And there came a great King againſt it*, not only a King, but a great King, great in his dominions, and being a King of many countreys, he came againſt one, and that one a little citie. *And beſieged it*, beſieged a few men with a great armie, with very many men, and encompaſſed them round, that at leaſt they might periſh by famine. *And built great bulwarks againſt it*: bulwarks as great as the little citie, and even little cities in themſelves, being built as habitations for the ſouldiers to dwell in: Theſe were the uneven tearms upon which the war was made, and what greater diſadvantage could a poore little citie have. But taking the Preacher to ſpeak metaphorically, the application which the *Jews* make of it, is by *the little citie*, here to underſtand man as Saint *Hierome* ſaith, to underſtand the body of man, as *Lyra* ſaith, By *the few men in the citie*, to underſtand, as Saint *Hierome* ſaith, *membra de quibus ipſe homo conſtat*, the parts of which man is compoſed; to underſtand the members of the body, as *Lyra* ſaith. By *the great King that came againſt it*, to underſtand, as *Lyra* ſaith, *Ipſum fomitem ad malum inclinantem, qui rex magnus dicitur, eo quod multi obediunt ei*, the corruption of man which inclineth him to evill, which is ſaid to be a great King, becauſe many doe obey it. I have noted this difference betweene Saint *Hierome* and *Lyra*, in relating the expoſition of the *Jews*, becauſe thereby is perceieved how *Lyra* would draw the *Jews* to maintaine the doctrine of the auncient School-men, who placed originall corruption principally in the depravation of the ſenſitive part which is ſeated in the body. But that Saint *Hierome* relateth the opinion of the *Jews*, more truly appeareth from *Philo*, from whoſe ground, it may be that the expoſition is taken; for hee ſaith, *in uniuscujuſque noſtrum civitate quæ conſtat ex animo & corpore, pro firmiſſimo propugnaculo ſunt cogitationes amicæ prudentiæ*, in the citie of every one of us, which conſiſteth of a ſoule and a body, a moſt firme and ſtrong tower are thoſe thoughts, which are the friends of wiſdome. The application, which Chriſtian writers make of the paſſage of Scripture metaphorically taken, is, by *this little citie* here to underſtand the Church of Chriſt, which our Saviour himſelfe calleth a little flock. For as Saint *Bernard* noteth, in the Scripture a citie, a ſpouſe, and ſheepe doe ſignifie one and the ſame thing: and that the Church is ſaid to be *civitas propter collectionem, ſponſa propter dilectionem, oves propter manſuetudinem*, a citie in regard of their unitie and gathering together, a Spouſe in reſpect of the love of Chriſt towards her, and ſheepe in regard of meekneſſe and mildneſſe. And wouldſt thou know, ſaith Saint *Bernard*, a city and a ſpouſe to be the ſame thing? Behold what Saint *John* ſaith, *and I ſaw the holy citie, the new Jeruſalem comming downe from God out of heaven, prepared as a bride adorned for her husband.* The Church then is the citie of God, *Cujus cives eſſe concupiſcimus illo amore quem nobis illius conditor inſpiravit*, Whoſe citizens we deſire to be by that love which the builder of it hath inſpired into us, as Saint *Auſtin* ſpeaketh. According to this expoſition, by *the few men in it*, are underſtood

Hieronym. in hunc verſ.

Lyra in hunc verſ.

Philo de ſacrif. Abel. & Cain.

Luk. 12. 32.

Bernard. Sup. Cant. Ser. 76.

Revel. 21. 26.

Aug. de Civit. Dei. l. 11. *princ.*

ſtood the faithfull members of Chriſt, which in reſpect of unbeleevers are indeed a very few. By *the great King* comming againſt it, and which beſieged it, is underſtood the devill and his warfare againſt the Church of Chriſt. Who is ſaid to be great, *non quod magnus ſit, ſed quod magnum ſe eſſe jactitet*, Not becauſe he is great, but becauſe he boaſteth himſelfe to be great, as Saint *Hierome* ſpeaketh. But perhaps more agreeably to the Preachers meaning in this place, we may apply *this citie* unto vertue, which though of great worth, yet is of *litle* command. This citie it is, which as Saint *Auſtin* ſpeaketh, doth not glory in it ſelfe, but glorieth in the Lord: this citie it is, which doth not ſeek her owne glory, but whoſe glory is God in the teſtimony of a good conſcience; this citie it is, which doth not in glory lift up her owne head; but ſaith unto God, Thou art my glory, and the lifter up of my head, this is that citie, *quem non fecit amor ſui uſque ad contemptum Dei, ſed quem fecit amor Dei uſque ad contemptum ſui*, Which is not built by a love of a mans ſelf, even to the contempt of God, but by a love of God, even to a contempt of mans ſelfe. *The few* within this citie, are the few lovers, and followers of vertue. *The great King* which commeth againſt it, is vice, the greatnes of whoſe dominion is extended far and wide, and which beſiegeth vertue, with the bulworks of affronts & tẽptations, which it raiſeth up againſt it.

Hieronym. in hunc vrrſ.

Aug. de Civit. Dei. l. 15.

Verſ. 15. *Now there was found in it a poore wiſe man*: Saint *Hierome* reads it, and ſo the Hebrew is, *et invenit in ea*, and he found in it, as if it were to be referred to the great King, and did upbrayd him, that when he came with ſo great an army againſt ſo litle a citie, he found one man in it to be able to withſtand him, and to defend the citie againſt him. The Originall word here uſed for a poore man, is, מסכן and ſignifieth him, who of his owne is ſo unable to helpe others, that he needeth help from others: which is here elegantly uſed, as ſhewing, that he who was not able to helpe others with his riches, yet was able to helpe them with his wiſdome, and as implying, that though he needed the help of others for his reliefe, yet that they needed his helpe for their deliverance. For though he were *a poore man*, yet he was *a wiſe man*. *Philo* ſhewing the judgement of the world, ſaith, *Stultus omnis exiſtimat pecuniis abundantem, externiſque facultatibus affluentem, ſtatim conſpectum & prudentem eſſe; atque ut ſummatim dicam, prudentiam in re fortuita collocat, quum contra fortuitum in prudentia ſtatuendum eſſet. Æquum eſt enim ut quod inſtabile eſt a ſtabili regatur*, Every fool thinketh him who hath ſtore of money, and aboundeth in outward eſtate, to be forthwith a prudent and a wiſe man: and that I may ſpeak briefly, placeth wiſedome in that, which is a thing of chance, whereas things of chance ought to be placed in wiſedome. For it is juſt that that which is uncertaine, ſhould be ruled by that which is ſetled. But indeed, there is none that can be a wiſe man, unleſſe he be a vertuous man: for all the vertues being linked together, and wiſedome being the bond in which they are tied, a wiſe man and a vertuous man cannot but be joyned alſo, wherefore that which Saint *Ambroſe* ſaith of the juſt man, is true of the

Philo de Nominum mutatiõi.

Ambroſ. de Abel & Cain. l. 2. c. 3.

wiſe man, *quam beata civitas quæ plurimos juſtos habet, quam celebrabilis ore omnium, quomodo benedicetur tota de parte, & beatus atque perpetuus ejus ſtatus exiſtimetur?* How bleſſed is that citie which hath many righteous people in it, how famous is it in the mouthes of all, how is the whole bleſſed from a part, and how happy and eſtabliſhed is the ſtate of it accounted to bee? One ſuch righteous man, one ſuch wiſe man, is able in danger to deliver a City, for ſo it followeth. *And he by his wiſedome delivered the citie*: In *Plautus, Seragaſtio*, a ſervant aſking another,

Plautus ex Perſa.

ut munitum tibi viſum eſt oppidum? How doth the towne ſeeme to thee to be fortified: The anſwere which is given, is, *ſi incolæ bene ſint morati pulchrè munitum arbitror*, if the inhabitants be well governed and good, I thinke it to be well fortified: and then reckoning up many vices, hee concludeth, *hæc niſi inde aberunt, centuplex murus parum eſt ſervandis rebus*, unleſſe theſe things be abſent, a hundred walls are but little for the preſervation of it. And this it is which Saint *Auſtin* ſaith, who ſpeaking of the evills of mans mind, the evils of his life, the evills of his manners,

Aug. de Civita. Dei. l. 2. c. 3.

addeth, *Quæ ita magna ſunt, ut his doctiſſimi eorum viri etiam ſtantibus urbibus reſpublicas perire confirment*, Which are ſo great miſchiefs, that by them the moſt learned among the heathen doe prove common-wealths to be ruinated, even while the cities are ſtanding. Saint *Ambroſe* alſo ſaith, *Perituræ urbis, aut malorum imminentium, vel futuræ labis hoc primum indicium, ſi decedant viri conſultores*, the firſt ſigne of a citie ready

Ambroſ. de Abel & Cain. l. 2. c. 3.

to periſh, or elſe of evils that doe hang over it, or of deſtruction comming to it, is this, if wiſe men, who are able to give direction and counſell doe leave it, and by death depart from it. But one wiſe man, though a poore man, remaining in it, is able by his wiſdome to deliver it; *Yet no man remembred that ſame poore wiſe man*: one would have thought that all ſhould have rewarded him, yet ſuch was their ingratitude, that there was *no man that remembred him*. No man that remembred the neceſſities of his want and povertie, who in their neceſſity had delivered the whole citie: no man that afforded him reliefe and ſuccour out of that which he had, who by his wiſedome had preſerved unto all, all that they had: no man that honoured him, and gave unto him his due reſpect for it. Now what could be more unworthily done? What could ſhew people more ſhamefully wicked? For as Saint *Ambroſe* ſpeaketh, *Nemo debet invidere*

Ambroſ. Ibid.

alteri laudem, quæ ſibi proſit; utque improbus quiſque redemptorem ſuum dum ſuſpicit frequenter imitatur: certe veneratur, plerumque diligit, No one ought to envie anothers praiſe, which is his owne profit, and every wicked perſon, while he reſpecteth his deliverer, often imitateth him; at leaſtwiſe honoureth him, and oftentimes loveth him. But ſome as being more then wicked, are ſo puft up in pride with the conceit of their owne wealth, that even their ſafety beſtowed upon them, by a poore man is not regarded; and ſuch alſo is the hard condition of poverty, that the good, which a poore man doth, is not reſpected, not remembred. To apply now the applications, which were made of the former verſe, unto this verſe alſo. They who ex-

pound

pound the city to be the body of man, expound *this poore man* to be *ſyndereſin & dictamen rationis*, the preſcript and rule of reaſon inclining unto goodneſſe, as *Lyra* ſetteth it downe, and which ſaith he is ſaid to be poore, *quia pauca obediunt ei*, becauſe they are few that doe obey it. *Lyra in hunc verſ.*

They who expound the city to be the whole man, expound *this poore man* to be the inward man, who is indeed poore in ſpirit. And he it is that is not remembred by the outward man, *nec ſubdit ſe conſiliis ejus, ſed rurſum fruitur ſua libera voluntate*, neither doth ſubject himſelfe unto his counſels, but taketh againe liberty to doe, as he will. *Hieronym. in hunc verſ.*

They who expound the city to be the Church of Chriſt, underſtand *the poore man* to be Chriſt himſelf who for our ſakes was made poore, and is not only wiſe but wiſedome it ſelf. He it is who delivereth his city his Church by his wiſedome. How often ſaith Saint *Hierome* have we ſeen the Lyon with the forces of the world comming againſt the Church, and ſtrongly beſieging it, *pauperis iſtius ſapientia corruiſſe*, by the wiſedome of that poore man to have failed in his enterpriſes, and to have been loſt in them? *Hieronym. in hunc verſ.*

But as the Father goeth on, when *this poore man* hath ſo prevailed, and peace hath been reſtored to the city, *vix aliquis ejus meminit, vix aliquis illius mandata conſiderat*, there is ſcarcely any one that doth remember him, ſcarcely any one that conſidereth his commandements, but giving themſelves to pleaſures and luxury ſeek after riches, which help not in the time of need, and in danger doe not deliver. Lastly if we expound the city to be vertue, we may expound alſo, *the poore wiſe man* to be wiſedome it ſelf, which is indeed the preſerver of the vertues, and which is ſaid to be poore becauſe of the humility of it, whereby it ſeemes to it ſelf alwayes to be litle. This poore man among the vertues themſelves is many times forgotten when many, pleaſing themſelves with the good thing that is done, are not carefull to doe it wiſely, whereby the goodneſſe of it is loſt and overthrowne.

Ver. 16. *Then ſaid I*: he that hath prooved any thing may be bold to affirme it, and therefore in the verſe before, the Preacher having ſhewed wiſedome to be better then ſtrength, here he is free to ſay it. But the Hebrew word (J) being ſet downe with an emphaſis it implyeth that whatſoever others may or doe ſay, or whatſoever their opinion and judgement may be, *I ſaid*, wiſedome is better then ſtrength. The Originall word גבורה tranſlated ſtrenght, may be taken either for courage as it is a vertue of the mynd, or els for the outward force of the body, and other outward might and power. In both acceptions it is true that wiſedome is better. For wiſedome is the chiefe of all the morall vertues, and whereas it is commonly ſaid, that there are foure Cardinall or principall vertues *Aquinas* ſaith, *quod prudentia ſit ſimpliciter principalis omnibus, ſed aliæ ponuntur principales, unaquæque in ſuo genere*, that wiſedome is abſolutely the more principall then all the reſt; and that the reſt are ſet downe as principall in their kinds every one. The reaſon of it alſo is ſet downe by him: for ſeeing the good that is in humane actions conſiſteth in this, that they are regulated and ordered by *Aquin. 1. 2.*

the

the due rule, it is therefore neceſſary that humane vertue, which is the ſpring of good actions be placed in a drawing neere unto the rule of humane actions: Now the rule of humane actions is twofold, God and humane reaſon. God is the firſt rule, and by him humane reaſon is alſo to be regulated. Hence therefore it is that the divine vertues, which conſiſt in attaining unto that firſt rule, becauſe God himſelfe is the object of them, are more excellent then either morall or intellectuall vertues which conſiſt in attaining to the ſecond rule of humane reaſon. Hence it is alſo that among the divine vertues, faith, hope, charity, the chiefe of theſe is charity becauſe that doth reſpect God in a neerer manner then the other doe. For faith and hope doe reſpect God, *ſecundum quod ex illo provenit nobis vel cognitio veri vel adeptio boni*; as from him proceedeth unto us either a knowledge of ſome truth, or elſe the obtaining of ſome good: but charity reſpecteth God, *ut in ipſo ſiſtat, non ut ex eo aliquid nobis proveniat*, that it may reſt in God himſelfe, not as from him is derived any thing to us. Hence therefore it is alſo that wiſedome which reſpecteth humane reaſon, as in it ſelf it is, is better then the reſt of the morall vertues, which reſpect reaſon as from thence is taken, that which is the meane in humane actions and affections. As for fortitude in particular, as Saint *Ambroſe* ſaith of it, *quod fortitudo ſine juſtitia eſt iniquitatis materia, quo enim validior eo promptior eſt, ut inferiorem opprimat*, that fortitude without juſtice is but the matter of iniquity, becauſe the ſtronger it is, the more ready it is to oppreſſe inferiors; ſo it may be ſaid that fortitude without wiſedome, is but the matter of folly; becauſe the ſtronger it is the more apt it is by folly to run into miſchiefe. But in this place I conceive to be underſtood rather an outward force and might, then which, a vertuous wiſedome is by far better, and not ſeldome prevaileth over it. That which is ſaid to *Rebecca* concerning the twins that were in her wombe, according to the Originall may be taken that the greater ſhould ſerve the leſſe, and Saint *Auſtin* taking it ſo, affirmeth it to be true in the caſe of vertue. For though vertue appeare to be leſſe, more vile, and deſpicable, at length it ſhall triumph over the moſt mighty, and ſubdue them under her command. How litle was *David* in power, when he fled from *Hieruſalem*? How great was the might of *Abſalom*? What therefore was it that made *Cuſhi* rather to joyne himſelfe with *David* then with *Abſalom*? Saint *Chryſoſtome* ſaith, that having conſidered both ſides in his mind, he found *Davids* ſide although litle yet to be ſtronger, becauſe *juſtice* was with it. *Abſalome* ſide though great, yet to be weaker becauſe it was unjuſt. And that therefore ſtanding, *non ubi multitudo hominum, ſed ubi virtutis præſidium, opem Dei ad ſe traxit*, not where there was a multitude of men, but where was the defence of vertue, he drew unto himſelfe the aſſiſtance of God. The admonition of the Father is, that we would doe the ſame, and alwayes ſtand with them with whom ſtandeth right, although they be never ſo many that doe withſtand it. For as he concludeth, *vitium etſi ſecum habeat univer-*

Ambroſ. de Offic. c. 1. c. 35.

Geneſ. 25. 23.

Auguſtin.

Chryſoſtm. in Pſal. 7.

univerſum orbem terrarum eſt omnium maxime imbecillum, virtus autem etſi ſola ſit eſt omnium potentiſſima, vice although it have the whole world with it, is of all things moſt weak; vertue though it be alone is of all things the ſtrongeſt. *Nevertheleſſe the poore mans wiſedome is deſpiſed, and his words are not heard*: Saint *Hierome* reads it according to the Originall moſt directly thus, *& ſapientia pauperis quæ deſpecta eſt, & verba ejus quæ non ſunt audita*, and the wiſedome of the poore man which is deſpiſed, and his words which are not heard. According to which reading the ſenſe is; wiſedome is better then ſtrength, yea even the deſpiſed wiſedome of the poore man, and his words which no man vouchſafeth to heare. The ſeptuagint and the Vulgar Latin read it, *Quomodo ergo ſapientia pauperis contempta eſt, & verba ejus non audita?* How therefore is the wiſedome of the poore man deſpiſed, and his words not heard? As making a wonder and a ſtrang thing of it. The French tranſlation readeth the latter part of the verſe thus, *The wiſedome of the poore man is deſpiſed and there is nothing heard ſpoken of his deeds*: which as the Hebrew admitteth, ſo it anſwereth to the concluſion of the former verſe, where it is ſaid, and no man remembred that ſame poore man. To conſider our tranſlation; it ſeemeth to me to of a poore Prophet or miniſter, for poverty is commonly the companion of ſuch. And too often it is that his counſel is deſpiſed, although it be taken from Gods word, which is of ſuch excellency, that as Saint *Chryſoſtome* ſpeaketh, *Multis ſæpe unum verbum ſufficit hinc excerpſiſſe ut totius vitæ principium habeant*, oftentimes it ſufficeth to many to have taken one word from thence, that they might have a beginning for the ordering of their whole life. Too often it is, that his words are not heard? or if they be heard, it is only for the delight of them. Whereas Sainth *Chryſoſtome* ſaith, *non eſt theatrum eccleſia ut ad delectationem audiamus, auditores hinc recedere oportet lucratos amplius*, the Church is not a theater that we ſhould heare for delight, the hearers muſt goe hence as having gained ſomething.

Chryſoſt. Homil. 2. ad populum.

Chryſoſt. Homil. 2. ad populum.

Verſ. 17. *Saint Hierome* moſt directly according to the Originall readeth the verſe thus, *Verba ſapientium in quiete audiuntur, pluſquam clamor poteſtatem habentis in ſtultis*, *The words of the wiſe in quietneſſe are heard rather, then the cry of one that hath power among fooles.* And as for the meaning of them, I conceive the Preacher to go on ſtill in ſhewing wiſdome to be better then ſtrength or power, and as before he ſhewed it in the deeds of wiſdome, ſo here he ſhewes it in the words of wiſdome. For he ſaith, *that the words of wiſe men in quiet*, that is beeing delivered in ſoftneſſe and quietneſſe of voice, and comming from a quietneſſe and meekneſſe of Spirit, which is not diſturbed either with pride or fury, yea though they proceed from them, who live in the privateneſſe and quietneſſe of a low and meane condition, yet are heard ſooner, and being heard prevaile more, then *in fooles words that are* uttered with a lowd crye of the voice, with a ſtrong paſſion of fury in the heart, with a domineering inſolency of ſpeach, yea though they

come

come from one, who for his place hath command and authority over them to whom he ſpeaketh. The words of wiſe men are like the river *Indus*, of which *Minutius Fœlix* ſpeaking ſaith, *Indus fluvius & ſerere Orientem dicitur & rigare*, the river *Judus* is ſaid both to ſow the Eaſt and to water it; for ſo it may be ſaid of the words of the wiſe that they are both *ſemina & flumina*, both ſeeds and rivers, ſeeds becauſe they ſow goodneſſe in their hearers; rivers becauſe they water that which is ſowen and make it to grow in them. But the cry of fools is like a violent torrent, which waſheth away that which it ſoweth, and doth not ſuffer it to continue in the ground. *Saint Gregory* ſpeaking of a perverſe Preacher ſaith, *fortitudo ejus eſt elata ſcientia locutionis, qua inflatus cæteros deſpicit, atque in contemptu omnium quaſi ſingulariter apud ſe peritus intumeſcit*, his ſtrength is a lifted up knowledge of ſpeaking, by which being exalted he deſpiſeth others, and ſwelleth in a contempt of all, as if in himſelf he were ſingularly learned. And what is *the cry of fooles being in authority?* What is the greatneſſe and power of their words, but the ſame vain glorious pride, and which is deſpiſed by the hearers, as much as they deſpiſe them to whom they ſpeak? By application wee may conſider the truth of this in the Preachers of the Church whereof ſome, like wiſe men, deliver their words in quietneſſe, in the quietneſſe of a well compoſed ſpeach and mind, and graced with the quietneſſe of a well ordered life. Now theſe are they whoſe words are heard, for what is their voice but as *Gillebertus* ſpeaketh, *vox Domini, vox intimæ inſpirationis mentis auribus ſuaviter illata*, the voice of the *Lord*, a voice of moſt inward inſpiration ſweetly ſliding into the ears of the mind? Of theſe *Paulinus* ſpeaking ſaith, *Ubique ancupemur verbum Dei, de omnium fidelium ore pendeamus, quia in omnem fidelem Spiritus Dei ſpirat, & neceſſe eſt à minimo Dei ſervo velguttam cæleſtis ſapientiæ diſtillare, quæ ariditatem mei cordis irroret, & mihi ſupra omnium ſæculi ſapientum flumina, ad portum utilitatis exuberet*, Let us ſeek every where after the word of God, let us hang upon the mouths of all his faithfull miniſters, becauſe the Spirit of God breatheth on every one that is faithfull, and it cannot be but that from the leaſt ſervant of God, ſome drop of heavenly wiſdome ſhould diſtill to bedew the dryneſſe of my heart and to abound unto me into the haven of my profit, above all the rivers of the wiſe men of the world. Others there are, who as *Saint Hierome* ſpeaketh, *in clamore vocis ſuæ & populi acclamantis*, in the cry of their owne voice, and of the people applauding them, doe pleaſe themſelves, and are pleaſing to the ears of others, but are not heard in their hearts, doe not work upon their conſciences. For though their voice cry aloud, yet it is the cry of fooles, their lives being dumbe and themſelves not practiſing that which they teach. Whereas *Saint Chryſoſtome* ſaith, *habeat vita tua claram vocem, & licet os tuum obſtruxeris, vel tuba clarius perſonabit*, let thy life have a cleare voice, and then though thou ſtop thy mouth, thou ſhalt ſound more clearly then a trumpet. And to the ſame effect

Minutius Fœlix in Octavio.

Gregor. Moral. lib.17.c.3.

Gillebertus in Canti. Ser.14.

Paulin. Epiſt.4.

Hieronym. in hunc ver.

Chryſoſt. in Pſal.49.

Saint

Saint Gregory saith, *prædicator quisque plus actibus quam vocibus insonet, & bene vivendi vestigia sequentibus imprimat, ut potius agendo quam loquendo quo gradiatur offendat.* Let every Preacher sound aloud rather by his actions then by his words, and by his well living let him imprint steps for others to follow him: So that he shew them rather by his living, then by his speaking, whither they must go. The Septuagint and the vulgar Latin read the verse thus, *Verba Sapientium audiuntur in silentio, plusquam clamor principis inter stultos*, the words of the wise are heard in silence, more then the crye of a *Prince* among fooles, where *Lyra* noteth, that it is said in the plurall number, the words of the wise or of wisemen, as shewing those words to be spoken of, *quæ procedentia ab ore sapientis proposita sunt sapientibus*, which comming frō the mouth of a wise man are delivered to wise hearers. For by them saith he they are heard in silence that is, *attente*, attentively and carefully. Or else their words are said to be heard *in silence*, because saith the *Glosse*, *in silentio audientium*, in the silence of the hearers, which is the same in effect. So that according to this reading the meaning of the Preacher is: that the words of wise men have more command over wise hearers then the proclamations of *Princes* have over fooles. Wherein is shewed as well the folly of not obeying the command of governours, as the power of wisdome in commanding wise hearers. And this seemeth to be the meaning of our translation. *Tremellius* reads the verse thus, *verba Sapientium submissorum audienda esse potius quam clamorem dominantis cum stoliditate suis*, the words of wise submisse men are to be heard rather, then the crye of a foolish ruler, as he expoundeth himself. The *French* translation reads it thus, *the words of the wise ought to be heard more quietly*, or as the margent varyeth it, *the words of the wise who keep themselves ought to be heard rather, then the crye of him that ruleth among fooles.* The first reading supposeth the meaning to be, that the words of the wise ought to cause more attention, then the crye of him who for his crying beareth rule among fooles. The latter reading supposeth the meaning to be, that wise men, who keepe themselves quiet from tumult sedition and faction, are rather to be heard, then they, who by their factions and tumultuous crying and shrieking have great authority and power among fooles, whom they lead after them.

Gregor. Pastor. Curæ p. 3. c. 6.

Lyra in hunc vers.

Tremedus in hunc vers.

Vers. 18. *Wisdome is better then weapons of war:* the Preacher here seemeth to mee to answere an objection. For though it would be granted, that wisdome in war is better then strength, in respect of fore seeing dangers, and in regard of providing against them, and of preventing of them, yet it might be questioned, whether, when it came to the push, when it came to the joying of the battle or combate, strength then were not more to be prefered. For though in the disposing and ordering of things wisdome might have the precedency, yet it might seeme that in the acting and executing of them strength should have the upper hand. To take away therefore this objection, the

Preacher

Preacher ſaith *that wiſdome is better then the inſtruments of war*, which ſerve for the acting and executing of it. And indeed the Originall word here uſed to ſignify war is קְרָב which properly ſignifieth *congreſſum & conflictum*, the joyning and conflict of a battel of fight: So that the Preacher ſhewed even in this alſo wiſdome to be better then ſtrength. *Saint Ambroſe* noting of King *David* that in his war and fighting *prudentiam fortitudinis comitem habuit*, he had wiſdome the companion of his valour, ſheweth it in this, that when he was to fight with *Goliah* in ſingle combat, he refuſed the armour and weapons of war with which he was burdened: *virtus enim ſuis lacertis magis quam alienis integumentis nititur*, for vertue relyeth more upon his owne ſtrength then upon outward defence. Indeed *Goliah* as the ſame Father els were ſpeaketh, *ſub munitionibus undique circumſeptus fuit*, under the fortifications of his armour was every where walled in; but *David*, *nec operitur galea*, *nec præcingitur gladio*, *nec lancea utitur*, & *fortiſſimum illum armatum inermis occidit*, is neither covered with an helmet, nor girded with a ſword, nor uſeth a Speare, and beeing unarmed ſlayeth that mighty armed man: becauſe by his wiſdome *which is better then weapons of war*, he truſted in God who is the Lord of hoaſts, whatwas it but a ſtratagem of wiſdome which *Gideon* uſed againſt the *Midianites*? They were not weapons of warre wherewith he armed his ſouldiers, but a trumpet was in every mans hand, with empty pitchers and lamps within the pitchers, by which means, *in trecentis viris de ingenti populo & acerbo hoſte revexit triumphum*, even with three hundred men only he triumphed over a mighty people & a cruell enemy, as *S. Ambroſe* alſo ſpeaketh, *But one ſinner deſtroyeth much good*: which *S. Hierome* expoundeth with reference to the former part of the verſe thus, *quod ſi unus inſipiens fuerit, quamvis parvus aut nihil ſit, crebro tamen per illius ſtultitiam opes magnas divitiaſque ſubuerti*, if there be one unwiſe man although he be meane and of little accompt yet often by his folly great wealth and riches be overthrowen. The vulgar Latin reads it as the Septuagint, *Qui in uno peccaverit multa bona perdet*; he that ſinneth in one thing ſhall looſe many good things: according to which ſenſe Saint *Hierome* alſo ſaith that the Hebrew may be rendred. But then I conceine this one thing to be wiſdome, for he that tranſgreſſeth in wiſdome overthroweth what good ſoever there is elſe in him. Saint *Auſtin* defineth wiſdome thus, *eſt appetendarum & vitandarum rerum ſcientia*, it is the knowledge of things that are to be embraced, and that are to be ſhunned: for indeed nothing can be embraced, nothing ſhunned as it ought to be unleſſe that wiſdome give direction in it. Wherefore the tenet of the ſchooles is, that there can be no vertue in man without wiſdome, and hereupon it is that wiſdome is moſt neceſſary in the life of man. *Aquinas* ſheweth it thus, *Bene vivere eſt bene operari*, to live well ſaith he is to doe well: now that any one may doe well, it is not only required that he doe what he ſhould, but that he doe it as he ſhould, which is to doe it out of a good conſi-

Ambroſ. de offic. lib. 1. c. 35.

Ambroſ. Serm. pro Comm. martyam.

Ambroſ. de Offic. lib. 1. c. 40.

Auguſt. pe lib. arbit. lib. 1. c. 13.

deration,

deration, and not of passion only. The consideration then of choice is in those things, which do respect the end, and therefore the rightnesse of this consideration requireth two things. The first is a due end, the second is that which is conveniently ordered for the due end. Now to the due end man is fitly disposed by vertue, whose object is a good end: but for that whereby a man is rightly disposed towards the due end, this is done by the right ordering of reason, because to consider and to choose are the actions of reason. Wherefore it is needfull that in reason there must be some intellectuall vertue by which reason may be perfected in this regard, and this vertue is wisdome, which is therefore most needfull for to live well. In a more generall acception of the latter part of this verse, it may be taken to shew the same unto us, which Saint *James* doth, who saith, *whosoever shall keepe the whole Law, and yet offend in one point he is guilty of all*: that is saith *Aquinas*, *factus est omnium reus, quia pro uno ac si pro omnibus peribit*, he is made guilty of all, because he shall as well perish for one, as if he perished for all. For though he shall suffer greater punishment, that committeth more and greater sins, yet as for the loosing of the glory of heaven, and as for being cast into the torments of hell, he that breaketh one commandement shall find this to be his portion, as well as he that breaketh all. This was shewed in the law by a leper, for as he that had the spot of leprosie in any one part of his body was accounted a leper, although all the rest of his body were sound and whole; so he who hath the spot of the leprosy of sin in any one thing, therby is deprived of the society of the Saints and of Gods people, though otherwise he may not be uncleane. The same was also shewed by the sacrifices: for that which was to be sacrificed to God, was to be without any blemish; because the blemish of any one commandement broken, taketh away the acceptance of all the rest that is done, and maketh it to be unpleasing to God, unprofitable to man. Saint *Chrysostome* shewes it in a harp thus: as in a harp to make the musick good and harmonious, it is not enough that all the strings be rightly tuned except one: so, that the harmony of our life may be good musick in the eares of God, it is not sufficient, that nine of the strings of the Psaltery of Gods law be sound and well, if that one string of obedience be wanting. The command therefore of our Saviour Christ is, *take my yoak upon you*; it is not sayd take it in your hands, or take it upon your shoulders, or else upon your head, but take it upon you, upon all of you, all over you. The words of this verse, *Aquinas* expoundeth thus, *he that sinneth in one looseth many good things*, that is, he that hath not charity which is the perfection of all vertues and graces, looseth them all, because they are inseparably united unto it. Wherefore Saint *Hierome* saith, *Ubi est charitas quid est quod possit abesse? ubi non est charitas quid est quod possit prodesse?* Where there is charity, what is there that can be wanting? where there is not charity what is there that shall not want the profit of it?

Aquin. 1.2. Q. 11. 57. A. 5.

James 2.10.

Aquinas.

Levit. 1.3.

Chrysostom.

Math. 11.29.

Aquin. 11.

Hieronym.

CHAPTER X.

Ver. 1. ***Dead flyes cauſe the oyntment of the Apothecary to ſend forth a ſavour; ſo doth a little folly him that is in reputation for wiſdome and honour.***

Ver. 1.

THe Originall admitteth diverſe tranſlations, and accordingly diverſe ſenſes: that which our tranſlation expreſſeth, as it is agreeable to the Hebrew text, ſo it is pithy in it ſelfe. *Lyra* giveth the ſame meaning to it, but he fetcheth it about another way: and telling us that יקר the Originall word here uſed, and commonly ſignifying *pretioſum* pretious, doth ſometimes ſignifie *ponderoſum* heavy, he reads the latter part of the verſe thus, *ponderoſior eſt quam ſapientia & gloria, ſtultitia parva*, a little folly is more weighty then wiſdome and glory. And he explaineth it, that a ſmall defect in manners, which is here ſayd to be a little folly, is more weighty then wiſdome and glory: *quia frequenter facit eam vileſcere in perſona aliqua notabili*, becauſe oftentimes it maketh that to be deſpiſed in ſome perſon of note. But whether it be a defect in manners, or otherwiſe, the truth is the ſame. Wherefore the ſhunning of this hath been the cauſe of much miſchiefe in the world. For hence hath riſen the Popes infallibility, the impeccancy of his judgement in matters of faith. For the Church of Rome being famous in the world and worthily glorious for thoſe bleſſed lights of the Chriſtian Church which anciently had been Biſhops in it, to prevent the blemiſh, or at leaſt to maintaine the credit of it againſt any occaſion that might ariſe, this invention was ſet up, that a Biſhop of *Rome* by erring could not be blemiſhed. Hence it is alſo that many learned men have defended their owne errours, and that their followers have juſtified their maſters in them. For that a ſmall folly might not diminiſh the greatneſſe of their fame, they have laboured to make even folly to be wiſdome. Whereas this it is indeed which hath been

Lyra in hunc verſ.

the

the dead fly that hath made the oyntment of their renowne to send forth a stinking Savour. For as saint *Gregory* saith, *musca nimis insolens & inquietum est animal: in qua quid aliud quam insolentes curæ desideriorum carnalium designantur?* A fly is a very insolent and troublesome creature, in which what else is signified then the insolent affections of carnall desires. Let a fly be driven away many times he still comes againe, and will not be kept away, he returneth to the oyntment untill he be drowned in it, and then makes it to give a stinking savour; even so it is with the affections of men, which although their understanding see them to be placed amisse, and doth as it were drive them away, yet they pressing upon them, untill they sink into them and fasten in them, doe then make the credit even of learned and famous men to be defiled and blemished. Wherefore the *Chaldee* expounding this verse saith, *appetitus malus qui notatur ad portas cordis sicut musca, adducit mortem in seculo, eo quod facit facere sapientem in tempore quo peccat, & dispergit omnem bonum, quod simile erat oleo unctionis, quod confectum est aromatibus*, an evill lust, which abideth as it were at the gates of the heart like unto a fly, bringeth death in this world, because it maketh a wise man even to stumble in that time wherein he sinneth, and destroyeth his good name which was like unto the anoynting oyle that was made of spices. But why should any man be ashamed to acknowledge his errours, to confesse his imperfections, seeing there is no man without errours, without imperfections? Saint *Hierome* expounded the last part of this verse unto this sense, saying, *muscæ mortuæ demoliuntur atque corrumpunt suavitatem olei; quis martalium aliqua errore non capitur?* Dead flyes destroy and corrupt the sweetnesse of the oyle; what mortall man is there that is not taken with some errour? And in his comment upon this verse saith, *muscæ quæ secundum* Isaiam *principantur in parte fluminis Ægypti perdunt olei suavitatem; in unoquoque credentium relinquentes immunditiæ suæ odorem & vestigia*, the flyes which according to the Prophet *Isaiah* abound in some part of the river of *Ægypt* destroy the sweetnesse of the oyle leaving in every beleever the sent and footsteps of their uncleanesse. Another exposition which he giveth of the first part of this verse is this; *quod sic malus commixtus bonis contaminet plurimos, quomodo muscæ si morantur in unguento perdant odorem illius & saporem*, that a wicked man mixed among good defileth many, even as flyes, if they dye in oyntment, destroy the sweetnesse and the savour of it. The last part of this verse Saint *Hierome* agreably also to the Hebrew readeth thus; *pretiosa est super sapientiam & gloriam stultitia parva*, a little folly is more precious then wisdome and glory; and he giveth it this meaning, that because oftentimes wisdome is joyned with craftinesse, and prudence hath naughtinesse in it, he exhorteth therefore that we seeke after simple wisdome, which is joyned with the innocency of doves: let us be wise to that, which is good, and simple to that which is evill. Or else the meaning may be expressed thus, that a simple and downe right wisdome being no way crafty and

Gregor. Moral. lib. 18. cap. 28.

Chald.

Chald.

Hieronym. adverſ. Pelag. l. 2.

Iſa. 7. 18.

Hieronym. in hunc verſ.

vaine glorious, which generally in this world is accounted for foolishneſſe, is more pretious then wiſedome and glory, that is then a vaine-glorious and ambitious wiſedome, which is the wiſedome of this world, being impatient of injuries under pretence of credit and honour, and given to ambition under a ſhew of vertue and of doing good. The Chaldee alſo reading this laſt part of this verſe in the ſame manner, thus delivereth the ſenſe of it, *quam glorioſus & decorus eſt magis quam ſapientia ſapientium, & divitiæ divitum, vir cujus inſipientia eſt parva & modica?* how glorious and beautifull is that man above the wiſedome of the wiſe, and the riches of the rich, whoſe folly is little and ſmall? that is, as I conceive, the wiſedome of the wiſe in this world, being indeed no wiſedome, though in their owne apprehenſion it may ſeeme never ſo great; and the glory of the rich being indeed no glory though in their owne eyes it ſeeme very bright, and dazle the ſight of others: it is he who knowing that he cannot attaine unto true wiſedome laboreth to make his folly as little as he can, that excelleth them both. Saint *Bernard* reading the firſt part of the verſe as Saint *Hierome* doth, *muſca morituræ exterminant ſuavitatem olei*, dying flyes drive away the ſweetneſſe of the oyntment, or which is indeed rather a mixture of the tranſlation of Saint *Hierome* and of the vulgar Latin, by alluſion he applyeth it unto the oyle of Chriſts blood, ſaying, *abſit quod mortuæ ſe morituræ exterminent ſuavitatem unguenti; quod de corpore tuo fluit*, God forbid that dying flyes ſhould drive out the ſweetneſſe of the oyntment, which floweth from thy body; becauſe in thy blood is mercy, and there is plenteous redemption. *Dying flyes* are the blaſphemies, *dying flyes* are the inſulting mocks, which a wicked and provoking generation did caſt upon thee: but thou didſt pray for them, ſaying, Father forgive them.

Chald.

Bernard. Serm. Feriæ 4. Hebd. paſcæ.

Ver. 2. *A wiſe mans heart is at his right hand: but a fooles heart at is his left.*

Ver. 3. *Yea alſo when he that is a foole walketh by the way, his wiſedome faileth him, and he ſaith to every one that he is a foole.*

Ver. 2. *A wiſe mans heart is at his right hand*: that is, in him things are placed and ordered contrary to the courſe of depraved nature, he doth not make that his guide to lead him in his wayes, he doth not follow the courſes of it; his wiſedome ſheweth the corruption of it. *A fooles heart is at his left hand*: that is, as nature inclineth him ſo is he carryed, he doth not ſtrive againſt the corruption of it, that is his leader, after which he goes, and as a foole thinketh his way to be right becauſe he followes that. Or els thus, *a wiſe mans heart is at his right hand*,

hand, and he doth that in his actions, which his heart thinketh, his works and his heart are neere together: *but a fools heart is at his left hand*, he thinketh this and that, but he doth it not, or if he doe it, it is with the left hand very untowardly. Or els thus: *a wiſe mans heart is at his right hand*, that is, carried rightly unto the right object of it; for though the heart be placed at the left hand, yet in reſpect of the object which ſtandeth as it were oppoſite and contrary unto it, it may be ſaid to be at the right hand. But a fooles heart is at his left; the object at which he looketh is not placed right before him, and he looketh as it were aſide and awry in his deſire, by which he is carried to it. To this purpoſe *Lyra* expoundeth it, who ſaith, *the heart of the wiſe is at his right hand, quia dirigitur ad bonum moris per dextram deſignatum*, because it is directed to that which is good in manners ſignified by the right hand: *and the heart of a foole is at his left hand*, becauſe he tendeth always to evill, which is ſignified by the left hand. Or els thus, *the heart of a wiſe man is at his right hand*, that is, he worketh nothing but that which is right, his actions as they come from his heart, ſo they come from a right heart intending good by them, and they are done in a right manner, a right heart being carefull ſo to order them and to performe them. *But a fooles heart is at his left hand*, and though his action may be good in it ſelf, his heart is not good from which it commeth; or though his heart, his meaning may be good, yet that which he doth is ſpoiled and overthrowen in the handling and doing of it: or elſe his heart being naught, his hand, his works and actions are naught alſo. For according to the pattern in the heart, ſo is the work of the hand made. To this purpoſe doth *Tremellius* expound it, ſaying, *Sapientem nihil niſi cogitate agere, & cum animo ſuo prius expendere quàm dextram ad opus admoveat*, a wiſe man doth not doe any thing without premeditation, but firſt he conſidereth it in his mynd, before he putteth his hand unto any thing. But a foole is carried on without conſideration, *& rationem & ſapientiam a ſe depellere, ut quæ averſantur homines fere ſiniſtra depelluntur*, and doth put away reaſon and wiſedome from himſelfe, as for the moſt part thoſe things which men diſlike are put away with the left hand. For ſo the manner is of fencers, who with the right hand aſſault there adverſaries, and with the left hand defend themſelves, and keepe off thoſe things which would hurt them. Saint *Hierome* expoundeth it that *the heart of a wiſe man* is ſaid to be *at his right hand*, becauſe he hath no left. For ſaith he *juſtus ſiniſtram non habet in ſe, ſed totum in eo dextrum eſt*, a righteous man hath nothing in himſelfe that is left; but all in him is the right. And to confirme this he alleadgeth the ſpeach of our ſaviour in the Goſpel who ſaith, *reſiſt not evill, but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo*. Where Saint *Hierome* noteth, *non jubemur ſiniſtram genam præbere percutienti, ſed alteram dextram*, we are not commanded to yeeld to him that ſmiteth the left cheek, but the other right cheek. Or els Saint *Hierome* expoundeth it, *that a wiſe mans heart* is ſaid to be *at his*

Lyra in hunc verſ.

Tremell. in hunc verſ.

Matt. 5. 39.

Hieron. in hunc verſ.

right hand &c. becauſe he that is wiſe doth alwayes think of the world to come, and which leadeth to the right hand, for there the ſheep ſhall be placed: whereas *the foole* mindeth the preſent world, which is placed *on the left hand* for there the goats ſhall ſtand. To this purpoſe the Father alleadgeth the verſe of the Poet, *dextera, quæ monet Ditis ſub mœnia ducit, hac iter Elyſium nobis: at læva malorum exercet pœnas & ad impia tartara mittit*, there is the right hand which leadeth under the wals of great *Pluto*, this way we goe to the *Elyſian* feilds: but the left hand bringeth to the torments of the wicked, and ſendeth them into cruell hell. But to make uſe of the Originall, which may be tranſlated *the right ſide* as well as *the right hand*, then if we read it *A wiſe mans heart is at his right ſide* &c, in reſpect that the ſide of a man is that whereon he reſteth, we may give it this ſenſe, that the heart of a wiſe man reſteth on thoſe things, which are at the right ſide that is on better things, in them taketh delight, in them placeth his confidence: but that the heart of a foole reſteſt on thoſe things, which are at the left ſide, that is, on worſer things, upon them ſetteth his affections, in them placeth his affiance. Or laſtly we may conceive that *a wiſe mans heart is ſaid to be at his right ſide*, becauſe it is joyned in affection to things that are vertuous, to heavenly and ſpirituall things, but the heart of a foole is ſaid to be at his left ſide, becauſe it is joyned in affection to things of pleaſure, profit, honour and the earthly contentments of this life. But how few ſuch wiſe men are there? how many ſuch fooles? Saint *Hierome* complaineth, *In omnibus mundi ſtudiis profectu non ſatiantur homines, in virtute tantum cæpiſſe ſufficiet ferventiſſimi in terrenis, frigidiſſimi in cæleſtibus ſumus, & ſummam in rebus parvis exhibemus alacritatem, ad majora torpeſcimus*, in all the labours of the world men are never ſatisfyed with going on, in vertue it ſhall ſuffice to have begunne only: we are moſt fervent in earthly things, moſt cold in heavenly, and in the proſecution of ſmall matters we ſhew great alacrity, but unto greater things, and things of importance we are quite dull. Saint *Auſtin* alſo complayneth of the ſame, ſaying, *piger es ad faciendum ante te opus bonum, & ſtrennus es ad tranſeundum mare: quia avaritia imperat, ſervis, quia Deus jubet, odiſti*; thou art ſlow to doe a good work which lyeth before thee, ſo that thou mayeſt reach forth thine hand unto it, but thou art valiant to paſſe over the ſea, for thy profit: becauſe covetouſneſſe commandeth, thou doſt ſerve it, becauſe God commandeth thou doſt diſlike it. The reaſon of it is, becauſe *the heart of men is not at their right ſide, as the heart of wiſe men is; but at their left ſide, as the heart of fooles is.* For ſo Saint *Auſtin* telleth us *vis deſideriorum facit tolerantiam laborum & dolorum, & nemo niſi pro eo quod delectat, ſponte ſuſcipit ferre quod cruciat*, it is the force of deſires that breedeth a quiet ſuffering of labours and paines, and no man doth willingly endure that, which tormenteth, unleſſe it be for that which delighteth. But if we be ſuch who have turned our heart to the right ſide, and are going on the way that leadeth to the right hand of glory, then as Saint *Bernard* ſaith,

Hiero. ad Demetriad. Vig. Ep. 1.

Auguſtin. in Pſal. 128.

Auguſtin. l. de patientia.

ſaith, *Pudeat nunc negligentius in vitam, quam prius in mortem ire, & minori ſtudio ſalutis acquirere quam perditionis augmentum, nam ut omnino ſimus inexcuſabiles in via vitæ, quo citius eo facilius curritur, & leve ſalvatoris onus quo creſcit amplius eo portabilius eſt*, let us be aſhamed to goe on more negligently towards life, then before we went on towards death, and with leſſe care to ſeek the increaſe of ſalvation, then of perdition; for that we might be altogether inexcuſable in the way of life, the faſter it is run, the more eaſely it is gone, and the light burden of our ſaviour by how much greater it grows, by ſo much it is carried the more lightly, and is the leſſe troubleſome. Thus the words being metaphoricall, they may be taken and expounded divers wayes. *Bern. Epiſt.* 341

Verſ. 3. The fooles heart in the verſe before is ſaid to be at his left hand, either becauſe it is not carryed unto the right object, or elſe becauſe it proceedeth not from a right beginning of due conſideration: and in both theſe reſpects it is, that *when he walketh by the way, his wiſdome faileth him.* For firſt when he is carryed to the wrong objects of this world, to the honors, profits, pleaſures thereof, either he doth not attaine them, and ſo *his wiſdome faileth him*; or els if he doe attaine them, he doth not find that good, that contentment in them, which he propoſed and promiſed to himſelf, *and ſo his wiſdome failing him* he *ſhewed himſelf to all to be a foole.* Secondly when his heart doth not proceed from the beginning of a due conſideration, then alſo *when he walketh by the way*, when he is going on, *his wiſdome faileth him*, he is not able to bring to an end that which he hath begunne; he is not able to performe that which he hath taken upon him; *and ſo ſaith to every one that he is a foole.* This is that folly which our Saviour ſpeaketh of, ſaying, *which of you intending to build a tower, ſitteth not downe firſt, and counteth the coſt, whether he have ſufficient to finiſh it. Leaſt happily, after he hath laid the foundation, and is not able to finiſh it, all that behold it, begin to mock him ſaying, this man began to build, and was not able to make an end.* Another way we may take the meaning of the verſe thus: that a foole hath not ſo much wit, as to conceale his folly, and ſeeing he cannot ſhew his underſtanding, to hide the want of it; but even *when he walketh by the way*, when he is in publike, *his wiſedome faileth him*, and doth not keep him company, *and he ſaith to every one that he is a foole*: He ſaith it, and ſpeaks plainly, although he ſay nothing, by that which he doth. And though *he ſayes it to every one*, yet to himſelfe he ſayes it not, but thinketh himſelfe to be very wiſe, and much wiſer then they are, who ſee him to be a foole. *Tremellius* expoundeth the verſe thus, that *walking by the way*, he is ſaid *to ſay to every one that he is a foole*, *Quia ipſo vultu, greſſu, & ſignis omnibus clamat ſtoliditatem ſuam*, becauſe by his very countenanc, gate, and all ſignes hee proclaimeth his ſtoliditie. But all theſe expoſitions referre *He* unto the foole himſelfe, when wee read, *and he ſaith to every one that he is a foole.* Whereas according to the Originall, the word *He* may be referred alſo to every one. So doth Saint *Hierome* referre it, and therefore ſaith, that this is the meaning of *Luk.* 14. 28, 29. *Tremell. in hunc verſ.*

it,

it, *Stultus ut ipse peccat, sperat omnes peccare similiter, atque ex suo ingenio universos judica*, A foole, as he sinneth himselfe, so he hopeth that all others doe sinne likewise, and he judgeth of every one according to his owne disposition. And the father shewes us; that *Symachus* did so translate the verse, as that he made this to be the meaning plainly. Hee therefore reads the verse thus, *Sed & in via stultus quum ambulat, ipse insipiens suspicatur de omnibus, quod stulti sunt*; but also a foole when he walketh in the way, being himselfe unwise, thinketh of all others that they are fooles. For as the Philosopher saith, *qualis quisque est, tales existimat alios*, such as every one is, the same he thinketh others to be; the lascivious man, thinketh others to be lascivious, the covetous person, thinketh others to be couetous, the foole thinketh others to be fooles. According as Saint *Austin* also saith, *hoc proclivius suspicatur homo in alio quod sentit in seipso*, that doth a man readily suspect of another, which he findeth in himselfe: When *Moses* and *Joshua* were comming downe from the mountaine, and heard a noyse in the campe, *Joshua* said there is a noyse of warre, but *Moses* said, The noyse of them that sing do I heare. Here was great difference in their judgement: but the reason was, That *Joshua* being a warre-like man, and addicted to armes, hee therefore judgeth the noyse to be a noyse of warre; but *Moses* being a man of peace, and given to peace, he judgeth the noyse to be a noyse of peace, each judgeth according to his owne disposition. To this purpose Saint *Austin* also alleadgeth that place of Saint *Paul*, when he saith, *But they measuring themselves by themselves, and comparing themselves among themselves are not wise*. As if the meaning were, That they thinking others to be as themselves, and so measuring themselves by them, and comparing themselves with them, did therein shew themselves to be fooles both in their judgement of themselves and others. Neither is this the manner of fooles only, but sometimes of wise men also. *Joshua* being himselfe a simple honest man; true in his words and deeds, hee thought the same of others, and so was deceived by the *Gibeonites*. When the brethren of *Joseph*, having sold him to the *Ishmaelites*, brought his garment to their Father, stayned with the blood of a kid; although *Jacob* knew the great hatred which his brethren did beare him, yet he never suspected what they had done unto him: for being himselfe a vertuous godly man, he could not suppose that any such villany should be committed by them. But that any one may not suspect evill of another, which is the too common fashion of people, it is good to observe the rule which Saint *Austin* giveth, and that is, *non videre quod latet, non invidere quod eminet*, not to take upon us to see that which is hid, not to see that with an envious eye, which by the eminencie of it appeareth plainly. But as the word *He* in the last part of the verse is referred to every one, so *Lyra* giveth another meaning of it: when a foole, saith he, *walketh by the way*, that is in wickednesse and sinne, for that is his way, *his wisedome faileth him*, being therein, in truth, a very foole. *He saith to every one*, that goeth not in his way, that followeth not his courses,

Hieronym. in hunc vers.

Aristot. Polit. l. 3. c. 6.

Aug. in Psal. 118. Conc. 12.

Exod. 32. 17. & 18.

2 Cor. 10. 12. Aug. in Psal. 118. Conc. 12.

Genes. 37. 32.

Aug. in Psal. 118. Conc. 12.

that

that he is a foole, quia non ſequuntur delectabilia hujus mundi, quæ ſola reputat bona, becauſe they doe not follow the delightfull things of this world, which alone he eſteemeth to be good things. And this is indeed the judgement which careleſſe ſinners have of them, that are religious and godly, they eſteem them no better then fooles, *thinking it ſtrange that they run not with them into the ſame exceſſe of folly, ſpeaking evill of them.* 1. Pet. 4. 4. And indeed this expoſition agreeth well to the Originall, which ſpeaketh of the way בדרך *ſecundum quod ſtultus ambulat*, according to which, or wherein a foole walketh, as ſhewing that he gave his judgement in reſpect of the way. But it is *in the way* only that a foole hath this judgement, when he commeth to his journeys end, he will then be of another mind, and then he will confeſſe himſelfe, and all that follow him to be fooles, and them only, to be wiſe, whom he accounted fooles. For the end ſhall teach even fooles wiſedome, and then they ſhall wiſh that they had been wiſer, who when they might have been, deſpiſed to imbrace it.

Ver. 4. If the Spirit of the Ruler riſe up againſt thee, leave not thy place, for yeelding pacifieth great offences.

Verſ. 4. The Preacher having declared the nature of wiſedome and folly, he delivereth next the effects of wiſedome, and that in moſt important and neceſſary things. *If the ſpirit of the ruler riſe againſt thee*: if the ruler be offended with thee, if angry at thee, if the flame of his wrath riſe up high, as being great againſt thee, *leave not thy place*, that is, ſaith *Tremellius, modeſte te in ſtatione tua tenето, nec rebellato*, keepe thy ſelfe modeſtly in thy ſtation, and doe not rebell againſt him. Or elſe as I conceive, the Originall words מקום אל תנח may be rendred, *doe not perſiſt in thy place*, doe not ſtand to make good, and to juſtifie that wherein thou haſt offended him: and unto this, the following word of yeilding agreeth very well. We read of *Jacob*, how he went into another country, when his brother was angry with him, which Saint *Ambroſe* ſetteth downe thus, *Jacob fratri indignanti pie ceſſit, & Rebecca id eſt patientiæ inſtructus conſilio abeſſe maluit & peregrinari quam excitare fratris indignationem, & tunc redire quum fratrem mitigatum putaret*; *Jacob* religiouſly gave way unto his brother, being angry, and inſtructed by the counſell of *Rebecca*, that is of patience, had rather be abſent, and in a ſtrange country, then to provoke his brothers wrath, and then to returne when he thought his brother to be pacified. And ſurely it is wiſedome in ſuch a caſe not to ſtand to affront anger, but to goe aſide a little out of ſight, or at leaſtwiſe by yeelding to give place unto it. Saint *Ambroſe* reading the words as our tranſlation hath them, and as they are read generally, *ne relinquas locum tuum*, leave not thy place, thereupon ſaith, *Ambroſ. de Offi. l. 1. c. 21.*

Ambroſ. Ibid.

ſaith, *Locus tuus patientia eſt, locus tuus ſapientia eſt, locus tuus ratio eſt, locus tuus ſedatio indignationis eſt*, thy place is patience, thy place is wiſdome, thy place is reaſon, thy place is the pacifying of anger; leave not therefore theſe, in which thy welfare is placed. *For yeelding pacifieth great offences*, concerning the Originall word מרפא which is rendred yeelding in our tranſlation, Saint *Hierome* tells us, that generally in Greek it was tranſlated *laus curatio aut ſanitas*, curing or healing, and ſo indeed it ſignifieth moſt properly, himſelfe alſo therefore doth ſo tranſlate it. But he tells us that *Symmachus* did tranſlate it, *quia pudicitia comprimit peccata multa*, becauſe modeſty appeaſeth many offences. The French tranſlation reads it *la douceur*, meekneſſe and mildneſſe. But the word properly ſignifying healing or curing: I conceive that here it is uſed as importing a deſire to make amends, a care to redreſſe what hath been ill taken, or ill done, an indeavour to recover the favour that is loſt. And this is ſaid *to pacifie, or to make to ceaſe great offences*, both in reſpect of him who is angry, and in reſpect of him with whom he is angry, as *Tremellius* noteth. First in reſpect of the Ruler that is angry, becauſe it ſtayeth his anger from running into the ſinne of revenge, or ſome other the like, according as we read, that the wiſe carriage of *Abigail* ſtayed *David*, when he was highly angry with *Nabal*. Secondly in reſpect of him with whom he is angry, becauſe it maketh his offences though great, to be pardoned, and freeth him from the hurt that hee feareth by them. But the ancient Fathers generally expound this verſe in a ſpirituall ſenſe. And the beginning of the verſe being read thus by them, *Si ſpiritus poteſtatem habentis*, if the ſpirit of him that hath power, they underſtand this Spirit to be the devill, wherefore Saint *Hierome* ſaith, the Scripture hereſignifieth the Prince of this world, and the ruler of this darkneſſe, the ſpirit that now worketh in the children of diſobedience, as Saint *Paul* ſpeaketh of him. If he therefore aſcend into our heart, and that our mind have conceived the wound of an evill thought, wee muſt not willingly give place, but wee muſt fight againſt this evill thought, and ſtrive to be freed from this ſinne, ſo that the thought doe not proceed into action. And in another place, the ſame Father ſpeaking of this verſe, ſaith, *Quaſi in provinciâ, & acie ſtamus ſemper ad pugnam, vult nos loco movere hoſtis & de gradu excidere: ſed ſolidanda ſunt veſtigia & dicendum, ſtatuit ſupra petram pedes meos*, We are as it were ready, and ſtand alwayes marſhalled in battell aray, the enemie would have us to leave our place, and to remove from our ſtation, but our ſteps muſt be ſetled, and wee muſt ſay unto him, *He hath ſet my feet upon a rocke, and eſtabliſhed my goings.* Thus Saint *Gregory* ſpeaking alſo of this verſe, it is, ſaith he, *ac ſi aperte dicat, ſi tentatoris ſpiritum contra te in aliquo prævalere conſideras, humilitatem pœnitentiæ non derelinquas. Qui quod locum noſtrum humilitatem pœnitentiæ dixerit, verbis ſequentibus oſtendit dicens, quia curatio faciet ceſſare peccata maxima. Quid eſt enim humilitas lamenti, niſi medicina peccati?* as if he plainly ſaid, if thou perceiveſt the Spirit of the tempter to prevaile in ſomthing againſt thee,

Tremel. in hunc verſ.

1. *Sam.* 25. 18.

Epheſ. 2. 2.

Hieronym. in hunc verſ.

Hieron. ad Demetr. Epiſt. 8.

Pſal. 40. 2.

thee, leave not the humility of repentance. For that he meaneth the humility of repentance to be our place, he sheweth by the following words saying, that healing maketh great sins to cease. For what else is the humility of lamenting, but the remedy of sinning? Wherefore in generall he saith, *malorum locus est superbia, sicut est contra humilitas locus bonorum*, the place of sinners and evill men is pride, as on the the contrary the place of penitents and good men is humility. *Beda* also having cited this verse addeth, *quod est aperte dicere, si principis mundi id est diaboli tentatio tibi forte institerit, caveto solcitus, ne a bona operatione cui insudabas, desistas* if the temtation of the Prince of this world that is the devill shall presse upon thee, be diligently carefull that thou desist not from that good working wherein thou diddest painfully labour. *Lyra* saith that the verse may be understood of the devill, but himselfe applyeth it *fomiti peccati*, to the Originall corruption of humane nature, saying *if the spirit*, that is *impulsus* the strong inclination *potestatem habentis, of that which hath power*, that is of naturall corruption, which is sayd to have power, because many do obey it as having power over them, *shall rise up against thee*, by pressing thee to sin *leave not thy place*, leave not thy stedfastnesse in vertue, in which a man ought to remaine as in a firme place. The reason followes, *because healing will make great sins to cease*, for though by resisting naturall corruption it be not wholy taken away in this present life, yet by such a resistance the power of it is diminished, & vertue both setled & increased, which is said to be a kind of health to the soule, and therefore by consequence a curing from infirmity. And this *maketh sinne to cease*, into which our naturall corruption would carry us, unlesse there were this healing or curing. He that is the Author of the Commentary on the Epistle of Saint *Paul* to the *Epesians*, which is found amongst Saint *Hieromes* works, folowing the generall exposition of this verse, doth thus expresse the meaning of it, *Ille superbus & temerarius vult ascendere, sed etiamsi te oppressum putaverit, & se extulerit, ne tu dederis locum, potestas enim diaboli non in temeritate illius atque jactantia, sed in tua est voluntate*, he, that proud and bold spirit, will rise up against thee, but though he thinke thee to be overcome, and doe lift up himselfe, doe not thou give place, for the power of the devill is not in his boldnesse and bragging, but in thy will. Another exposition which I meete with of this verse is this, *Si dominandi cupiditas animum tuum invaserit, locum priorem ne facile deserueris, qui enim compescit in hujusmodi cupiditatibus animum suum multa vitabit & gravia peccata*, if the desire of having power and ruling, that is the spirit of ambition shall assault thy mind, be not hasty in leaving thy former place and condition. For he that subdueth his mind in these desires shall shun many and great offences. For indeed they are many sins into which this desire carryeth men, and it is not an easy matter to overcome it, when it riseth up. Wherefore Saint *Ambrose* saith, oftentimes those, whom no vices lead aside, those whom lust cannot move, whom covetousnesse cannot over-

Gregor. Moral. lib. 3. c. 13.

Beda in cap. 27. Proverbiorum.

Lyra in hunc vers.

In c. 6. Epist. Ephes.

Chald. Paraphr.

Ambros. lib. 4. in Lucam.

overthrow, *facit ambitio criminosos* ambition maketh to be great offenders.

Ver. 5. *There is an evill which I have seene under the Sun, as an error, which proceedeth from the ruler.*

Ver. 6. *Folly is set in great dignity, and the rich sit in low place.*

Ver. 7. *I have seene servants upon horses, and Princes walking as servants upon the earth.*

Vers. 5. *There is an evill which I have seen under the Sun:* it is still *in hoc mundo subsolano* in this world under the Sun that the Preacher seeth evill, it is where fraile man ruleth, it is not as Saint *Ambrose* speaketh, *Supra solem ubi sanctitas cælestium potestatum*, above the Sun where is the holinesse of the heavenly powers. *As an errour:* Saint *Hierome* reads it *quasi ignorantiæ* as it were ignorance, and he tels us that the Septuagint, *Aquila*, and *Theodotio* did read it ὡς ἀκούσιον *quasi non spontaneum* as a thing unwillingly done. *Which proceedeth from the ruler:* the ruler here some doe understand to be God, who as *Lyra* saith in truth can no way erre, but yet according to the judgement of foolish men he is supposed to erre: for they from the promotion of wicked men to dignities and honours doe not seldome say that God is a sleepe, or is deceived for want of judgement: whereas it is according to the dispensation of his wisdome and justice concealed from us why he sometimes suffereth the wicked to be exalted, the good to be cast downe: *& ideo non hic dicitur per errorem principis absolutè sed quasi per errorem*, and therefore it is not here said by the error of the Prince absolutely: but as it were by the error of the Prince because it seemeth so to fooles and simple ones. Others here understand *the ruler* to be the devill, who ruleth *under the Sun*, and thereupon they inferre this admonition as Saint *Hierome* sets it downe, *ne simus itaque tristes si in hoc sæculo humiles videamur, scientes a facie diaboli stultos sublevari, & divites dejici, servos insignia habere dominorum & principes servorum ingredi vilitate*, let us not therefore be sad, if in this world we seeme to be in low degree, as knowing that it is from the favour and countenance of the devill, that fooles are exalted, and they who are rich in wisdome are cast downe, that servants doe enjoy the priviledges of masters, and Princes for worth doe walke in the baseneſse of servants. Lastly others by *the ruler* understand them, who rule by autority and command in earthly goverment, and who have power and means to advance others to rule and command.

Ambros. in Psal. 37.

Lyra in hunc vers.

Hieronym. in hunc vers.

mand. Now if ſuch a one *doe erre* being a man, what mervaile can it be? *Moyſes* therefore being neere unto his end, and praying unto God, *let the Lord the God of the ſpirits of all fleſh ſet a man over the congregation*, *Philo* noteth upon it, that *Moyſes* himſelfe durſt not to commit the government to another, leaſt perhaps he ſhould be deceived in his judgement, and therefore not relying upon humane judgement and ſo not truſting to himſelfe, he prayed unto God that he would chooſe a fit governour for his people. And it may be farther noted how he prayeth, *Let the God of the ſpirits of all fleſh &c.* As if he had ſaid, thou O Lord who peirceſt every man into the inwards of the ſpirit, and who ſeeſt not as man ſeeth, looking only upon the outward appearance doe thou chooſe a man. But although the ruler as beeing a man be a ſubject to errour as well as other men, yet it muſt be his care to erre as little as poſſible he can. Saint *Cyrill* obſerveth that in the law, whereas if others did ſin God appointed a ſacrifice and remedy for them, whether they ſinned through ignorance or elſe with knowledge, in the ſin of the high Prieſt there is not appointed any ſacrifice for him if that he ſinned by ignorance, *quaſi nullo modo in prælatis ſit admittenda ignorantia aut defectus ſapientiæ ad ſuum munus requiſitæ*, as if by no means there were to be admitted in them that doe rule, ignorance or defect of wiſedome required to their place. Beſides there had need to be a great care in the ruler, that ſhall chooſe others to rule and command, becauſe it is a hard thing to diſcharg it. *Nazianzene* ſaith, *difficile eſt hominî imperare, difficillimum homines inſtruere & docere. Ars quidem artium & ſcientia ſcientiarum mihi eſſe videtur, hominem regere animal omnium maxime varium & multiplex*, it is a hard thing for a man to rule, a moſt hard thing to inſtruct and teach men. It ſeemeth to me to be an art of arts, a ſcience of ſciences to rule man who is of all creatures moſt various and changeable. To the ſame purpoſe Saint *Chryſoſtome* ſaith, *imperium tenere non dignitas tantum eſt, ſed & artes etiam, & quidem artium omnium præſtantiſſimæ*, to have rule and government is not only a dignity but an art alſo, and of all arts the higheſt and moſt excellent. But that this care of not erring, by the ruler is not alwayes obſerved *Nazianzene* alſo ſheweth, who complayning ſaith, *Uno die ſanctos fingimus, eoſque eruditos & ſapientes eſſe jubemus, qui nihil didicerunt & qui ad ſacerdotium nihil prius tulerunt quam velle*, in one day we make men holy, and command them to be wiſe and learned, who have learned nothing, and who bring nothing before hand with them to the Prieſt hood, but a will only. And ſurely it would be a great help to the ruler for not erring, if they who are unworthy would not ambitiouſly ſeek for authority and command, and by a violent importunity even thruſt themſelves into it. *Cicero* ſaith well, *ſuum quiſque noſcat ingenium & exactum ſe judicem honorum & vitiorum præbeat, ne ſeenire plus quam nos videamur habere prudentiæ, hîc enim accommodatiſſimas ſibi eligunt fabulas*, let every one know his owne ability and faculties, let him make himſelf a ſtrict judge of honours and defects, of the honours that he ſeeks, of the de-

Numb. 27. 16.

Philo l. de Charita.

Cyrill. l. 2. in Levit.

Nazianz. Orat. 1. Apolog.

Chryſoſt. Homil. 15. in 2. ad Corint.

Nazianz. Oratione. 10.

Cicer. Offi.

fects that he hath, leaſt that ſtage players appeare to have more wiſedome then we, for they doe chooſe unto themſelves the fitteſt parts for themſelves.

Ver. 6. Folly is ſet in great dignity: he ſaith not that a foole, but that folly is ſet in great dignity; either as ſhewing how exceeding fooliſh they are, who ſometimes are advanced in worldly honour, even as fooliſh as folly can make them; or elſe as ſhewing, that when a foole is advanced, it is not ſo much himſelf as his folly that is ſet on high. For then his folly ſhews it ſelf, himſelf as a foole is deſpiſed ſtill. Saint *Bernard* complayning of this promotion of fooles in the Church, ſaith, *ſcholares pueri & impuberes adoleſcentuli promoventur ad Eccleſiaſticas dignitates, & de ſub ferula transferuntur ad principandum præsbiteris, lætiores interim quod flagella evaſerint, quam quod meruerint principatum, nec tam illis blanditur adeptum quam ademptum magiſterium*, Schoole boyes, beardleſſe youths are advanced to *Eccleſiaſticall* dignities, and from being under the rod they are translated to be over the clergy, in the mean while being more glad in themſelves that they have eſcaped the whip, then that they are come to honour, and the maſterſhip that is taken from over them doth more pleaſe them then that which is gotten by them. Saint *Baſil* complaineth of the ſame in the common wealth, ſaying, *non item eum eligunt, qui eſt dignus, ſed domeſticum ac familiarem; neque ille eligitur qui ſalutaris eſſe poſſit reipublicæ, ſed qui in ſua gente ac familia vi facultatum præpollet*, they doe not alſo chooſe him that is worthy but ſome one that is domeſtick to them, or familiar with them: neither is he choſen who may be for the good of the common-wealth, but he who in his kindred and family aboundeth in poſſeſſions. And to this purpoſe he applyeth the words of the Prophet *Iſaiah*, who ſaith, *a man ſhall take of his brother of the houſe of his Father*, ſaying, *thou haſt clothing be thou ruler over us. And the rich ſit in low places*: the rich in this place expoſitours generally underſtand to be thoſe, *qui divites ſunt ſermone & ſapientia, divites etiam operibus bonis*, who are rich in utterance and wiſedome rich alſo in good works as Saint *Hierome* declareth them. And indeed theſe are they who are truly rich. Saint *Auſtin.* marking thoſe words of Saint *Paul*, *they that will be rich fall into temptation and a ſnare, and into many fooliſh luſts which drowne them in deſtruction and perdition*, thereupon noteth, *qui volunt divites fieri, qui volunt non qui ſunt, nam qui ſunt, divites ſunt in bonis operibus*, they that will be rich, they that will be, not they that are, for they that are, are rich in good works. Saint *Bernard* therefore ſaith, *filii Adam genus avarum & ambitioſum audite, quid vobis cum terrenis divitiis & gloria temporali, quæ nec veræ nec veſtræ ſunt. Si enim veſtra ſunt hæc tollite vobiſcum. Vere ergo divitiæ non opes ſunt ſed virtutes, quas ſecum conſcientia portat ut in perpetuum dives ſit*, yee Sons of Adam a covetous and ambitious generation heare this, what have ye to doe with earthly riches and temporall glory, which are neither true riches, nor your riches? For if they be your riches, take them with you when ye goe

Bern. Epiſt. 42.

Baſilius in c. 3. Iſaiæ.

Iſai. 3. 6.

Hieronym. in hunc verſ.

1 Timot. 6. 9.

Auguſtin. Serm. 205. de Tempore

Bernard. Ser. 4. adventus.

goe hence. Riches therefore truly, are not wealth but vertues, which the conſcience caryes with it, that it may be rich for ever. Saint *Chryſoſtome* ſpeaking in the ſame manner, ſaith, *quid parva iſta miraris? quid ad iſta quæ abjectiſſima ſunt inhias? quamdiu inopi eris? quamdiu pauper eſſe perſiſtes? in cœlum animum intende cœleſteſque divitias animo verſa, aurum irride*, why doſt thou ſtand amazed at thoſe ſmall things? why doſt thou look ſo earneſtly after thoſe moſt baſe things? how long wilt thou be a beggar? how long wilt thou continue to be poore? faſten thine eyes upon heaven, and let thy mynd be buſied about heavenly riches, deſpiſe gold. The ſpirit of God here calleth them rich, who abound with theſe riches. And Saint *Ambroſe* ſaith, *ſolum illum Deus divitem novit, qui ſit dives æternitati, qui non opum ſed virtutum fructus recondat*, it is he only that God acknowledgeth for a rich man, who is rich unto eternity, and who layeth up the reveneus of vertues not of wealth. But to give ſome reaſon why the Preacher in this place expreſſeth the worthy in wiſedome and vertue by this name *rich*, I conceive it to be, as ſhewing that God did honour them, and eſteeme of them, though in the world they were not honoured nor eſteemed, and that he had advanced them in glorious riches, though in the world they did ſit in low places. Saint *Baſil* ſaith, *placet ſibi Deus abſtruſum in deſpecto corpore margaritum conſpicatus*, God pleaſeth himſelf beholding a hidden pearle in a deſpiſed and disreſpected body. Or els the Preacher uſeth here this word, as ſhewing, that although they did not receive from others honour and dignity, yet by their owne paines they had gotten to themſelves wiſdome and worth, and that although the other were kept from them; yet that this could not be taken from them. The French tranſlation doth read this word rich, *ceu qui ont de quoi* they that have wherewith: as if the meaning were that fooles are ſet in high places, in dignities and honours, who have not wherewith, and are not of ability either to order their places, or to order themſelves in their places: whereas they who have wherewith, who have wiſedome and knowledge, as well to honour high places and dignities by their well diſcharging of them, as they ſhould be honoured in them, are left to continue in a low ranke, Saint *Bernard* ſpeaking of the Knight Templers ſaith, *perſona inter eos non accipitur, defertur honor meliori*, among them there is no accepting of perſons, honour is given to him that is moſt worthy of it. And where it is ſo, in the temple and ſtate, that time is come againe, of which *Seneca* ſaith, *aureum ſæculum erat, in quo honores melioribus dabantur*, the golden age was, in which honours were beſtowed on them, that beſt deſerved them. When a foole is *ſet in dignity*, it is as when an handfull of hay is ſet up to give light, which with ſmoake and ſmell offendeth all that are nere it. *When as the worthy ſit in low place*, it is as when a goodly candle, that on a table would give a comfortable and comely light, is put under a buſhell.

Chryſoſt. Homil. 11. in 1. ad Tundli.

Ambroſ. l. 3. Epiſt. 10. ad Simplic.

Baſil. Se leuc. Oratione 15.

Bernard. ad militet Templi c. 4.

Seneca Epiſt. 91

Verſ. 7. I have ſeen: and with what looke doe we imagine that the Preacher beheld it? how angry was his eye? how aſhamed his counte-

nance? would it not be a ſtrange thing to ſee ſome beaſt ruling a man with a bridle, and at his pleaſure to turne him and guide him which way he would? Surely no leſſe ſtrange ſight it is, to ſee *ſervants* as Princes *upon horſes*, and to ſee *Princes as ſervants walking* upon the earth. The meaning of the verſe, Saint *Gregory* delivereth thus, *Equi nomine dignitas temporalis accipitur, & quum omnis qui peccat, ſervus eſt peccati; ſervi in equis ſunt, quum peccatores præſentis vitæ dignitatibus efferuntur. Principes vero quaſi ſervi ambulant, quum multos dignitate virtutum plenos nullus honor eriget, ſed ſumma hic adverſitas velut indignos deorſum premet*, by the name of a horſe, is underſtood temporall dignity, and ſeeing every one that ſinneth is the ſervant of ſinne, ſervants are upon horſes, when ſinners are advanced in the dignities of this preſent life. But Princes walke as ſervants, when no honour exalteth many who are full of the worth of vertues, but that great adverſity doth preſſe them downe, as if they were unworthy men. S. *Hierome* expreſſeth the meaning of it thus, *quod hi qui ſervi ſunt vitiorum atque peccati, ſive tam humiles ut ſervi ab hominibus computentur, ſubita a diabolo dignitate perflati vias publicas mannis terant, & nobilis quiſque vel prudens paupertate oppreſſus gradiatur itinere officioque ſervorum*, that they who are ſervants to vices, and ſinne, or elſe are ſo baſe, that by men they are accounted of as ſervants, being blowne up by the devill, with ſome ſudden dignity, doe weare out the ſtreets, and high wayes with their nags, & he that is noble or wiſe, oppreſſed with poverty, goeth along the way afoote, and waiteth as a ſervant. So that the difference not only is, that the one rideth, the other is afoot upon the earth; but alſo that the one ſitteth at his eaſe, the other walketh with paine and labour. But though *the fooliſh, the wicked be upon horſes*, they are ſervants ſtill: and though *the vertuous and the wiſe walke upon the earth*, they are Princes ſtill. Yea, how many ſervants are there more free then their maſters, *ſi in ſervitute poſiti a ſervilibus putent operibus abſtinendum. Servile eſt omne peccatum, libera eſt innocentia*, if being placed in ſervitude, they be carefull to abſtaine from ſervile works. Every ſinne is ſervile, righteouſneſſe is free, as Saint *Ambroſe* ſpeaketh. *Joſeph* was ſold into *Ægypt* for a ſervant; but how was he a ſervant, *who did binde Princes at their pleaſure, and did teach Senators wiſedome*? How was he a ſervant, who bought the whole land of *Ægypt*, and made all the *Ægyptians* ſervants unto *Pharoah*? Even when he was the ſervant of *Potyphar*, he diſdained not *obſequium ſedulitatis*, the obedient readineſſe of diligence, but he kept ſtill the height of vertue, he preſerved ſtill the fredome of righteouſneſſe, the authority of innocencie. The ſelling of him could not take away this from him. Money is no prejudice unto this, which oftentimes hath bought maſters unto them, who have been the diſturbers of it: *nihil tabulæ auctionales*, the deeds of bargaine and ſale doe no wayes hinder this, by which many times the buyer hath been condemned unto bondage. There have been many who have bought faire damoſells, to whom by a luſtfull affection, they have been ſubjected in a ſhamefull thraldome. Wherefore

Gregor. Moral. lib. 31. cap. 10.

Hieronym. in hunc verſ.

Ambroſ. de Joſ. Patriarcha. c. 4

Pſal. 105. 22.

as Saint *Ambroſe* ſpeaketh, *non ille ſolum liber qui dominum licitatorem non pertulit aut tollentem digitum non vidit, ſed ille magis liber qui intra ſe liber eſt*, It is not he only that is free, who hath not a maſter to ſet a price upon him, whoſe eye feareth not the finger that is lifted up againſt him, but he is rather free, that is free within himſelfe. *Non iſta eſt libertas quam manumiſſus accipit, & palma lictoris donatus acquirit*, that is not a liberty which he receiveth, upon whoſe head, his maſter putting his hand, and therewith putting him away from him, hath ſaid unto him, *Liber eſto*, be thou free: that is not a freedome which he hath obtained, to whom the Sargeant hath given a branch of the Palme tree; but that is freedome which vertue, which wiſedome beſtoweth. He that is a foole, he that is wicked, though a Prince, is but a ſervant; he that is vertuous, he that is wiſe, though a ſervant, is a Prince. Saint *Ambroſe* ſheweth them both, who ſpeaking of the firſt, ſaith, *Stulto & imperare ſervitus eſt, & quod pejus eſt, quum pancioribus præſit, pluribus dominis & gravioribus ſervit*, to a fool, even to reign is a bondage, and that which is worſe, whereas he reigneth over a few, he ſerveth many and moſt grievous maſters. For he ſerveth his paſſions, he ſerveth his luſts, whoſe dominion over him he is not able to ſhun, neither night nor day: for he hath his maſters with him, and within himſelf ſuffereth this unſufferable ſervitude. Of the other, he ſaith, he that wil be free, let him be a ſervant of the Lord, *ea enim parte qua participamur ſervitute, participamur & regno*, for ſo far as we are intereſted in this ſervice, ſo far we are intereſted in a kingdome: yea it is *the Kingdome of heaven, which is within us*, as our Saviour ſpeaketh. There is no little ſervitude in the Princes of the earth, even as they are Princes, and therefore *Philo* noteth, that it is well ſaid of *Joſeph*, that he was ſold into *Egypt*, becauſe he that aſcendeth into a place of dignity, of a free man, is made a ſervant, *propter honores quos videtur accipere innumeris ſe dominis ſubjiciens*, for the honours which he ſeemeth to receive ſubjecting himſelfe unto numberleſſe maſters. For it is not one that is maſter of them, who rule in the government, but even the multitude of the people. But if unto this ſervitude, the ſervitude of wickedneſſe be joyned alſo, how grievous is it made? Now it were well, if they who condemne the evill of the world, *when ſervants be upon horſes, and Princes walke upon the earth*, would be but carefull not to ſuffer the ſame in themſelves. For when the fleſh ruleth over the ſpirit, is not then a ſervant on horſe-back? and lifted up in honour? Is not then a Prince ſubjected, and made to goe on foot? Saint *Auſtin* expreſſeth this perverted courſe by a fit ſimilitude, ſaying, *qualis eſt in oculis hominum, qui inverſis pedibus & capite deorſum ambulare videtur, talis eſt in oculis Angelorum cui propria caro dominatur*, ſuch a one as he is in the eyes of men, who is ſeen to walke with his feet turned upward, and his head downward, the ſame is he in the ſight of the Angels, whoſe owne fleſh beareth rule in him. Who therefore ſhould not be aſhamed of it? And if *Seneca* perceiving the ſhame of it, ſaid of himſelfe, *major ſum & ad majora genitus, quam ut manci-*

Aug. in Pſal. 104.

Ambroſ. Ibid.

Luk. 17. 21.

Philo de Joſeph.

Aug. Serm. 5. ad fratres in Eremo.

Seneca Epiſt. 65.

mancipium ſim mei corporis, I am of more worth, and borne to better things, then that I ſhould be the ſlave of my body, how much more ſhould a Chriſtian be moved with the ſhame of it? How much more would his reſolution be the ſame, and how carefull ſhould he be to performe it?

Ver. 8. *He that diggeth a pit, ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.*

Ver. 9. *Whoſo removeth ſtones, ſhall be hurt therewith: and he that cleaveth wood, ſhall be endangered thereby.*

Ver. 8. The conſideration of the former verſes, wherein the Preacher ſpeaketh of the advancement of the unworthy, the low eſtate of them that are worthy, induceth me to underſtand this verſe of him, who that he may exalt his owne unworthines, *diggeth a pit* by plots and deviſes, and ſecret ſuggeſtions, whereby to keep others down, and of him whoſe ambitious deſire, that he may get up on high, careth not *to break down hedges*, to leap over ditches, and where his owne worth findeth not a way open for him, to make a way by the force of importunitie, and other ſiniſter courſes. And commonly where this violent deſire is, it is a ſigne of little worth that there is to be found. For ſo *Abulenſis* delivereth his judgement, ſaying, *Qui honorem deſiderat, non eſt dignus honore, & qui deſiderat ſtatum excellentem non poteſt eum convenienter ſuſtinere*, hee that deſireth honor, is not worthy of honor, he that deſireth a high place, is not a man able fitly to diſcharge it. But to him that *diggeth this pit* for others, the Preacher ſaith, that *he ſhall fall into it*: for many times himſelfe falleth from the height of his ambitious hope, who ſeeketh to keep downe others from riſing. The Princeſſe of *Babylon* had digged a pit for *Daniel*, as low as the Lyons den, that by his fall themſelves might be advanced in the Kings favour: but *Daniel* being preſerved in it, and taken out of it, themſelves were caſt into it, and there were conſumed, and periſhed. To him that *breaketh ſo an hedge*, the Preacher ſaith that *a ſerpent ſhall bite him*: and indeed, what is ambition it ſelfe, but a biting ſerpent? Saint *Bernard* ſaith of it, *O ambitio ambientium! crux quomodo omnes torquens omnibus places? nihil acrius cruciat, nihil moleſtius inquietat, nihil tamen apud miſeros mortales celebrius negotiis ejus*: O the ambition of the ambitious! Being a croſſe which tormenteth all, how doſt thou pleaſe all? there is nothing that vexeth more bitterly, nothing that diſquieteth more grievouſly, and yet there is nothing more famous with miſerable men, then the buſineſſes of it. Saint *Auſtin* ſpeaking of our firſt parents *Adam* and *Eve*, ſaith, *Rapere volverunt divinitatem, & perdiderunt felicitatem*, they would needs get unto

Abuſenſis in 2. Reg. c. 15. v. 5.

Bernard l. 3. de conſiderat.

Auguſtinus.

unto themſelves divinity, and loſt their felicity. They break through *the hedge* of Gods commandement, to come to the forbidden tree, and how grievouſly, how deadly did *the ſerpent bite them*? And ſurely oftentimes when ambitious heads *breake through hedges*, to get to high places, there *is a ſerpent* lurking ſecretly, which bites them by the heele, and either ſtops them from going on, or elſe bringeth by it ſome great miſchiefe upon them. Or elſe *the ſerpent* that biteth theſe ambitious ſubtile workers, is ſome other more ſubtile then they, by whom they are undermined in their plots. Indeed when ambition is ſet upon it, *no hedge*, no wall is able to hold it, but it breaks through, it leaps over all. What *hedges* did *Athaliah* break, killing all the royall Progeny, that her ſelfe might reigne? What *hedges* did *Abimelech* break, killing ſeventy of his brethren, that himſelfe might rule? What *hedges* did *Abſalom* break, that he might be King in *Iſrael*? But did not *the ſerpent* bite them all? Was not to all of them, their greatneſſe their confuſions? Saint *Chryſoſtome* ſpeaking of *Abſalom*, ſaith, Where fathers and Parents ought to finde comfort, there they find death; and whereas bruit beaſts obſerve the lawes of piety toward them that breed them; whereas it is wickedneſſe to deſtroy the innocent, great wickedneſſe to deſtroy a father; *ambitio docet id quod natura non novit, quod pietas ipſa horeſcit, audet perficere quod Deus novo ſupplicio cogatur vindicare*, ambition teacheth that which nature knoweth not, which naturall affection abhorreth, and dareth to enterpriſe that, which God is compelled to puniſh with a ſtrange and new judgement. Or elſe if *the ſerpent bite* not ſo hard, it is not ſeldome ſeen, that when the tree is ready to beare, it biteth off the bud, and when ambition ſeeketh for the fruit of a long ſought-for greatneſſe, it findeth none in it. When the Lord ſaith unto the Prophet *Zachary*, *take unto thee the inſtruments of a fooliſh ſheepheard*: the inſtruments of a ſheepheard, being a bagge and a ſtaffe, Rabbi *David* and *Vatablus* ſay, that the bag of a fooliſh ſheepheard is *pera pertuſa*, a bag that is broken thorow, and which holdeth nothing; according whereunto wee may ſay, that the ſtaffe of a fooliſh ſheepheard is a broken ſtaffe, not able to ſupport him. And plainly it is ſo with many in the folly of ambition, they have broken through *a hedge* to come to greatneſſe, and thereby have broken the bagge of their greatneſſe, that it affordeth ſmall benefit unto them: they haue leapt over a wall to get into honour, but the leap hath broken their ſtaffe, ſo that they have little comfort to ſupport them. *A ſerpent* hath bitten them, and the poyſon thereof cannot be gotten out. Another expoſition which *Lyra* giveth of this verſe, is to underſtand here the hurt that commeth by the occaſion of ſinne, ſo that he that doth not ſhun the occaſion of it, doth even fall into it, and he that being bold, doth runne into the occaſion of ſinne, doth even *dig a pit*, in which he is taken. To the ſame purpoſe he expoundeth the latter part of the verſe, underſtanding *the hedge* to be the reſtraint of diſcipline and government, which whoſoever breaketh, giving himſelfe more careleſſe libertie in his courſes, is eaſily bitten by *the ſerpent*, the devill. *Anſelme*

2. *King.* 11.

Judg. 9.

2. *King.* 15.

Chryſoſt. Homil. de Abſolom.

Zachar. 11. 15.

Rabbi David.

Lyra in hunc verſ.

Epheſ. 4. 27.

Anſelm. Ibid.

ſelm conſidering the words of Saint *Paul*, *Give no place to the devill*, thereupon ſaith, that if the dore be not ſhut, or being ſhut, if it be not ſhut carefully, the devill, who is alwayes at the dore, will find ſome way of entrance into it. And he further tells us, that this dore hath two leafes, deſire and feare, ſo that if we open either leafe, whether it be a deſire after ſome worldly thing, or a feare of ſome earthly thing, the devill is ready to get in; and that therefore to be ſafe, wee muſt keepe both faſt ſhut againſt him. When the holy things belonging to the Sanctuary were to be removed, all things were to be covered, leaſt in the journey, duſt ſhould be a ſoyling to them. In like manner therefore ſeeing they who are Gods children, are veſſells of mercy, belonging to his Sanctuary, it muſt be their care, while they are in the way of this life, that they be covered all over with a diligent watchfulneſſe, becauſe otherwiſe the duſt of ſinne, or the pollution of ſome uncleaneſſe will eaſily faſten upon them. In the law, the *Nazarite* was not only commanded to abſtaine from wine and ſtrong drink, but alſo he might not eate grapes, whether moyſt or drie, nor any thing that is made of the Vine tree, from the kernels, even to the huſke. But why not theſe ſmall things, in which there could be no danger of drunkenneſſe? Surely leaſt by the contentment of theſe, he might be drawne to deſire the wine, and ſo be carryed on to ſinne. This remote occaſion was forbidden, to ſhew how carefull every one ſhould be in ſhunning the occaſion of wickedneſſe. And indeed, as *Seneca* ſaith, *Quantum poſſumus a lubrico recedamus in ſicco etiam parum fortiter ſtamus*, as much as we can let us keep our ſelves from ſlippery places, for even on dry ground it is not very ſtrongly that we ſtand. The prayer therefore of the Prophet *David*, is, *Remove from me the way of lying*, by the way, meaning the occaſion of ſinning. For as the way leadeth unto the journeys end, ſo doth occaſion lead unto ſinne, which is the end of it. Let him therefore keep out of the way, that will not be carried on by it, let him not *digge the pit*, that will not fall into it, let him not *break the hedge*, *that will not have the ſerpent to bite him*. Or elſe, we may conceive the Preacher, who hath before ſhewed the benefit and excellency of true wiſedome, here to ſhew the hurt & reproach of crafty and ſubtill deceitfulneſſe, which ſeeking to doe harme to others, bringeth it upon the ſeekers of it.

Numb. 4.

*Numb.*6.3.*v.*4.

Seneca Epiſt. 117.

*Pſal.*119.29.

Verſ. 9. The Preacher joyning this verſe unto the former, I ſhall conſider it in the ſame manner; and firſt to ſpeak of the unworthy, ambitiouſly ſeeking to be on high, and placed in greatneſſe; here the Preacher ſheweth, that as he who taketh upon him to remove a ſtone, which is too heavy for him, ſhall be hurt with it; ſo he that taketh upon himſelf ſome weighty place of dignity, which he is not able to diſcharge ſhall be oppreſſed by it. As he that heweth wood which is too hard for him, is much endangered by it; ſo he that putteth himſelf into a place of greatnes which is too hard for him to performe, putteth himſelf into great danger alſo. *Seneca* ſaith of trees planted in valleys, *ubi ab inclementia temporum protecti ſunt*, where they are ſheltred from the unmerciful-

Seneca Epiſt. 14.

mercifulneſſe of ſeaſons oftentimes are ſhaken and periſh with the force of winds and raines and lightnings, what may wee think of them who are placed on the top of the mountaines without any ſhelter? And ſurely if wiſe men who ſit in a low place are not free from troubles and dangers, then certainly fooles being in great dignity cannot but be diſtreſſed by them. But it is the nature of ambition, not to regard dangers, and therefore *Saint Bernard* ſaith, *paratos ambitioſos videas univerſa pericula ſubire, ſcandala ſuſcitare, ſuſtinere odia, opprobria diſſimulare, negligere maledicta*, thou mayeſt ſee ambitious perſons ready to undergo all dangers, to raiſe up ſcandals, to ſuſtaine hatreds, to diſſemble reproaches, to neglect curſings. And ſurely being ſo ready to undergo them, no mervaile if they fal into them, no mervaile if they periſh by them. Secondly to underſtand the verſe as ſpeaking of the occaſions of ſin: the Preacher in the verſe before having ſpoken of occaſions generally, and of leſſer occaſions, here he ſpeaketh of great occaſions, ſhewing, that as he who thinketh to remove great ſtones lying in his way, ſhall hurt himſelf and not be able to doe it, ſo he that thinketh to go on in a right courſe, and thruſteth himſelf upon ſtrong occaſions of beeing miſled, preſuming not to be hurt by them, ſhall find himſelf to be deceived, when his hurt will be manifeſt. For as *Saint Bernard* ſpeaketh, *majus eſt miraculum inter vehementes occaſiones non cadere, quam mortuos ſuſcitare*, it is a greater miracle not to fall being among ſtrong occaſions, then it is to raiſe up the dead. And as he who thinketh to make his axe go thorow very hard wood, is oftentimes not a little endangered by the rebound which is given to it, ſo he who thinketh to make the edge of his care, to paſſe thorow ſtrong occaſions of ſinning to which he applyes himſelf, ſhall find his great care to be not a little endangered. The Son of *Syrach* hath a true ſaying, he that loveth danger ſhall periſh therein: he that will not decline danger ſhall not be able to decline deſtruction by it. And therefore indeed what doth he but even love his owne periſhing, that loveth to be in danger? What doth he but ſhew a willingneſſe to ſin, who is willing to run into ſtrong occaſions of it? If wee take the verſe by it ſelf, it may admit this ſenſe and meaning of it: that ſeeing the removing of ſtones, which is ſo poore a thing hath labour and trouble and paine with it, for ſo the Originall word עצב here uſed properly ſignifyeth beeing by interpreters diverſly rendred, and which the *Syriack* rendreth *cruciabitur* ſhall be tormented: Seeing alſo that even cleaving of wood which is ſo meane a thing hath alſo danger with it, why ſhould not any one be contented to take paines, to ſuffer trouble, to undergo danger for vertuous and heavenly things, which are worthy of paines, trouble, danger, and which will yeild a good reward for it. He that brought back his talent to his Lord without any profit brought it back ἐν σουδαρίῳ *in Sudario* in a napkin ſaith our Engliſh, but the word ſignifyeth ſuch a linnen cloth, a is uſed to wipe away ſwet, as ſhewing that he had not bin idle, nor without labour and paine, though he had

Bernard. Sehm. de converſ. ad Cler. c. 31.

Bernard. in Cant. Serm. 65.

Eccleſiaſt. 3.26.

Luc. 19. 20.

had been idle in respect of the true use of it, and in respect of his Lords benefit. Wherefore *Eusebius Gallicanus* speaking of that passage saith, *in sudario talentum reponit qui gratiam sibi traditam, in hac carne laboribus & fatigationibus impensam torpescere sinit*, he layeth up his talent in a napkin, who imploying the graces which he hath receaveth in the wearyings and labours of the flesh, doth suffer it to rust for any true good, which he getteth by it. *Saint Basil* therefore considering the words of the rich foole in the Gospell saying, *I will pull downe my barnes and build greater*, asketh him, *& si hæc impleverit, nunquid destrues illa? Quid stultius quam in infinitum laborare?* But if thou shalt have filled these also, wilt thou pull them downe likewise? What is there more foolish then to labour without end? And indeed what is there more foolish then to labour and suffer paines trouble and danger for the base things of this world, for chips of wood, for great stones? If wee will doe so, let us doe it for those things that shall bring us to heaven, and to eternall glory. *Saint Cyprian* readeth the latter part of the verse thus, *Scindens ligna, periclitabitur in eo si exciderit ferrum*; he that cutteth wood shall be endangered thereby if that the iron fall off: and the meaning to which he applyeth it is this, *Schisma non est faciendum, si in una fide & in eadem traditione permaneat, qui recedit*, a schisme is not to be made, if he that goeth away remaine in one faith, and in the same doctrine. *Saint Hierome* turning the words to a more hidden sence, by the stones which are simply mentioned, he understandeth the godly or the wicked. First applying them to the godly, which by the Prophet *Zachary* are said *to be stones of a crowne lifted up*, he giveth this meaning, that they who doe remove them by persecution, shall be hurt therewith. *Aquila* and *Symmachus* did translate the place *dilacerabuntur*, shall be torn in torments for it. Secondly applying the stones to the wicked who are like leaprous stones in the wall of an house, he giveth this sense, that when the Minister according to the commandement doth put them out of the church, himself is hurt with sorrow thereby, for so *Saint Hierome* doth read the place; *dolebit in eis*, he shall be sorry for them. In the latter part of the verse by wood he understandeth hereticks as beeing unfruifull wood in the church of God, and unfit for the building of it: and thereupon saith, *quamvis sit prudens & doctus vir qui gladio sermonis sui hæc ligna conscindat, periclitabitur in eis nisi diligenter attenderit*, although he be a wise a learned man, who with the sword of his discourse cutteth this wood, he will be endangered by it, unlesse he attend didiligently unto it.

Luc. 19. 20.

Euseb. Gallic. in Homil. c. 1. *in natali unius confessoris.*

Basilius.

Cyprianus. Test. ad Quirinium. l. 3.

Hieronym in hunc vers.

Zachary. 9. 16.

Levitic. 14.

Vers. 10. *Saint Gregory* writing upon a passage of *Job* saith, *Per ferrum virtus, per æs autem perseverantia exprimitur. Per ferrum homo enim mala adversantia penetrat, per æs bona quæ proposuit longanimiter servat. Æs enim rubigine nulla consumitur*, by iron vertue, by brasse perseverance is expressed. For by iron a man breaketh thorow evils that doe oppose him, by brasse he preserveth long the good things which

Gregor. Moral. c. 34. *c.* 8.

which himself hath proposed: for brasse is consumed almost by no rust. By iron therefore here we may conceive to be meant understanding the vertue of the mind, for that it is which peirceth into things. And the meaning, which our translation yeildeth from the words, is this, that if the understanding be *blunt* and dull, and that *the edge of it be not whetted* with knowledge and learning, that then a man *must put to more strength*, must use the more paines and industry. And indeed great is the benefit, great is the help of a painfull industry. *Saint Bernard* speaking of it saith, *Ut quid dormiet industria? Grande profecto in vobis donum naturæ ipsa est, quæ si minus suas exequatur partes, nonne quod reliquum habet natura in vobis totum turbabitur?* Why should industry be suffered to sleep? Truly even that is a great gift of nature in you, which if it be wanting to performe its part, is not all the rest which nature hath in you disordered and troubled? which if other things be wanting in it, doth make a good supply for them. *Bernardus super Cant. Serm. 84.*

But wisdome is profitable to direct: that is whether *the iron be blunt or sharp.* whether *the edge be whetted or not whetted, whether more strength be put to, or not put to*, whether sharpening, whetting, adding of more strength be needfull or not needfull wisdome serveth to direct in all. But the direct speaking of the Originall is this, *If the iron be blunt, and he doe not whet the edge, and he put to more strength, but the benefit of rectifying is wisdome.* Now to consider the verse with reference to the former, it seemeth to mee to give a reason, why he that cleaveth wood shall be endangered thereby. For if the iron which he useth be blunt, and he doe not amend it by whetting, but thinketh by the greater strength to make it to enter, he may easily not onely loose his labour, but get some hurt by it. And then to apply it also to ambition, and to the occasion of sinning, as I have done the verses before, first *the bluntnesse of the iron* signifieth the unworthinesse of him that seeketh or enjoyeth greatnesse, *the not whetting of the edge* signifieth want of care and diligence to make himself worthy, *the putting to more more strength* signifieth the violence and boldnesse, that notwithstanding is used in thrusting into it, and in possessing of it. And this it is which doth the hurt. In the *Canticles* the spouse complaineth *my mothers children are angry with mee*, the vulgar Latin reads it *pugnaverunt contra me, they have fought against mee, they made mee keeper of the vineyards, but myne owne vineyard have I not kept.* Why was this a signe of anger or displeasure? was this any matter of hurt unto her, that shee was advanced to be keeper of the vineyards? Yes this it was, seeing thereby shee had not kept her owne vineyard. And surely not little is the hurt, which many receive by an unworthy greatnesse. Not seldome is it that they loose their credit, their good name, when they have gotten that, if they get not worse hurt. He that having made a little statue, doth set it upon a great base, thereby maketh the littlenesse of it, the more to appeare, and when unworthinesse is set on high, then it is the more fully discovered. If the vessell be empty thou canst not tell whether it

Cantic. 1. 8.

Plutarch. l. de doctr. principum

be

be found, but fill it with liquour, and it will so be seen. Many times the unworthinesse of men is not found while they are in low condition, but let them be advanced then it shew's it self, then it flyes out into some shame or other. Wherefore *Plutarch* saith well, *non in habendis sed in utendis magnitudo sita est*, that it is not in having but in using, that greatnesse consisteth. *But the benefit of rectifying is wisdome*, either wisdome in him that is unworthy to consider his unworthinesse, and so not to seek for that for which he is not fit, or else in him that perceiveth the unworthinesse, and so doth not bring him to it. Secondly to apply the verse unto occasion of sinning. *The bluntnesse of the iron* is a dull carelesnesse in the wayes of a mans life, *the not whetting of the edge* is a want of admonition which should quicken the carelesnesse, *the putting to of more strength* is the adding of force to the occasion, which thereby indeed is made the stronger, and do h both the sooner and the more dangerously pull into mischiefe. *But the benefit of rectifying is wisdome.* Wisdome to see how the hurt is increased, wisdome to see how the occasion is strengthned, wisdome to see the fault of the dull carelesnesse. Or else wee may understand the verse as shewing severall remedies, how a defect may be supplyed and succoured. As first *if the iron be blunt*, one way to help it, is *to whet the edge of it*, and to redresse what is amisse. Or if that be no t done, another way of helping, *is to put to more strength*, and so to make use of some other thing which may be instead of it. But for a generall help, there is none like *wisdome*. That is an help upon all occasions, that findeth help many wayes, and alwayes doth it in the best manner. *Saint Hierome* readeth the verse thus, *Si retusum fuerit ferrum, & hoc non ut prius; sed conturbatum fuerit, virtutibus corroborabitur, & reliquum fortitudinis sapientia est, if the iron be blunted, and it be not as it was before, but that it be troubled, it shall be strengthned by vertues, and the remainder of strength is wisdome.* And the meaning, which he giveth of it is; if any one doe see that by negligence he hath lost the knowledge of the Scriptures, so that beeing dull, he continueth not to be as he began. For oftentimes it commeth to passe, that when some one hath gotten a smack of knowledge, being lifted up by pride, he leaveth off to learne, and so by little, because nothing is added there grows a diminution, and the mind remaineth void of knowledge, *the iron is dulled*, for sloth and idlenesse are as it were a rust of wisdome. If it be therefore so with any one let him not be out of heart; let him go to his teacher, and let him againe be instructed by him, and after labour and industry and much sweate, for this it is, which in the Hebrew is delivered significantly, *fortitudinibus corroborabitur, by forces he shall be strengthned*, that is by labour and industry and sweat and dayly reading, he shall obtaine wisdome and his strength shall have this end that he shall get wisdome. The Septuagint and the Vulgar Latin read the verse thus, *Si retusum fuerit ferrum, & hoc non ut prius, sed hebetatum fuerit, multo labore exacuetur, & post industriam sequitur sapientia, if*

Hieronym in. hunc v rs.

the

the iron be blunted, ſo that it be not as it was, but that it be dulled, by much labour it may be ſharpned, and after induſtry followeth wiſdome. And the meaning which *Lyra* giveth it is this, that the Preacher removeth a falſe perſuaſion which men have, who think that it is an eaſy matter to returne from wickedneſſe to vertue, and therefore care not to ſeek after the occaſions of ſinning. But this the Preacher ſheweth not to be ſo by the example of iron which is ſharp. For if it ſmite upon a ſharp ſtone the edge of it is loſt, neither is it recovered but with much whetting. And ſo it is with him that declineth unto ſin, for it is not eaſy for him, but a great difficulty to return into the right way, as experience confirmeth, and the Philoſopher ſheweth to be true. Or elſe as the Preacher before ſhewed the hurt of crafty deceit, ſo we may conceive him here to ſhew the hurt of open violence and force. For when craft cannot prevaile, the way of many is to ſeeke their ends by ſtrength of violence wherein themſelves often times doe receive the miſchiefe of it. Wiſdome therefore it is which the Preacher prefereth before both.

Lyra in hunc verſ.

Ariſtot. 1. Ethic.

Ver. 11. *Surely the ſerpent will bite without enchantment, and a babler is no better.*

Ver. 12. *The words of a wiſe mans mouth are gracious: but the lips of a foole will ſwallow up himſelfe.*

Ver. 13. *The beginning of the words of his mouth is fooliſhneſſe: and the end of his talke is miſchievous madneſſe.*

Ver. 14. *A foole alſo is full of words; and a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?*

Ver. 15. *The labour of the fooliſh wearieth every one of them; becauſe he knoweth not how to goe to the citie.*

Verſ. 11. There are two or three words in the Hebrew, which doe cauſe this verſe to be diverſly rendred, the one is לחש which Saint *Hierome* and the Vulgar Latine render *in ſilentio* in ſilence; the Septuagint render *non in ſibilo*, not in a hiſſing, or not in a noyſe which the Serpent

makes. And these two readings in effect are the same. Our translation, the French, and *Tremellius* do read it, *without enchantment*, for that also the Hebrew word doth signifie. The other words are ומלשון which S *Hierome* rendreth *habens linguam*, he that hath a tongue, *Tremellius*, *tenens verba ejus*, holding his words, and understandeth it of the enchanter, holding the biting of the serpent. So that his meaning maketh his reading to be the same with the Septuagint, who render it *incantans*, he that enchanteth. The french saith *le languard*, a long-tongued prating companion, and as our English hath it, a babler, wherein they differ not in meaning from the Vulgar Latin. For the sense is, that as the serpent will bite without enchantment, so a babler, a a fellow of many words, if he be not looked unto, is commonly a slanderer, and being no better then a serpent, will by his detraction, even bite also. Saint *Hierome* applyeth his reading both to the sense of the Vulgar Latine, and to the sense of the Septuagint. As he applieth his reading to the sense of the Vulgar Latine, he thus expoundeth it, *Serpens & detractor sunt æquales: quomodo enim ille secretò mordens venenum inserit, sic ille clam detrahens, virus pectoris sui infundit in fratrem*, a serpent and a slanderer are equall: for as the serpent secretly getteth in his poyson; so he detracting closely, infuseth the venome of his brest into his brother. But further we may note, the likenesse between a slanderer and a serpent, in divers things. First, as all doe hate a serpent, and flie from the sight of it, so all doe hate a slanderer, and flie from his company. Secondly, a serpent, as S. *Austin* saith, carrieth his poyson in his mouth, ready to be cast out, and with one biting poysoneth the whole body; so the slanderer hath his poyson in his mouth, ready to be vented, and with one word, as it were, with one biting, doth easily wound the name, credit, soule, the life of his brother. Thirdly as there is no other creature to which the devill is likened so much as a serpent, for though he be called a Lyon, a Wolfe, a Fox, yet most commonly he is called the old Serpent; so there is no other sinner so like the devill, as a slanderer is, he being as the devill is an accuser of his brethren. Lastly as a Serpent feedeth upon nothing but upon the earth, so that if a Partridg be set before him, he careth not for it; in the like manner a slanderer feedeth upon the hurt of others, as for that which is good in them he speaketh not of it. As S. *Hierome* applyeth his reading to the sense of the Septuagint he expoundeth it thus, if the Serpent the devill bite any one secretly and destroy him with the poyson of sinne, no other knowing of it; if he that is bitten hold his peace and do not betake himselfe unto repentance, neither is willing to confesse his wound unto his brother and teacher; his teacher who hath a toung for the curing of it cannot easily be profitable unto him. *Si enim erubescat ægrotus vulnus medico confiteri, quod ignorat medicina non curat*, for if he that is sick be ashamed to confesse his wound to the *Physitian*, that which he knoweth not, his Physick cureth not. *Cassian* who translateth the Septuagint thus, *Si momorderit serpens non in sibilo, non est abundantia incanta-*

Hieronym. in hunc ver).

Hieronym. in hunc vers.

Cassian. Collat. I. 2. c. 11.

cantatori, if the Serpent bite without hiſſing, there is no abundance in the enchanter, giveth the meaning of it to the ſame effect. The Preacher ſheweth, ſaith he, the biting of a ſilent Serpent to be pernicious, that is, if the ſuggeſtion of the devill and his temptation be not made knowne unto ſome enchanter, unto ſome ſpirituall perſon, who by the charms of the Sriptures uſeth for to heale the wound, and to draw out from the heart the poiſon of the Serpent, he will not be able to bring ſuccour to him that is endangered and ready to periſh. In the ſame kind *Olympiodorus* expoundeth the verſe, if ſaith he the Serpent of ſinne doe bite in ſilence, that is, ſo that the ſinner will not confeſſe his offence committed, he that by holy enchantment hath taken upon him to be his helper, cannot be able to give any health unto him, untill he ſhall be willing to confeſſe his ſinnes. And laſtly unto this agreeth *Gregorius Neocæſarienſis*, who thus openeth the meaning of the verſe, the hidden bitings of the Serpent the enchanters are not able to cure. For the hidden biting of the Serpent is ſinne concealed by a ſinner, which biting cannot be cured by the enchanters though never ſo wiſe, that is, by ſpirituall men and miniſters, untill by confeſſion it come to be manifeſted. *Tremellius* readeth the verſe thus, *Si momorderit ſerpens non adhibita incantatione, tum nullum eſt emolumentum incantationis tenenti verba ejus*, if the Serpent bite when the enchantment is not yet applied, there is no benefit in the enchanting of him, who hath the words of enchanting: as if the meaning were, though himſelfe doe not ſo expreſſe it, that it is vaine to uſe a remedy for the preventing of hurt, when the hurt is already received. But ſeeing the Originall word לחש properly ſignifyeth *muſſitationem & ſubmiſſam orationem*, a muttering, a ſoft and ſtill ſpeaking, ſo that the words directly are to be rendred, *ſi Serpens momorderit non in muſſitatione, if the Serpent ſhall bite not in muttering*, that is, not ſecretly, but openly and in view, let me propoſe it only, whether the verſe may not admit this ſenſe: if open detraction be practiſed and permitted, he then that holdeth his toung to doe it in ſecret hath no benefit by it: as ſhewing the impudency of ſuch a wickedneſſe ſo committed, which commonly as guilty to it ſelfe of its owne foulneſſe, hideth it ſelfe for ſhame: or elſe as ſhewing the badneſſe of thoſe, who give way to it, themſelves knowing it to be detraction and falſhood, ſeeing the benefit which a detractor ſeeketh, is to doe it where it is not knowne to be falſe, that ſo it may be receeved.

Olympiodor. in hunc verſ.

Gregor. Neocæſ. in ſua Metaphr.

Tremell. in hunc verſ.

Ver. 12. *The words of a wiſe mans mouth are gracious*: S. *Hierome* reads it *verba oris ſapientis gratia*, the words of the mouth of a wiſe man are, grace for ſo the originall is: and to expreſſe the force of it, the French tranſlation reads it, *ne ſont que grace*; the words of a wiſe mans mouth are nothing but grace, being ſuch, that as *Lyra* expoundeth it *reddunt eum gratioſum coram Deo & hominibus*, they make him gracious both with God and man. When the dove which *Noah* ſent forth returned to the Ark, it brought an olive leafe in the mouth of it, which

Lyra in hunc v.

makes. And theſe two readings in effect are the ſame. Our tranſlation, the French, and *Tremellius* do read it, *without enchantment*, for that alſo the Hebrew word doth ſignifie. The other words are בַּעַל לָשׁוֹן which S *Hierome* rendreth *habens linguam*, he that hath a tongue, *Tremellius*, *tenens verba ejus*, holding his words, and underſtandeth it of the enchanter, holding the biting of the ſerpent. So that his meaning maketh his reading to be the ſame with the Septuagint, who render it *incantans*, he that enchanteth. The french ſaith *le languard*, a long-tongued prating companion, and as our Engliſh hath it, a babler, wherein they differ not in meaning from the Vulgar Latin. For the ſenſe is, that as the ſerpent will bite without enchantment, ſo a babler, a fellow of many words, if he be not looked unto, is commonly a ſlanderer, and being no better then a ſerpent, will by his detraction, even bite alſo. Saint *Hierome* applyeth his reading both to the ſenſe of the Vulgar Latine, and to the ſenſe of the Septuagint. As he applieth his reading to the ſenſe of the Vulgar Latine, he thus expoundeth it, *Serpens & detractor ſunt æquales: quomodo enim ille ſecretò mordens venenum inſerit, ſic ille clam detrahens, virus pectoris ſui infundit in fratrem*, a ſerpent and a ſlanderer are equall: for as the ſerpent ſecretly getteth in his poyſon; ſo he detracting cloſely, infuſeth the venome of his breſt into his brother. But further we may note, the likeneſſe between a ſlanderer and a ſerpent, in divers things. Firſt, as all doe hate a ſerpent, and flie from the ſight of it, ſo all doe hate a ſlanderer, and flie from his company. Secondly, a ſerpent, as S. *Auſtin* ſaith, carrieth his poyſon in his mouth, ready to be caſt out, and with one biting poyſoneth the whole body; ſo the ſlanderer hath his poyſon in his mouth, ready to be vented, and with one word, as it were, with one biting, doth eaſily wound the name, credit, ſoule, the life of his brother. Thirdly as there is no other creature to which the devill is likened ſo much as a ſerpent, for though he be called a Lyon, a Wolfe, a Fox, yet moſt commonly he is called the old Serpent; ſo there is no other ſinner ſo like the devill, as a ſlanderer is, he being as the devill is an accuſer of his brethren. Laſtly as a Serpent feedeth upon nothing but upon the earth, ſo that if a Partridg be ſet before him, he careth not for it; in the like manner a ſlanderer feedeth upon the hurt of others, as for that which is good in them he ſpeaketh not of it. As S. *Hierome* applyeth his reading to the ſenſe of the Septuagint he expoundeth it thus, if the Serpent the devill bite any one ſecretly and deſtroy him with the poyſon of ſinne, no other knowing of it; if he that is bitten hold his peace and do not betake himſelfe unto repentance, neither is willing to confeſſe his wound unto his brother and teacher; his teacher who hath a toung for the curing of it cannot eaſily be profitable unto him. *Si enim erubeſcat ægrotus vulnus medico confiteri, quod ignorat medicina non curat*, for if he that is ſick be aſhamed to confeſſe his wound to the *Phyſitian*, that which he knoweth not, his Phyſick cureth not. *Caſſian* who tranſlateth the Septuagint thus, *Si momorderit ſerpens non in ſibilo, non eſt abundantia incanto-*

Hieronym. in hunc verſ.

Hieronym. in hunc verſ.

Caſſian. Collat. 1. 2. c. 11.

cantatori, if the Serpent bite without hissing, there is no abundance in the enchanter, giveth the meaning of it to the same effect. The Preacher sheweth, saith he, the biting of a silent Serpent to be pernicious, that is, if the suggestion of the devill and his temptation be not made knowne unto some enchanter, unto some spirituall person, who by the charms of the Sriptures useth for to heale the wound, and to draw out from the heart the poison of the Serpent, he will not be able to bring succour to him that is endangered and ready to perish. In the same kind *Olympiodorus* expoundeth the verse, if saith he the Serpent of sinne doe bite in silence, that is, so that the sinner will not confesse his offence committed, he that by holy enchantment hath taken upon him to be his helper, cannot be able to give any health unto him, untill he shall be willing to confesse his sinnes. And lastly unto this agreeth *Gregorius Neocæsariensis*, who thus openeth the meaning of the verse, the hidden bitings of the Serpent the enchanters are not able to cure. For the hidden biting of the Serpent is sinne concealed by a sinner, which biting cannot be cured by the enchanters though never so wise, that is, by spirituall men and ministers, untill by confession it come to be manifested. *Tremellius* readeth the verse thus, *Si momorderit serpens non adhibita incantatione, tum nullum est emolumentum incantationis tenenti verba ejus*, if the Serpent bite when the enchantment is not yet applied, there is no benefit in the enchanting of him, who hath the words of enchanting: as if the meaning were, though himselfe doe not so expresse it, that it is vaine to use a remedy for the preventing of hurt, when the hurt is already received. But seeing the Originall word לחשׁ properly signifyeth *mussitationem & submissam orationem*, a muttering, a soft and still speaking, so that the words directly are to be rendred, *si Serpens momorderit non in mussitatione, if the Serpent shall bite not in muttering*, that is, not secretly, but openly and in view, let me propose it only, whether the verse may not admit this sense: if open detraction be practised and permitted, he then that holdeth his toung to doe it in secret hath no benefit by it: as shewing the impudency of such a wickednesse so committed, which commonly as guilty to it selfe of its owne foulnesse, hideth it selfe for shame: or else as shewing the badnesse of those, who give way to it, themselves knowing it to be detraction and falshood, seeing the benefit which a detractor seeketh, is to doe it where it is not knowne to be false, that so it may be receeved.

Olympiodor. in hunc vers.

Gregor. Neocæs. in sua Metaphr.

Tremell. in hunc vers.

Ver. 12. *The words of a wise mans mouth are gracious*: S. *Hierome* reads it *verba oris sapientis gratia*, the words of the mouth of a wise man are, grace for so the originall is: and to expresse the force of it, the French translation reads it, *ne sont que grace*; the words of a wise mans mouth are nothing but grace, being such, that as *Lyra* expoundeth it *reddunt eum gratiosum coram Deo & hominibus*, they make him gracious both with God and man. When the dove which *Noah* sent forth returned to the Ark, it brought an olive leafe in the mouth of it, which

Lyra in hunc v.

Geneſ. 8. 11. passage of ſcripture Saint *Ambroſe* conſidering ſaith, *in ore quoque non fruſtra ramulus oleæ videtur eſſe delatus, eo quod virtus & ſapientia in ore juſti habeant claritatem*, it is alſo not without cauſe that a little olive branch was brought in the mouth of the dove, becauſe vertue and wiſedome in the mouth of a righteous man have brightneſſe and clearneſſe, whereby as they give grace and beauty to the ſpeaker, ſo they give light comfort and delight unto the hearers of them. Saint *Baſil* therefore alſo ſpeaking of a wiſe righteous man ſaith, *lingua juſti ſpiritu ſancto eam movente cordibus credentium verba inſcribit vitæ æternæ tincta quidem non atramento ſed ſpiritu Dei viventis*, the toung of the righteous being moved by the Holy Spirit writeth in the hearts of them that believe the words of eternall life, not dyed with ink, but with the ſpirit of the living God. The mouth of a wiſe man, is like unto the ſilver trumpets which ſounded to the Jews in the day of their gladneſſe, and in their ſolemne dayes. *Tuba eſt quæ lætitiam ſonat, non lites*, it is a trumpet which ſounded joy not jarring. *But the lips of a foole will ſwallow up himſelf*: the Hebrew is תבלענו *deglutiet enim* will ſwallow up him, that is, as our Engliſh translation and *Tremellius* read it *himſelf*, For indeed the lips of a foole are but like a quagmire full of lightneſſe and inconſtancy moving and ſtirring upon any occaſion, and into which himſelfe ſinking is ſwallowed up by it. The lips of a foole which make no end of talking are like a bottomleſſe gulf, in which himſelfe is drowned and periſheth. The Prophet *David* ſpeaking of the fooliſh and wicked ſaith, *their throate is an open ſepulchre*: open it is and ready even to devoure themſelves. Wherefore Saint *Chryſoſtome* ſaith upon the place, *Ne ſit ergo os tuum ſepulchrum, ſed theſaurus*, let therefore thy mouth not be a ſepulchre, but a treaſury, and as a treaſury is ſhut not open, ſo let thy mouth be, for ſo the mouth of the wiſe is, then only opening when it iſſueth forth ſome matter of moment worthy to be received. The mouth of a wiſe man is not like a devouring gulf, but like a pleaſant fountaine, *ubi in modum naturalis antri abſidis fabricata concavitate, inde latex tanta quiete defluit, tanta quaſi ſtabilitate decurrit, ut eum non putes creſcere, niſi quia inde aliquid rauco murmure ſentis exire*, where the hollowneſſe of the circled inſide, being framed in the manner of a naturall cave, from thence the water floweth out with ſo great quietneſſe, and runneth as it were with ſo great ſtaidneſſe, that one would not think it to increaſe, but that he perceaveth ſome thing to goe out with a whiſtling noyſe, as *Caſſiodore* deſcribeth a fountaine. Of *Moyſes* holy *Ephraim* conſidereth that though he were famous for many miracles, yet that offending a little with his toung at the waters of *Meribah*, thereby he loſt his entrance into the Land of *Canaan*. *Magnum & horrendum mare ei viam præcludere non potuit, ſed verbum unicum inique ab eo prolatum, velut murus aliquis ipſi obſtitit, ne ulterius progredi poſſit*, the great and horrid ſea was not able to ſhut up his way, but one word ill ſpoken by him ſtood up as it were a wall againſt him, that he could not goe on farther. Now if one word ill ſpoken did ſo much præju-

Noe & Arca c. 19.

Baſil. in Pſ. 44
Ambroſ. l. de

Numb. 10. 10.

Pſal. 5. 9.

Chryſoſt.

Caſſiod. var. l. 2. var. 39. l. 8. var. 33.

Ephraim. Numb. 20.

prejudice him, how much miſchiefe doe the lips of a foole bring unto him, how doe they ſwallow him up? When our ſaviour Chriſt cured the man that was deafe and dumbe, the Evangeliſt ſaith that looking up to heaven he ſighed and ſaid *Ephata* be opened. But why did our ſaviour Chriſt ſigh? Was he unwilling to relieve the diſtreſſed? Or was he loath to ſhew the man this favour! Either this miracle was a thing expedient to be done, or elſe it was not expedient to be done. If not expedient to be done, why did our ſaviour doe it? If it were expedient to be done, why did he ſigh? Perhaps this ſigh at this time was like that groane, which our ſaviour gave when he raiſed up Lazarus from the dead. And as there ſome give the reaſon of his groaning, becauſe he was to call back *Lazarus* into this miſerable life, wherein he was to undergoe many dangers; ſo here our ſaviour ſighed, becauſe he was to reſtore ſpeaking to the dumbe, and hearing to the deafe by which he ſhould be ſubject to many evils and dangers, ſeeing that the toung is a dangerous thing, ſo that many have periſhed by it, and as the Preacher here ſpeaketh *the lips of a foole will ſwallow him up.* But Saint *Hierome* doth not underſtand the miſchiefe here ſpoken of to be referred to the foole himſelfe: he reading the laſt part of the verſe thus, *Labia inſipientis præcipitabunt eum*, the lips of a foole will overthrow him, referreth the word *him* unto the wiſe man ſpoken of in the firſt part of the verſe, ſaying, *ſtultitia ſi ſua eſſet ruſticitate contenta minus aliquid haberet mali*, if folly would be contented with its owne rudeneſſe it would have the leſſe evill: but now it maketh war againſt wiſedome, and whatſoever wiſedome it ſeeth in a learned man, being provoked by envy it doth not approove it. For a wiſe man ſpeaketh the words of knowledge, the words of grace, which are able to bring profit to the hearers, but the ears of a foole doe not ſo receive the things that are ſaid as they are ſpoken, but on the contrary endeavoureth to ſupplant a wiſe man, and to make him like unto himſelfe. *Et revera præcipitatur ſapiens quando in aurem loquitur imprudentis, & verba ejus in profundo ut ita dicam gurgite pereunt*, and indeed a wiſe man is as it were tumbled downe, when he ſpeaketh in the eare of a foole, and his words doe periſh, as I may ſo ſay, in a deepe gulf. Wherefore happy is he that ſpeaketh in the ears of the wiſe. The *Chaldee* Paraphraſe ſeemeth to referre the word *him* neither to the foole himſelfe, nor to the wiſe man ſpoken of in the firſt part of the verſe but unto man generally, which thus expreſſeth the ſenſe of the laſt part of the verſe, *labia hominis ſtulti increpationem invehunt atque adeo univerſo orbi interitum*, the lips of a fooliſh man bring on threatnings, and ſo deſtruction to the whole world, as if the meaning were, that as the grace which is in the words of a wiſe mans mouth bringeth good to many, and preſerveth the world by the common benefit of it, even ſo the lips of a foole bring miſchiefe unto many, and as it were by a generall infection doe cauſe the deſtruction of the world. It is the ſame meaning alſo, which another reading of the *Chaldee Paraphraſe* giveth unto it, where it is thus expreſſed, *labia ſtulti viri plena ſunt increpa-*

Mar. 7. 34.

Hieronym. in hunc verſ.

Chald. Paraph.

crepationibus, propterea consumitur omne sæculum, the lips of a foolish man are full of threamings, therefore is the whole world consumed: as shewing the great mischiefe which every where and alwayes they doe in the world.

Ver. 13. We have here the Serpent, the babler spoken of in the eleventh verse wreathed into a circle, his two ends, head and taile meeting together. And as at the one end he is a Serpent having his sting in his head, so at the other end he is a Scorpion having his sting in his taile. *Foolishnesse in the beginning, mischievous madnesse in the end.* The Prophet *Isaiah* saith, the vile person will speak villany, where the vulgar Latin reads it, and so the Hebrew may be rendred, *stultus loquetur fatua*, a foole will speak foolish things or folly: whether he beginne or whether he make an end, it is folly still. When *Jacob* went into *Mesopatamia* the Lord appeared to him in the vision of the Ladder, and when *Jacob* came out of *Mesopotamia* God appeared againe unto him. Not only when he began his journy, but when he ended it, did he find the favour and blessing of God upon him. He was the same in his care to serve to God, and the same was the goodnesse of God towards him. But here we have *a foole beginning* his journy, and he begins it with folly; here we have him *ending* his journy, and he ends it in mischievous madnesse. The same that he was at first, the same he is at last, save only that his going on makes him to be worse. And surely it is most needfull to take heed of the beginning of wickednesse and folly. For commonly a beginning leads on farther, and that which is once began is not fortwith ended. Most safe it is to deny entrance unto folly, but if it be entred, thrust it out quickly. The *Ægyptians* had endured many plagues and were still hardened, but when they saw their first born to be slain, then they gave the *Israelites* leave to depart. Whereupon *Nicetas* in *Nazianzene* meditating saith, as the *Ægyptians* could not endure that plague but then permitted the *Israelites* to be gone, *eodem modo dæmonibus quoque animarum nostrarum persecutoribus gravissima hæc pœna videtur, quando in animo primogenita peccati, hoc est prima vitii origo, & principium extinguitur*; in like manner unto the devils who are the persecutours of our soules this punishment seemeth to be most grievous, when in the mynd the first born of sin, that is the first entring of vice, and the beginning of it is extinguished. But it is not the care of a foole to doe this, his foolishnesse begins assoon as the words of his mouth begin, Saint *Ambrose* speaking of the Hebrew letter *Phe* saith of it, *Phe litera decima septima latine significat erravi, sive os aperui*, the letter *Phe* which is the seventeenth, in Latin signifieth, I have erred, or else I have opened my mouth, as if it were but one and the same thing to open the mouth, and to run into errour. Plainely it is so with a foole, the very opening of his mouth to speak, openeth the way at which his folly commeth forth. It is not said that the beginning of the words of his mouth is the beginning of foolishnesse, but in the beginning of his words he shews himselfe an absolute foole, and although then he should leave off to speak

Isa. 32. 5.

Genes. 28. 13. *Genes.* 35. 9.

Nicetas.

Ambros. in Psal. 119. *Octon.* 17.

to ſpeak, he hath ſaid enough to ſpeak out his folly. But he goes on and *the end of his talke is miſchievous madneſſe.* To begin to ſpeak fooliſhly may be the fault of a wiſe man, but he when he ſees it, or hath it ſhewed unto him, he will not perſiſt in it, or if he have ſpoken fooliſhly once, he will lay his hand upon his mouth, and will not doe ſo againe. But a foole having began to ſpeak fooliſhly, he goes on in the ſame pace to the end, having once ſpoken like a foole, he will ſpeak ſo againe and againe. The Prophet *Hoſea* ſaying *Ephraim is an heifer, that is taught and loveth to tread out the corn*, Saint *Gregory* conſidering the words, ſaith, *vitula trituræ laboribus aſſueta relaxata plærumque ad eundem laboris uſum etiam non compulſa revertitur*, the heifer being uſed to the labour of treading out the corne, oftentimes being ſet free, returneth againe even not compelled to the ſame work and labour. And ſo the mynd of wicked men being addicted unto ſuch ſervitude, and accuſtomed to the wearyings of temporall things, although it may be freed from them, yet haſteneth to be oppreſſed with earthly cares and troubles. Surely ſuch a heifer, ſuch a calfe is a foole, and though he have ſhamed himſelfe by his fooliſh talking, yet he will doe it more, extending his folly to the end of his talking which is *miſchievous madneſſe.* Saint *Ambroſe* ſaith, *Ubi principium eſt, finis quæritur*, where there is a beginning an end is looked for; and if we look to the end of a fooles ſpeaking, it is not only like the beginning but far worſe. It is true, which Saint *Gregory* ſheweth, *quod intra principium & finem clauditur breve eſt*, that which is ſhut up within a beginning and ending is ſhort. but that in ſo ſhort a time, as betweene the beginning and end of a fooles words, the naughtineſſe of them ſhould be ſo much encreaſed, might ſeeme very ſtrang, were it not known that folly and wickedneſſe grow apace. He that began with fooliſhneſſe only, δὰ τῆς τῶν ἀφροσύνης πώματος ἀκρήτου καὶ πολλοῦ ἐπόσαι, *ut qui ſtultitiæ merum magnumque hauſerit calicem*, as he that hath drunk out the ſimple and great cup of fooliſhneſſe as *Philo* ſpeaketh, he proceedeth to end with miſchievous madneſſe. Saint *Ambroſe* reading the place in the fourtieth Pſalme at the fourth verſe, *beatus eſt vir qui non reſpexit in vanitates & inſanias falſas*, bleſſed is the man who hath not regarded vanities, and falſe madneſſe: thereupon ſaith, *ſunt ergo veræ inſaniæ, & forſitan prophetarum, qui in exceſſu mentis poſiti prophetabant repleti Dei ſpiritu, ut quibuſdam inſani viderentur, quum propriæ ſalutis immemores nudi plærumque & excalceati, ſicut Eſaias Sanctus per populos curreret, vociferantes non quæ ipſi vellent, ſed quæ a Domino juberentur*, there is therefore true madneſſe, and perhaps ſuch was that of the Prophets, who propheſied in an extaſy of mynd being filled with the ſpirit of God; ſo that they might ſeeme to ſome to be mad, when unmyndfull of their owne health, they did run naked oftentimes among the people and unſhod, as the holy Prophet *Iſaiah* did. But though the Hebrew in that place of the Pſalmes be not ſo, yet in this verſe here the Hebrew is הוללות רעות *inſaniæ malæ* and evill madneſſe, and ſo may ſeeme to inferre a good madneſſe, perhaps ſuch as that was in the ancient Prophets which

Hoſ. 10. 11.

Gregor. Moral. l. 20. *c.* 15.

Ambroſ. de Noe & arca c. 23.

Philo de temulentia.

Ambroſ. in Pſal. 39.

ſeemed

seemed some times to the people to be a madnesse. But to consider the words as our translation hath them *mischievous madnesse*. There is nothing so mischievous as a fooliſh and wicked toung is; wherefore *Valerianus* saith, *quid mihi aliquis in comparatione malitioſæ linguæ artificium veneficii increpet, & noxias poculorum compoſitiones accuſet? Exceſsit illa res omne genus veneni, quæ non poteſt niſi morte compeſci*, what should any one inveigh to me against the art of poysoning, or accuse the composition of pernicious cups in comparison of a wicked, fooliſh & malitious toung? This thing exceedeth all kind of poyson, which cannot be pacified but by death only.

Valentianus homil. 5. de oris inſolentia.

Ver. 14. The originall is not so plaine but that it requireth the understanding to search into it. The meaning which I apprehend is this. *A foole is full of words*, as if he were full of matter, and multiplyeth still his words, as if he wanted words to expresse that which the abundance of his knowledge hath to say: notwithstanding a man that heareth him, *cannot tell* what it is at which he aymeth, what it is that he would have, to what his words will come, cannot tell what to make of them. *And that which shall be after him*, that which shall be said when he hath done, either to answere his words, or to reforme his errours, or to instruct himselfe, who can declare unto him? who can teach and *tell him?* For being possessed with a strong persuasion of his owne knowledge, thinking that to be as great as his words have been many, he disdaineth that any should be able to correct him. Or else the meaning may be conceived thus. *A foole is so full of words* as if he knew all things, and could tell any thing; but a wise man cannot tell what shall be, much lesse a foole: there is none that can doe it, *and what shall be after him, who can tell?* As implying saith *Lyra*, that God alone is able to doe it. *Sed ſtultus talis non eſt hac revelatione dignus*, but such a foole is not worthy to receive this revelation from him. Or thirdly we may take the verse in this meaning. The Preacher having shewed in the end of the verse before, the end of a fooles talking to be mischievous madnesse, here he giveth the reason of it: for as *Lyra* also speaketh, *qui multiplicat verba fatua finaliter venit ad verba peſsima*, he that multiplyeth fooliſh words, in the end commeth to very naughty words. And because all evil proceedeth from ignorance according as the *Philoſopher* saith, *ignorat omnis malus*, every evill body is ignorant, therefore he addeth that a man knoweth not, that is, such a fooliſh man knoweth not, that is considereth not, doth not forecast, what is likely to ensue, what may follow though it be not likely: neither will he heare or regard any one that shall endeavour *to tell him* and to let him see it. The Originall is מה-שיהיה *quid quod erit*, a man knoweth not what that which shall be, and *Saint Hierome* taking the future tense there to signify the time past reads the verse thus, *Et ſtultus verba multiplicat; Ignorat homo quid ſit, quod factum eſt, & quod futurum eſt poſt eum, quis annunciabit ei? A foole also multiplieth words. Man knoweth not what that is which hath been, and that which shall be after him, who shall*

Lyra in hunc verſ.

Aristoteles.

declare

declare unto him? And the meaning which he giveth of the verſe is this: *quum ſtultus nec præteritorum meminerit, nec futura agnoſcat, & ignorantiæ tenebris volutetur, falſam ſibi ſcientiam repromittens, in eo doctum ſe putat & ſapientem, ſi verba multiplicat*, when a foole neither remembreth the things that are paſt, nor knoweth the things that are to come, but tumbleth and ſtumbleth in the darkneſſe of ignorance, yet doth he promiſe himſelfe a falſe knowledge, and therein thinketh himſelf to be learned and wiſe, becauſe he multiplyeth words. The Septuagint alſo and the vulgar Latin read it, *ignorat homo quod ante ſe fuerit*, man knoweth not that which hath been before him, as if a foole were noted in that he neglected to conſider the ſayings and doings of wiſe men that had gone before him, and which are good directions for man in his wayes. Another meaning of the verſe, which I meete with is this, that he who knoweth much and is able fully and elegantly to expreſſe himſelf yet hereby is not freed from the reputation of a foole: it is not all his wiſdome, all his eloquence that is able to take this off from him. For this one thing that he knoweth not what ſhall be, and that none can tell him, what ſhall be after him maketh him to be a foole ſtill. To this purpoſe, *Thuanus* ſpeaketh very well, *Stultus voces uſque deque effutit inanes, atque audire licet talia, blaterantem, læti vivamus, quando humanum caligo futuri damnat genus*; A foole talketh of this thing and that thing, and many wayes turneth his idle diſcourſe, and one may heare him babling ſuch like things as theſe, let us live merrily, ſeeing that an ignorance of that which is to come blindeth the knowledge of man, and ſhutteth his eyes that he cannot ſee it. But indeed ſeeing a darkneſſe in reſpect of that which ſhall be, oppreſſeth man, how ſhould he lead a merry life? How can he freely enjoy his pleaſures? Suppoſe him to be in honour, how can he rejoice in his obtained dignity, not knowing whether in his honour there doe not lye hid his future diſgrace, and in his pleaſure his torment? There is no preſent good, which the ignorance of what is to come doth not deſtroy. *Samuel* telleth *Saul, when thou art come thither to the city, thou ſhalt meete a company of Prophets comming downe from the high place, with a pſaltery, and a tabret, and a harp: and a pipe before them, and they ſhall propheſy.* And ſurely the inſtruments of mirth could be found no where ſo fitly as among the Prophets, and among them who did fore know things to come, and being evill might be able to prevent them; being good might with comfort expect them. Wherefore could a wiſe man tell what was to be, he might ſafely be merry in that which he had: but no man knowing this, he is but a foole that is tranſported with the preſent joy of any earthly thing. This ignorance is the miſery of man, and this miſery maketh the wiſeſt man a foole. *Saint Hierome* writing to *Euſtochium* telleth her, the troubles of marriage, and the uncertainties of wedlock thou haſt learned by a domeſtick example; when thy ſiſter *Bleſilla ætate major, propoſito minor*, above thee in yeares, but beneath thee in reſolution of mind, after

Hieronym. in hunc verſ.

Thuanus.

1 *Sam.* 10. 5.

Hieronym. ad Euſtochium.

ter ſhe had marryed a huſband, the ſeventh moneth was made a widow. *O infelix humana conditio & futuri neſcia!* O unhappy condition of mankind and ignorant of that which ſhall be! She loſt both the crowne of virginity and contentment of marriage. If we mark the Scriptures, wee ſhall find few juſt and righteous men mentioned that were not Prophets. *Philo* ſaith, *Omnibus probis viris ſacra Scriptura prophetiam tribuit. Proinde quotquot inter juſtos cenſentur, inducuntur prophetæ pleni cæleſti numine*, unto all vertuous men the Scripture aſcribeth, the gift of propheſy. And therefore as many as are reckoned among the righteous, are brought in prophets filled with the heavenly Spirit. And as in religion the knowledge of that which ſhall be in heaven, to them that feare God, doth very much ſweeten the comfort of it, and ſtir them up the more earneſtly to walke in the paths of Gods commandements; ſo in this life the ignorance of what ſhall be after death, doth much diminiſh the comfort of that which is enjoyed, & maketh the wiſeſt man in humane underſtanding a foole, becauſe although he can ſay never ſo much, yet he can ſay nothing of that.

Philo. l. quis rerum divinarum ſit hæres.

Verſ. 15. *A fool* may take pains, & many times taketh more pains then he deſerveth thanks. For his *talking wearyeth both himſelf, & every one* that heareth him. Perhaps they may ſit ſtill, & yet are more wearied then if they had gone a great journy, and himſelf having gone a great journey, is no with the farther on his way. *Becauſe he knoweth not how to go to the city:* he would go ſome whither, but he knows not how to come unto it: he talketh of a place whither he ſhould go, but he cannot find the way thither. It is ſome great matter that he would ſay, it is ſome great place, *a city* that he would go unto, but he knoweth not how to doe it. He turneth this way, & that way, he talketh of this thing & that thing, but it is ſtill frō the matter it is ſtill from the city to which he ſhould go. The point that he would ſpeak of, is ſome point that many learned men have handled, as in a city many doe dwell that are men of worth, & he alſo would ſhew himſelfe to be a man of worth, he alſo would ſhew his learning, but he is loſt in the way, he is ſtill out of it. *Tremellius* underſtandeth the laſt part of the verſe, as ſhewing the wonderfull ſimplicity of a foole, ſo that he is not able *vel movere pedem rectè & urbis ſuæ viam agnoſcere, quam etiam cæci addiſcunt*, even to move forward one foote aright, and to know the way of his owne city which even blind men doe learne. *Caſsian* underſtandeth here, *the labour of the fooliſh*, to be the labour of careleſſe ſinners, which doth indeed weary every one of them in their ſinfull courſes. For as he ſaith well, *ipſæ nobis tormento ſunt, quibus utimur voluptates*, the very pleaſures which wee uſe are a torment unto us, and the very delights and contentments of the fleſh, become to be executioners of punniſhment upon the authours and inventors of them. *By the city* alſo he underſtandeth that heavenly *Hieruſalem* which is the mother of us all, and ſpeaking of the wicked ſaith, *ab itinere regio deviantes, ad illam metropolim civitatem, ubi noſter curſus indeclinabiliter debet eſſe directus non*

Tremellius in hunc verſ.

pote-

poterunt pervenire, that wandring from the high way of the King of heaven, they ſhall never be able to get to that metropolitan city, whither our courſe without declining ought ſtill to be directed. And indeed in the booke of wiſdome the wicked themſelves confeſſe, wee wearied our ſelves in the way of wickedneſſe and deſtruction, yea wee have gone thorow deſarts, where there lay no way, but as for the way of the Lord, wee have not knowne it. The way of the Lord which leadeth *to the city* of which the Prophet *Ezekiel* ſpeaketh, *the name of the city ſhall be The Lord is there*, that they have not knowne and ſo they know not how to go to the city. *Saint Hierome* underſtandeth here *the labour of the fooliſh* to be, the ſtudy of the heathen *Philoſophers*, *the city* to be wiſdome. And therefore he ſaith, *lege Platonem, Ariſtotelis revolve verſutias, Zenonem & Carneadem diligentius intuere, & probabis verum eſſe quod dicitur labor ſtultorum affligit eos*, *read Plato*, turn over the ſubtleties of *Artſtotle*, looke diligently upon *Zeno* and *Carneades*, and thou wilt prove it to be true which is ſaid, *the labour of the fooliſh afflicteth and wearieth them*. They indeed ſought for the truth with all care and induſtry, but becauſe they had not a guide, becauſe the word of God was not a lampe to their feete and a light to their paths, they thinking by humane underſtanding to be able to comprehend wiſdome, they came not to the city of which the Pſalmiſt ſaith, *the ſtreams of the ryver make glad the city of our God*. Or elſe *S. Hierome* underſtandeth *the labour of the fooliſh* to be the labour and ſtudy of hereticks, *the city* to be truth; for they labour and buſy themſelves in the ſtudy of the Scriptures, by which they onely tire and weary their minds, but cannot find the city, becauſe they walke in a deſart. To whom the Father applyeth that paſſage of the Pſalmes, *they wandred in the wilderneſſe, in a ſolitary way, they found no city to dwell in*. Or elſe we may take the labour of the fooliſh to be the labour of them who ſeek after high & hard & hiddē matters: whereas they know not the may into the city that is ordinary and common things, ſuch as are knowne to all men, and much more needfull and uſefull for themſelves. The *Chaldee Paraphraſe* giving the expoſition of the verſe doth ſet it downe thus, *labor quo in ſtultitia ſua excruciatur ſtolidus, tantopere illum conficit & fatigat, ut non ſit edoctus plane ad eam civitatem receptum habere, in qua ſapientes habitant, a quibus doctrinam ſciſcitetur*, the labour by which a foole is tortured in his fooliſhneſſe doth ſo much ſpend him and weary him, that plainly he is not informed to have recourſe unto the city in which the wiſe doe dwell, from whom he may ſeeke learning. And ſurely he will fall into pernicious folly, who thinking himſelfe excellent in divine gifts deſpiſeth the learning of other men. *Saint Gregory* ſhewes it, when he ſaith, *inde fiet, ut dum unuſquiſque ſe ſancto Spiritu impletum præſumat, diſcipulus hominis eſſe renuat, & magiſter erroris fiat*, from hence it will come to paſſe, that while every one thinketh himſelfe filled with the Holy Spirit, refuſing to be the diſciple of man, he is made to be the maſter of errour.

wiſdome 5. 7.

Ezek. 48. 34.

Hieronym. in hunc verſ.

Pſal. 46. 4.

Pſal. 107. 4.

Chald. Paraph.

Gregor. Dialog. l. 1. *c.* 1.

rour. When our Saviour Christ had appeared to Saint *Paul* going to *Damascus*, he saith unto him, *arise and goe into the city, and it shall be told thee there what thou must doe.* Whereupon Saint *Bernard* saith, *O sapientia suaviter verè universa disponens! Eum cui tu loqueris erudiendum de voluntate tua mittis ad hominem*, O wisdome truly disposing all things sweetly! Him to whom thou thy selfe speakest, thou sendest unto man to be instructed in thy will. Saint *Paul* is sent into the city and is appointed by man to be taught, that even the gifts of God might be seen not to be bestowed without mans ministery. And surely let him goe to the city of the wise, to the Universities of learning and knowledge, let him seeke the help and benefit of men, whosoever will preserve the gifts of God safe in himselfe. Which although they may be great, use to vanish in him, and to make his labour the wearyingof a foole, by whom the furtherance of other men is despised. In generall *the labour of the foolish* we may understand to be vaine and bootelesse toyling: for so fooles toyle themselves grievously and reape no profit, no benefit by it. To whom the Prophet *Isaiah* saith, *Wherefore doe yee spend mony for that which is not bread, and your labour for that which satisfieth not?* Such a one may beate his wings much as if he would fly farre and high, but as *Hugo de Sancto Victore* speaketh, *Non volat in summis, sed ambulat in imis, imò non ambulat, sed stat. Non autem jacet, sed stat, ut nunquam requiescat. Assidue ergo stat, qui sine intermissione laborat. Pedes sine incessu fatigat, sine fructu laborat*, he doth not fly on high, but walketh below, yea he doth not walke but standeth still. Stand he doth, not lye, so that he never resteth. Continually therefore doth he stand, who laboureth without ceasing. He wearieth his feete without going, he laboureth without benefit. For how can he know, how to goe into the city that standeth and goeth not?

Acts. 9. 6.

Bernard. Ser. in ea.

Isai 52. 2.

Hugo de Sanct. vict. lib. 3. *de Erud. Homil. p.* 1. *c.* 7.

Ver. 16. *Woe to thee O Land, when thy King is a Child, and thy Princes eate in the morning.*

Ver. 17. *Blessed art thou O Land, when thy King is the Son of Nobles, and thy Princes eate in due season, for strength and not for drunkennesse.*

Ver. 16. The Originall word which is rendred woe is אוי and signifieth not only *væ* woe, but *regionem & provinciam*, a region and province, as if not only woe were to the Land, but the Land it selfe were woe, or woe it selfe the Land, when *the King is a Child &c.* But the Preacher speaking

ſpeaking to the Land ſaith, *woe to thee o Land*, as condoling with it, and groaning together with it, under the burden of the miſery. And ſurely a publick calamity though belonging to a forreigne country ought to work a compaſſionate ſorrow, and make them to feele it in a commiſeration, who doe not feele it in the affliction. *When thy King is a Child:* a Child may be taken here three wayes, either in years and age, or elſe in wiſdome and government, or laſtly in a newneſſe and Childhood as it were of royall blood. If we underſtand a Child in years, it is true that ſuch a King is often a woe to a Land, but it is not alwayes ſo. *Solomon* himſelfe who as Saint *Hierome* affirmeth, began to reigne at twelve yeers of age, though others make a queſtion of it, was a great bleſſing to his Kingdome. But if *Solomon* did not begin, to reigne ſo ſoon, *Joſiah* began to reign ſooner, even at eight yeers of age, and he alſo was a great happineſſe to his Kingdome. The meaning therefore of the Preacher in this acception of the word is, that ordinarily the Child-hood of a King is the maturity of miſery to his Kingdome, though extraordinarily by the goodneſſe of God it may be otherwiſe. Secondly if we underſtand a Child in wiſdome, ſo he may be that is ancient in yeers, and being ſo, he cannot but be *a woe to to his Kingdome.* The want of wiſdome in a Child by age is often ſupplyed, by the wiſdome of his counſellers: the want of this in a man hath commonly a wilfulneſſe joyned with it that will not be ſupplyed. The hand of a little Child may hold the ſtern of a great ſhip, when a greater ſtrength may guide it. But if he that hath ſtrength to guide it, have not ſkill to doe it, but yet will doe it, becauſe it is in his hand, it cannot but be dangerous ſayling. This therefore is the judgement which God threatneth, that he would bring upon *Iudah* ſaying, *I will give them Children to be their Princes and babes ſhall rule over them. The ſtay and the ſtaf, the whole ſtay of bread, and the whole ſtay of water*, the whole ſtay of knowledge, the whole ſtay of wiſdome, which is in a wiſe King he would take from them, and make children in wiſedom to be their Princes. Thirdly a King may be ſayd to be a child, when his deſcent is not from Kings; but being excuſſus as the Originall word here is, *excuſſus* one wrung out from inferiour condition is lept into a throne. The next verſe which ſaith, *bleſſed art thou O Land, when thy King is the Son of nobles may ſeeme to* approve this underſtanding of the words here. And according to this meaning doth the *Chaldee* Paraphraſe bring examples, for the illuſtrating of it, ſaying, *Væ tibi terra Iſrael in tempore quo regnavet it ſuper te Ieroboam impius. Beata erit terra in tempore, quo regnaverit ſuper te Ezechias filius Achas qui erit de genere domus Davidis*, Woe be to thee O Land of *Iſrael*, when wicked *Ieroboam* ſhall reigne over thee. Bleſſed ſhall the Land be in that time, when *Hezekiah* the Son of *Ahas*, and who ſhall be of the houſe of *David* ſhall be thy King. The Spaniards uſe to call him that is not deſcended from Chriſtian parents *novum Chriſtianum*, a new Chriſtian, as anciently the Romans called a noble man not deſcended from noble progenitours *novum hominem* a new man: and ſo this expoſition underſtandeth the Preacher, by a King that is a Child

Hieronym. in c. 3. Iſa.

2 *Chron.* 34. 1.

Iſa. 3. 1. *v.* 4.

Chald. Paraph.

to meane him, *qui est novus in regno*, who is newly born in a Kingdome. And no doubt such a one in many respects may be *a woe to a Land*. Wherefore *Thuanus* saith, happy is that country, *in qua deducta numerant a stirpe vetustos jactat avos princeps*, in which a Prince with glory numbreth his ancestrous in a long-continued race. *And thy Princes eate in the morning* which words may be taken thus, that the Princes are like unto the King, and that as he is a Child, so they are children also: for it is the properry of children to eate as so on as they are awakened from sleepe, it is the condition of children to look after nothing so much as after their food. Or else the words may be taken as speaking of such Princes as are greedy of prey, and like ravenous wolfs devoure in the morning: as often it commeth to passe, where the King is a Child. But most directly the words seeme to speech of those, who make their owne benefit, for that the word *eating* noteth, to be the chiefe thing that they look after, and in their waies doe preferre that before the publicke good. Or else the words speake of them, who make pleasure to be the first thing that they seeke, and in a second place the affaires of the Kingdome and estate. Or lastly the words way be understood to speake of those, who by early intemperancy make themselves unfit for publick affaires and imployments. Saint *Hierome* saith, *verum mihi sacratius quid latere videtur in litera*, but to me there seemeth somewhat more holy to lye hid in the letter. He therefore by the King who is a Child understandeth the devill, a Child indeed in respect of God who is the ancient of dayes as in *Daniel* he is described; and surely as Saint *Hierome* speaketh, *Væ terræ cujus est diabolus rex, qui semper novarum rerum cupidus, etiam in Absalon adversus parentem rebellat*, Woe to the Land whose King is the devill, who being alwayes desirous of new things, rebelleth in *Absalon* against his Father. And as the devill is the Prince of this world, so by the Princes which feed in the morniug, he understandeth them, who feed on the delights of this world and nourish themselves in them. Wherefore he saith also, *Woe to the Land, quæ judices & principes eos habet, qui amant hujus sæculi voluptates*, which hath those for judges and Princes, who love the pleasures of this world, who before the day of death commeth, say, let us eate and drinke for to morrow we shall dye. So doth Saint *Austin* also expound the last part of the verse, saying, *Principes mane manducantes, id est, ante horam congruam, quia non expectant opportunam quæ in futuro est felicitatem, festinanter beari hujus sæculi felicitate cupientes*, Princes eating in the morning, that is, before the due season, because they doe not expect that seasonable happinesse which shall be in the world to come, desiring hastely to be blessed with the happinesse that is in this world. So likewise doth Saint *Gregory* give the meaning of it, who saith, againe *by the morning* is signified the prosperity of the present life, as when *Solomon* saith, *Woe to thee O Land, when thy King is a Child, and thy Princes eate in the morning, quia enim mane primum diei tempus est, & vespera extremum, nequaquam reficiendi summi de hujus vitæ prosperitate quæ prævenit, sed de his, quæ in fine diei, id est, in mundi termino sequuntur. Mane ergo comedunt, qui de mundi hujus prosperita-*

Thuanus.

Daniel. 7. 9.

Hieronym. in hunc vers.

Augustin. de Civitate Dei l. 17. c. 20.

Gregor. Moral. lib. 15. c. 25.

, itatibus extolluntur, & dum preſentia vehementer curant, futura non cogitant, for becauſe the morning is the firſt time of the day, and the evening the laſt, we are in no ſort to be refreſhed with the proſperity of this world which goeth before, but with the things which are in the end of the day, that is, doe follow in the end of the world. They therefore doe eate in the morning who are lifted up with the proſperity of this world, and while they earneſtly ſeek after preſent things, they doe not think of thoſe which are to come. And ſurely ſeeing as Saint *Paul* ſaith, *the creature doth groane under the captivity of this world*, then as Saint *Chryſoſtome* ſpeaketh, *ne tu deterior creatura efficiare, nec in præſentibus rebus acquieſcas, non enim illas ſolum non amplecti oportet, ſed ingemiſcere ob retardationem noſtræ ab hoc orbe profectionis*, be not thou made worſe then the creature, neither doe thou ſet up thy reſt upon things preſent. For not only ought we not to embrace them, but even to ſigh and groane by reaſon of the delay of our going from this world.

Rom. 8. 22.

Chryſoſt. ibi.

Ver. 17. *Bleſſed art thou O Land*: the Originall is אשריך ארץ *beatitudines tuæ O terra*, thy bleſſedneſſe O Land, as wondering at the multitude and greatneſſe of them. And therefore the French tranſlation doth well exppreſſe the force of it, *O que tu es bien-hereuſe O terre, O how happy art thou O Land*, or, *O that thou art happy O Land. When thy King is the Son of Nobles*: the Septuagint and Saint *Hierome* read it, *filius ingenuorum*, the Son of them that were free born. *Vatablus candidorum*, the Son of them that have been fortunate, as deriving the Originall word from the roote חור *albeſcere* to be white. *Tremellius* reads it *natus clariſſimis*, born of them that have been moſt famous. The *Venetian* tranſlation reads it, as our Engliſh doth, *filium nobilius*, the Son of Nobles, and by the derivation of the Originall word from the roote חרר which ſignifieth *exuſtus* burnt, it ſetteth forth ſuch a one in whom the droſſe of baſeneſſe is burnt out and purified, not only by the deſcent of Noble blood; but alſo by the care of vertuous education. Saint *Hierome* therefore expoundeth it, *Princeps bonis moribus, & liberaliter inſtitutus*, a Prince endued with vertues, and nobly trained up. Or elſe as *Tremellius* explaneth it, *bene inſtitutus & informatus in adminiſtratione regni*, well inſtructed and taught in the governing of a Kingdome. So that in himſelfe he maketh good the nobility of his progenitors, this being the perfection of a glorious King. For as King *Athalaricus* in *Caſſiodore* ſpeaketh, *nullum melius poteſt eſſe compendium, quam laudibus ſucceſſiſſe majorum*, there cannot be more ſaid in few words to the honour of a King, then that his fame ſucceedeth to the fame of his anceſtors. But that which the words moſt plainly and moſt directly doe import, is to note ſuch a King, whoſe byrth is from the deſcent of nobles. And ſurely this is a great bleſſing to a Kingdome. For as *Aquinas* noteth out of *Ariſtotle*, *De vili loco aſſumpti ad principatum, ut pluries læduntpolitiam, & læſerunt aliquando Calcedoniam, juxta illud poetæ aſperius nihil eſt humile quum ſurgit in altum*, they that are taken from vile degree unto principality, doe oftentimes hurt the governmeut, and ſometimes they did hurt the ſtate of *Calcedon*, accor-

Hieronym. in verſ.

Tremell. in hunc verſ.

Caſſiodor. var. l. 9. var. 23.

Aquin. de reg. Princip. l. 4. c. 19

ding to that of the Poet, there is nothing more ſharp and hard then a baſe perſon lifted up on high. In reſpect of a King, it is true which *Chryſologus* hath, *Major eſt innata gloria, quam quæſita, præcedit quod venit ab origine, quod ſequitur ex labore: gloriam beatius eſt habere, quam quærere*, that is a greater glory which is born with a King, then that which is gotten by him, that which commeth from deſcent goeth before that which followeth from induſtry: it is more happy to have glory then to ſeeke it. When *Moyſes* was put into the water, it was moſt likely that ſome fiſherman or ſome one dealing in the waters ſhould have found him; but Gods providence brought thither the Kings daughter that by her he might be taken up. For as *Macarius* noteth, *quum Deus Moyſem prænoſſet & præordinaſſet futurum ducem & redemptorem populi, effecit ut adoptaretur à filia Pharaonis*, when God had foreknowne and foreordayned *Moyſes* to be the Captaine and deliverer of his people, he brought it about that he ſhould be adopted by *Pharaohs* daughter. As if God himſelfe would not that he ſhould come to the Scepter of government, who was not firſt ennobled. The ſame may be obſerved of *David*, whom God having annointed to be King of *Iſrael*, before he placed him on the throne he ennobled him in being the Kings Son in law. When *Abimelech* had made himſelfe King, and *Jotham* the only Son of *Gideon*, which had eſcaped from the ſlaughter of his brethren, ſtanding upon the top of mount *Gerizim* ſpake unto the men of *Sichem*, that which chiefly he objected againſt *Abimelech* was, *that being the Son of a hand mayd he was made King*. For though *Abimelech* were a moſt cruell bloody man, and a foule murtherer of his brethren, yet this he omitteth, and ſpeaketh only of his baſe birth, as if that were enough to prove, that he could not be a good King over them. *And thy Princes eate in due ſeaſon for ſtrength, and not for drunkenneſſe:* as before it was the miſery of a Kingdome, that the Princes were like to the King in want of wiſdome and goodneſſe; ſo here it is the happineſſe of a Kingdome, that the Princes are like unto the King in vertue and carefull government. And ſurely as it is the bleſſedneſſe of a Land to have them to be ſo, ſo it is the great glory of a Noble King to make them to be ſo. The *eating* here alſo as I ſhewed in the former verſe may be taken for a civill conſuming, as being ſuch a one as conſumeth in the ſtrength and power of juſtice, which alwayes obſerveth due ſeaſon, and not in the drunkenneſſe of paſſion, and corruption of luſtfull deſires. For ſo the Hebrew is *in ſtrength, in drunkenneſſe*. Or elſe we may take the Preacher to ſet forth thoſe Princes, who as Saint *Hiereme* expoundeth him, *nequaquam voluptatem negotiis rivium præferunt, ſed poſt multum laborem & adminiſtrationem reipublicæ cibum capere quaſi neceſſitate cogantur*, no ſort preferreth pleaſure before the buſines of the people, but after much labour and care in publicke affaires are as it were conſtrained by neceſſity to receive nouriſhment. But that which moſt plainly and moſt directly the words doe declare, is the commendation of temperate feeding in Princes, and a ſhunning of the exceſſe of a riotous and voluptuos gluttony: is a taking of ſuſtenance in due ſeaſon for peſerving of nature, not for corrupting

Chryſoſtom.

Macar. Homil. 9

Judg. 9. 18.

Hieronym. in hunc verſ.

rupting of it; For as God is ſaid to give all their meate in due ſeaſon, ſo all muſt take it in due ſeaſon, and to a due end, in a due manner. To which purpoſe *Tully* hath a very good paſſage in his Oration for King *Deiotarus*. Did ever any one ſee *Deiotarus* dancing or drunken? There are in him all Kingly vertues, which I think not to be unknowne unto thee O Cæſar; but eſpecially a ſingular and wonderfull frugality; although I know that a King uſeth not to be commended by this word. To be ſaid to be a frugall man, hath not much praiſe in a King: to be valiant, to be juſt, to be ſtrict, to be grave, to be magnanimous, to be bountifull, to be beneficiall, to be liberall, theſe are Kingly praiſes; that is private praiſe. But let every one take it as he will, notwithſtanding I judge frugality that is modeſtie and temperance to be a principall vertue. This it is therefore which *Sidonius* commendeth in *Theodorie* a King of Italy, of whom ſpeaking he ſaith, *Si in convivium petitur, non ibi impolitam congeriem argenti menſis cedentibus ſuſpirioſus miniſter imponit. Maximum tunc pondus in verbis eſt, quippe quum illic aut nulla narrantur, aut ſeria, cibi arte placent non pretio, farcula nitore non pondere, Scyphorum rarae oblationes facilius eſt ut accuſet ſitis, quam recuſet ebrietas. Quid multis? videas ibi elegantiam Græcam, abundantiam Gallicanam, celeritatem Italam, publicam pompam, diligentiam, privatam, regiam diſciplinam*, When he is invited to a feaſt, there the blowing ſhort winded ſervant doth not put a pile of unpoliſhed ſilver upon the yeilding tables. The greateſt weight is then in words, for there either nothing is ſaid, or that which is ſerious. The meate doth pleaſe for the good dreſſing of it, not for the coſtlineſſe, the diſhes, for their cleanlineſſe, not for their greatneſſe. The preſenting of cups is not frequent, ſo that thirſt doth rather blame the rarity of it, then drunkenneſſe refuſe it. What ſhould I ſay much? There thou mayeſt ſee the elegancy of Greece, the abundance of France the ready diligence of Italy, publick pompe, private diligence, royall diſcipline. Laſtly not to omit the expoſition which Saint *Hierome* moſt approveth. *The King here who is the Son of Nobles*, he underſtandeth to be our Saviour Chriſt, the Son of *Abraham Iſaac* and *Iacob* deſcended from the race of Prophets and holy men, in whom ſin not reigning, in that reſpect they were *ingenui*, truly free and noble. *By the Princes* he underſtandeth the Apoſtles, and all the Godly, who have for their King this Sonne of Nobles, and who *doe not eate in the morning* nor haſtily, who doe not ſeeke pleaſure in this world: *but in due ſeaſon* ſhall eate when the time of retribution commeth; and then they ſhall eate *in ſtrength, and not in confuſion* as he readeth it. *Omne bonum præſentis ſæculi confuſio eſt futuri vero prepetua fortitudo*, for every good thing of the preſent world is confuſion, but the good of that which is to come is perpetuall ſtrength.

Pſalm. 145.15.

Cicero Orat. pro rege Deitaro

Sidonius Apoll. l.1. Epiſt.1.

Hieronym. in hunc verſ.

Ver. 18. *By much ſlothfulneſſe the building decayeth; and through idleneſſe of the hands, the houſe droppeth through.*

Ver. 18. *By much ſlothfulneſſe:* the Originall is בעצלתים being a word of the duall number, and therefore may well be tranſlated, *pigritia duplici* by a double ſlothfulneſſe as *Buxtorfius* renders it. *Tremellius*, reads it *pigritia ambarum*, by the ſlothfulneſſe of both. S. *Hierome* renders it, *pigritiis*, as if it did import no more then our Engliſh expreſſeth *by much ſlothfulneſſe.* But I conceive the duall number to have reference not to the two hands of man, in which ſlothfulneſſe appeareth, but to thoſe two of which the former verſes ſpeake before, namely the King and Princes of a land. For here the Preacher by the ſimilitude of an houſe and decay thereof, ſheweth the decay of a Kingdome and ſtate. And indeed a King in his palace may ſee a pattern and model of his Kingdome. For what are his out houſes, but as it were his commons, or his people? What is his Guard-chamber, but his Souldiers and men of warre? What is his Preſence-chamber, but his officers and magiſtrates in whom his authority is alwayes preſent? What is his Privy-chamber, but his councellors? What is his cloſet, but his nobles? who are admitted in more retiredneſſe unto him, and who are commonly cloſe about him? What is his Chappel, but his clergy? What is his cabinet, wherein his jewels are kept, but his children? What is his Bed-chamber, but his Queene? What are the ſeverall roomes and parts of his houſe, but the ſeverall countryes of his kingdome? And in the decay of his Palace he may ſee the decay of his kingdome and ſtate. For as *ſlothfulneſſe* not looking to *the building*, the raine makes it *to decay*, ſo by careleſneſſe and negligence in a King and his Princes, the Kingdome decayeth, groweth rotten and weake. If the King be *a child*, there cannot be but careleſneſſe in him, for that is proper unto children; if the Princes be given to pleaſure, *to eate in a morning*, there will be careleſneſſe in them, for that a deſire of pleaſure alwayes bringeth. And where careleſneſſe is, *a decay* is ſure to be. The Preacher alſo ſheweth, where the decay beginneth. It is firſt מתפרך *contignatio* the roofe of the houſe that decayeth, firſt the King decayeth in his honour and reverence, then the Princes decay in their eſtate and reſpect, laſtly it breaks through and comes to the people, and they ſuffer decay many wayes by it. *For through idleneſſe of the hands, the houſe droppeth through:* the Originall is בשפלות ידים *demiſſione manuum*, by the hanging downe and letting fall of the hands. And therefore we may ſo take the words, as to conceive the Preacher here to ſpeake of a double kind of idleneſſe and careleſneſſe, the one in neglect of humane help, the other of divine help by not lifting up the hands in prayer unto God. For it is he that muſt keepe the kingdome from decaying, or elſe the watch-

man

man watcheth but in vaine. Saint *Hierome* applyeth this verse two wayes. In a publick reference unto the Church, *quod per negligentiam Principum omnis ejus corruat altitudo: & ibi illecebræ vitiorum sint, ubi tegmen putabatur esse virtutum*, because by the negligence of Princes all the height of it is ruinated, and the entisements of vices are there, where was thought to be the covering of vertues. In a particular reference he applies it unto that house which is erected in the state of every man, and to that dwelling, which we have in heaven. For if we shall be slothfull, and slowe to good works, that will decay and fall, *& omnis contignatio quæ debet culmen portare in sublime ad terram corruens habitatorem suum opprimit*, and all raftering or rearing up which ought to have a top on high, falling to the earth oppresseth him, who is the dweller in it. When the labour of the hands, the succour of the vertues is grown idle, tempests that come from above, and the showres of raine doe breake in upon us. *Gregory Nyssene* also in a particular reference understandeth the house to be the building of vertue in every particular man; for as, saith he, if the tymber which keepes the house together be weake and unsound, and he that dwels in it be slothfull in taking care of it, and looking unto it, the covering will be for no benefit, because the raine will pierce in through it. For the roofe must needs decays being open to the water, and the roofe being weakened it will not be able to beare the weight that is upon it; so that all in time will goe to ruine. *Ita nobis in ænigmate parabolæ præcipit*, so he exhorteth us in the darkenesse of the parable, that by he strength and firmnesse of vertues, we yeild not to the flowings of temptations, lest being decayed by the invasions of the passions of our mind, *Ejusmodi aquarum extrinsecus in cor influentium influxum admittamus intra penetralia, per quas nobis pereant, quæ sunt reposita*, lest by the influence of such waters, which come from without into the heart, we receive within the secreet closets of our houses those things by which the treasures that are laid up are lost unto us. *Cassian* noteth here the manner of the decay of this building; for as he saith, *Non subitaneo ad ruinam procumbit domus impulsa, sed longa inhabitantium desidia, stillicidiis primum parvissimis penetrantibus corrupta sensim sunt munimenta tectorum, quibus per vetustam negligentiam in majorem modum patefactis & collapsis, ubertim post hæc influit pluviarum maxima tempestas*, it is not by any sudden violence that the house is tumbled downe, but by the long slothfulnesse of the inhabitants, first of all very little drops by little and little getting in, the strength of the roofe by degrees is perished, which by long continued negligence being more and more opened and ruinated at length the tempests of raine and stormes breake in every where. And so it is both in the publick condition of any kingdome and Church, and in the private condition of every particular man. The mischiefe of carelesnesse doth not forthwith appeare in a kingdome, that is not like the invasion of a mighty enemy, but yet in time the hurt which it bringeth is as great, & as S. *Gregory* speaketh, *hoc agit sentina latenter excrescens, quod patenter procella sæviens*, a sinke secreetly encreasing doth the same, which a tempest doth openly raging. A particular person doth not suddenly

Hieronym. in hunc vers.

Gregor. Nyssen. in Cant. Homil. 4

Cassian. Coll. lib. c. 17.

Gregor. Past. Cu. p. 3. Adm. 34

denly fall into extreame wickedneſſe, but as *Caſſian* ſpeaketh, *per longam*
Caſſian. Ibid. *mentis incuriam, paulatim virtute animi decidente, & per hoc ſenſim vitiis increſcentibus caſu miſerabili concidit*, by a long continued carelesneſſe of mind, virtue decaying by little and little, and hence vices accordingly increaſing falleth miſerably quite away from goodneſſe. And therefore it is good to looke to little matters, to be wary of ſmaller ſlips into ſin, for as Saint *Gregory* ſpeaketh, often there is more hurt in a little then in a greater fault. *Major enim quò citius quod ſit culpa agnoſcitur, eo etiam celerius emendatur: minor vero dum quaſi nulla creditur, eo pejus quo & ſecurius in uſu retinetur*, for a great offence by how much the ſooner it is acknow-
Gregor. Ibid. ledged to be a fault, by ſo much the ſooner it is amended, a leſſe fault while that it is thought to be none, is thereupon the more, and the more ſecurely practiſed. From whence it commeth to paſſe, that the mind accuſtomed to leſſe offences is not troubled for great ſinnes, and being nouriſhed and trayned up in ſinning, *ad quandam authoritatem nequitiæ pervenit*, proceedeth to a boldneſſe and to a kind of authority and lawfulneſſe of wickedneſſe, *& tanto in majoribus contemnit pertimeſcere, quanto in minimis didicit non timendo peccare*, and by ſo much contemneth in greater ſins to feare, by how much in leſſe ſinnes it hath learned to ſin by not being afraid.

Ver. 19. *A feaſt is made for laughter, and wine maketh merrie but mony anſwereth all things.*

Verſ. 19. The Preacher having ſhewed the hurt which commeth to a land, whoſe King is a Child, and whoſe Princes eate in the morning: here he ſheweth the good which ariſeth to a land, whoſe King is the Son of nobles, and whoſe Princes doe eate in due ſeaſon. So *Cajetane* joyneth this verſe to the former, who ſaith, thoſe things belong to that bleſſed land ſpoken of before, namely abundance of bread wine and mony. For it is meete that a good King and temperate Princes doe govern the city or kingdome in abundance of bread wine and ſilver, *& abundantia panis*
Cajetanus in hunc verſ. *deſcribitur per facere panem riſui*, by making bread for laughter, for the Originall word, which is tranſlated feaſt in the firſt place ſignifieth bread. Or elſe to referre this verſe to that which goeth immediately before it, as there the Preacher ſheweth the miſchiefe of lazineſſe and ſloth; ſo here we may underſtand him to ſhew the benefit of labour and paines, from whence commeth plenty noted by *feaſting and wine*, pleaſure and delight noted by laughter, wealth and greatnes of eſtate noted by *mony, which anſwereth to all things*. The laſt part of the verſe, the Septuagint doe render, *argento humilitatione obediunt omnia*, all things by ſubjection doe obey mony. And if it be referred unto thoſe Kings, who are the Sons of Nobles, the words ſhew, how they by their humanity, alacrity liberality, doe bind their ſubjects to them. *Egeſippus* writing of *Antipater* ſaith that by nation

he

he was an *Idumæan*, among his owne deſcended from nobles, *non tenuis pecuniæ, & ideo prævalidæ potentiæ, arte mira factus ad contemnendam pecuniam propter conciliandam gratiam*, not of ſmall wealth and therefore of great power, being a man compoſed by a wonderfull art to contemne mony for the getting of love. *Tremellius* refers this verſe to that which goes before, but he referreth the words to them, who voluptuoſly eate in the morning, whoſe building by ſlothfulneſſe decayeth, and whoſe houſe droppeth through by idleneſſe, *quum omnia in luxum profuſa ſint*, ſeeing all is ſpent in luxurious living: and then he readeth the laſt part of the verſe thus, *quorum pecunia facit, ut iſta omnia reſpondeant*, whoſe mony maketh that all thoſe things anſwere unto their luſtfull deſires. *Lyra* alſo referreth the words in the ſame manner unto the ſame perſons, and then expreſſing their *feaſting* jollity he ſaith according to Saint *Hierome* and the vulgar Latin, *in riſu facient panem & vinum*, in laughter they make bread and wine: in laughter, that is in fooliſh idle mirth, they make bread and wine, that is *diſponunt menſam*, they furniſh and make ready their table. For he tels us that the Hebrew word עשה here uſed and which ſignifieth *facere* to doe or make, is ſometimes uſed to ſignifie *diſponere* to order and diſpoſe: as when it is commanded of the captive woman whom an *Iſraelite* would have to be his wife, that ſhe ſhall ſhave her head and pare her nailes, the Hebrew is *faciet ungues*, ſhe ſhall make her nayles, that is, order them by paring of them, and ſo ſaith he the word is here uſed. Now becauſe where there is larg *feaſting* and a plentifull table, there needeth much mony, therefore ſaith he it follwoes according to Saint *Hierome* and the Vulgar Latine *pecunia obediunt omnia*, all things obey money, that is, to get money they are ready to do any thing, *& ſubvertunt judicium propter divitum munera*, and they overthrow judgment for the gifts of the rich. Our tranſlation ſets downe the verſe as if it were a ſentence by it ſelfe, and as ſhewing that whereas *a feaſt is made for laughter only, and wine is drunk to make merry only, that money ſerveth for all things.* The Preacher expreſſeth the force of money by a *Proſopopeia*, and ſuppoſing the things to be endowed with ſpeech and underſtanding, affirmeth money to give a ſatisfactory anſwer to whatſoever is aſked, deſired, commanded. Let that which ſpeaketh be a great way off, yet money heareth, and anſwereth unto it. *Seneca* ſaith *circa pecuniam multum vociferationis eſt*, that about mony there is much noiſe great crying, but though never ſo much, never ſo great, money anſwereth all. To make the ſenſe more plaine *Pagnine* reads it, *Pecunia obtinet omnia*, mony obtaineth all things *Symachus* did read it, *argentum utile eſt ad omnia*, money is profitable for all thing. And this was the judgment of *Verres*, as *Tully* ſets it downe *omnia pecunia effici poſſe*, that all things can be done by mony. The ſame it is, which the Poet delivereth, *& genus et formam regina pecunia donat*, Queene mony giveth nobility of birth, and beauty of body. Wherefore the Prophet *David* that he might ſhew his great eſteeme of God, & his great affection towards him, compareth him with

Egeſippus l. 1. Excid. Hieroſo. c. 14.

Tremellius in hunc verſ.

Lyra in hunc verſ.

Deuter. 21. 12.

Seneca de Ira. l. 3. c. 32.

Tulli l. 3. in verrem.

Horati.

with mony and riches, saying *I have rejoyced in the wayes of thy commandements as much as in all riches.* Riches being that which is so much regarded, so much loved, he sheweth his regard, his love of God to be much above it. But by whom is it that so much it is honoured? with whom is it so powerfull? *Aquinas* answeareth, *Omnia corporalia obediunt pecuniæ quantum ad multitudinem stultorum, qui sola corporalia bona agnoscunt quæ pecunia acquiri possunt judicium autem de bonis humanis non debet sumi a stultis, sed a sapientibus*, all bodily things doe obey mony, according to the course of things among the multitude of fooles, who know only bodily good things which by mony may be gotten; but the judgement of the good things of man is not to be taken from fooles but from wise men. They are but fooles therefore over whom mony hath so great command, they are but fooles, who are so affected with it, that as *Gregory Thaumaturgus* expoundeth this part of the verse, *argento quovis trahuntur, vili pretio nihil non humile & vile parati facere*, by mony they are drawn any where, being ready for a base price to doe any vile and base thing. But in the last place not to omit Saint *Hierome*, who thinketh this verse to depend upon the former, and understanding the verse before of the slothfulnesse and carelesnesse of those, who rule in the Church, here he conceiveth the Preacher to speak of the same, and to condemne them, because they teach and preach those things, which may delight the people, which may nourish sinners in their sinful courses, and raise up unto themselves an applause among their hearers. *Nonne quando in Ecclesia lascivit orator, & beatitudinem & regnum cælorum multitudini pollicetur, videtur tibi in risu facere panem, & vinum ad lætitiam miscere viventium*, when the Preacher playeth the wanton orator in the Church, and promiseth to the multitude blessednesse and the kingdome of heaven, doth he not seem unto thee to make bread in laughter, and to mingle wine to the joy of the living? For so he readeth the text. The last part of the verse, *that to mony all things obey*, he applyeth two wayes. Either that such teachers, being grown rich by their flattery and plausibility, *regnum in populos exercent* doe even reigne over the people. Or else because silver in Scripture is often taken for speech, he conceiveth the Preacher to meane, *quod eloquentiæ & orationi, quæ verborum sit fronde composita, facile vulgus cedat ignobile*, that the ignoble common sort of people, doe easily yeild to eloquence and speech which is composed of the leaves of words.

Psal. 119. 14.

Aquin. 1. 2. E. 2. *A.* 1.

Gregor. Thaumat. in hunc vers.

Hieronym. in hunc vers.

Ver. 20. *Curse not the King, no not in thy thought: and curse not the rich in thy Bed-chamber: for a bird of the ayre shall carrie the voice, and that which hath wings shall tell the matter.*

Ver. 20.

Ver. 20. The Preacher having ſhewed the evill government of a King and his Princes, and the hurt which from thence the land ſuffereth, leaſt hereupon any might be emboldned being moved by anger or fury to curſe the King or the Princes he giveth direction here whereby to take heed of it: becauſe it commeth to paſſe even beyond thought, that though it be done evén *in thought* only or never ſo ſecretly, yet it is made knowne to them who are curſed, and danger is incurred by it. *Curſe not the King*: the originall word קלל here uſed ſignifieth any diſreſpect or diſeſteeme of the King. For indeed great is the honour and reverence that is due unto them, and great regard and care there muſt be had not to diminiſh it in the leaſt manner. We read that God ſmote the men of *Bethſhemeſh* becauſe they looked into the Ark, a ſigne of authority: for when in the wilderneſſe the Ark moved, then the people went on their journey, when the Ark ſtood ſtill then they reſted, and it was the Ark that lead them into the land of *Canaan*. The note which *Eucherius* hath upon the place is this, *ob hoc a Domino percuſſi ſunt, quia non ſolum appropinquaverunt ad arcam, ſed etiam ut alia tranſlatio habet, deſpexerunt*, for this were they ſmitten by the Lord not only becauſe they came neere unto the Ark, but alſo as I take the meaning deſpiſed it, as another tranſlation hath it. For becauſe the Ark had been taken captive, therefore it may be that they did with contempt look into it; but God is ſo diſpleaſed, when authority is contemned, that he ſmote fifty thouſand for it. Saint *Cyprian* therefore obſerving our ſaviours caryage, when being ſtroken by the officer, it was ſaid unto him, anſwereſt thou the High Prieſt ſo? noteth that our ſaviour *cuſtodiens & docens ſacerdotalem honorem ſervari oportere, contra pontificem nihil dixit, ſed innocentiam ſuam tantummodo purgavit*, teaching and by his practiſe ſhewing that the honour of the High Prieſt was to be perſerved, he ſpake nothing againſt the High Prieſt, but only defended his owne innocency, ſaying *if I have done evill bare witneſſe of the evill, if well why ſmiteſt thou mee? No, not in thy thought*: the originall is במדעך *non in ſcientia tua* not in thy knowledge, that is, though thou mayeſt know the King to doe evill and the land to ſuffer evill by it, yea though thou mayeſt know it by thine owne ſuffering of evill, yet let not thine heart curſe him. But to take the reading as generally the word is rendred, *not in thy thought*. The thought of man is the bed-chamber of his ſoule, there he is moſt ſecret, there moſt retired. But truſt not to this ſecrecy: for as *Lyra* noteth, *illa quæ in cogitatione revolvuntur, de facili verbo proferuntur etiam præter intentionem proferentis*, the things which are turned up and downe in the thought, are eaſily uttered in word, yea even beyond the intention of him that doth utter them. And indeed the earth is not a place of ſecrecy, it is not almoſt in the power of earthly frailty to keepe any thing ſecret and concealed. Wherefore Saint *Paul* was taken up into the third heaven, when he heard things that might not be uttered: according as Saint *Ambroſe* noteth upon it, who ſaith *Paulus audivit aliqua ſecreta ſapientiæ, quæ prohi-*

1 *Sam.* 6. 19.

Numb. 10. 33.

Eucherius.

Iohn. 8. 22. 23.

Cypria. Epiſt. 69

Lyra in hunc verſ.

2 *Corint.* 12. 2.

Ambroſ. de Intepel. l 1. c. 9.

prohibitus eſt aliis intimare, at ideo raptus eſt in paradiſum, raptus eſt uſque ad tertium cœlum, ut ea audiret, *Paul* heard ſome ſecrets of wiſdom, which he was forbidden to make knowne to others, and therefore he was taken up into paradiſe, he was taken up into the third heaven, that he might heare them. *And curſe not the rich in thy bed-chamber*: ſleep deſireth privatneſſe and quietneſſe, according as the Poet deſcribeth the houſe of ſleep to be in a cave, into which a long entry leadeth to give remoteneſſe to it, and that it hath no dore leaſt the ſtirring ther-of ſhould make any noyſe, neither any watchfull bird or beaſt is ſuffered to be nere it. Wherefore it is alſo the manner to make choice of that roome for a bed-chamber which is moſt private; and hence it is that the Preacher here ſpeaketh of a bed-chamber, as noting the greateſt privateneſſe that may be, and where that which is ſaid may be heard by no one. But truſt not unto that: for as the Poet ſheweth the deceipt of this confidence, *O Coridon, Coridon, ſecretum divitis ullum eſſe putas? ſervi ut taceant, jumenta loquentur, & canis & poſtes & marmora, claude feneſtras, vela tegant rimas, junge oſtia, tollite lumen è medio, clament omnes, prope nemo recumbat, quod tamen ad cantum galli facit ille ſecundum proximus ante dienc campo ſciet*, O *Coridon, Coridon*, thinkeſt thou that any ſecret of a rich man can be kept ſecret; let the ſervants be ſilent, the beaſts will ſpeak it, the dog, the poſtes, the marble: ſhut too the windowes, let curtaines cover the chinks, make faſt the dores, take away the light, let all cry, let no one lye nere; notwithſtanding that which he doth at the ſecond crow of the cock, the next alehouſe ſhall know before day; In like manner this it is which the Preacher here addeth, *for a bird of the ayre ſhall cary the voice, and that which hath wings ſhall tell the matter*, it ſhall be quickly known. For ſo Saint *Hierome* ſaith, *hyperbolice intelligendum*, it is to be underſtood by way of an hyperbole, as when we ſay, the very wals which are witneſſes of what were ſpeak will not conceale it. So likewiſe *Tremellius* ſaith, *ratio hyperbolice pro eo quod eſt, principes & potentiores ſunt auritiſsimi*, an hyperbolicall manner of ſpeaking, as if he ſhould have ſaid, Princes and great men are very quick of hearing, ſo that hardly any thing is done or ſaid which commeth not to their knowledge. They have ſome *birds* that flye up and downe, they have ſome that have *wings* which quickly bring to their ears that which is thought to be moſt ſecret. *Nebuchadnezzar* in the viſions of his head ſaw himſelf to be a great tree, and the foules of heaven to dwell in the branches thereof: where *Lyra* ſaith, *per volucres intelliguntur garruli & mendaces ad alta tendentes quia tales ſolent eſſe principibus laterales*, by the foules are underſtood prating and lying fellows, ſeeking to climbe on high, becauſe ſuch uſe to be neere about Princes. And here in this place he ſaith, that the birds of the ayre are *relatores verborum* talebearers, which are here ſaid to be *birds of the ayre*, as in the parable of the ſower, the devils are ſaid to be birds of the ayre. For ſuch indeed chatter more them birds, and are alwayes flying thither from whence they may bring ſomething, which they may reveale. Take heed

Ovidius.

Iuvenalis Saty 9

Hieronym. in hunc verſ.

Daniel. 4. 10. & 12.

Lyra Ibid.

Luc. 8. 5. & 12.

heed therefore that thou curse not either King or Princes, secrecy cannot hide it, the voice will be carried, the matter will be told: for as *Lyra* noteth *est repetitio ejusdem sententiæ ad majorem confirmationē*, the sentence is repeated for the stronger confirmation of it. But Saint *Hierome* desiring to make the words more profitable for us, he applyeth them unto Christ the King of his Church, and telleth us that we are forbidden to speak rashly against him even in the secret of our heart, although by manifold afflictions his hand may be upon us. And that not only we must not speak ill against Christ, but not against his servants neither, and that an evill toung must not wrong them whom we see to be enriched with wisedome and knowledge and heavenly vertues; because the Angels which goe up and downe the earth will carry it to God. And if we take the Angels to be the wicked Angels, then *Hugo* noteth unto us the difference that is betwixt the good Angels and the bad; that the good Angels are said to offer up the prayers of the Saints unto God, but the wicked Angels are said to carry the offences of men unto God.

Lyra in hunc vers.

Hieronym. in hunc vers.

Hugo.

Rev. 8. 3.

CHAPTER. XI.

VER. 1. *Cast thy bread upon the waters: for thou shalt find it after many dayes.*

Ver. 2. *Give a portion to seven, and also to eight: for thou knowest not what evill shall be upon the earth.*

Ver. 3. *If the clouds be full of raine, they empty themselves upon the earth: & if the tree fall toward the South, or toward the North, in the place, where the tree falleth there it shall be.*

Ver. 4. *He that observeth the wind shall not sow: and he that regardeth the clouds shall not reape.*

Ver. 5. *As thou knowest not what is the way of the Spirit nor how the bones doe grow in the wombe of her that is with child: even so thou knowest not the workes of God who maketh all.*

Ver. 6. *In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*

Ver. 1. THe Preacher having before exhorted generally unto the works of vertue, here he perſuadeth ſpecially unto the works of chariry, becauſe they in an eſpeciall manner do advance man to his eternall good in heaven. According as our Saviour ſpeaking to the charitable ſaith, *come ye bleſſed of my father inhreit the Kingdome prepared for you from the foundation of world.* And the whole chapter is devided into three parts. Firſt he exhorteth unto the works of charity, unto the ſixth verſe. Secondly unto a ſpeedineſſe in theſe works, from the ſixth verſe unto the ninth, and there laſtly he inferreth the concluſion of his purpoſe in the two laſt verſes. The firſt part is ſubdivided into two parts, and firſt he exhorteth to the exerciſe of charity in the three firſt verſes. Secondly he removeth the impediment which might ſtop the ſpeed unto it in the fourth, and fifth verſes: thus *Lyra* giveth the diviſion of the chapter. *Caſt thy bread upon the waters*, &c. *Saint Hierome* directly according to the Originall reads it, *mitte panem tuum ſuper faciem aquæ, quia in multitudine dierum invenies illum*, Send thy bread upon the ſurface of the water, and in the multitude of dayes thou ſhalt find it. And ſo moſt literally the words ſeeme to ſay, that as that which is carried by the water is at length found in the ocean, where the multitude of waters is gathered together; ſo that which is given to the poore is carried into heaven, and there ſhall be found in the endleſſe multitude of dayes, wherein ſhall be gathered together the multitude of all good things. *Caſt thy bread*, that is ſaith *Tremellius*, thy ſeed, the ſeed of thy good works, the bread which is made of the ſeed by a Synecdoche being uſed for the ſeed. But though he who ſoweth his land doth ſow ſeed, yet as *Saint Hierome* ſaith, *qui largitur egentibus*

Matt. 25. 34.

Lyra in hoc cap.

Tremell. in hunc verſ.

Hieronym. in hunc verſ.

non

non granum ſeminis, ſed ipſum panem ſerit, he that giveth to the poore ſoweth bread and not the grains of ſeed. Wherefore we may well enough take the word without a figure. *Caſt thy bread upon the waters:* that is ſaith *Saint Hierome ad eleemoſynam cohortatur, quod omni petenti ſit dandum*, he exhorteth ſo unto works of charity, as that wee ſhould give to every one that aſketh. The French tranſlation reads it, *caſt thy bread aval l'eau* along as the waters go, and as occaſion is offered unto thee ſo be ſtill caſting thy bread, be ſtill ſhewing thy charity. And to this ſenſe as I conceive doth the vulgar Latin read it, caſt thy bread *ſuper tranſeuntes aquas* upon the waters paſſing along, and as ſtill any occaſion paſſeth by the, let it not paſſe without thy bread caſt upon it, thy charity ſhewed ſome way or other. *Tremellius* reads it, caſt they bread *ſecundum aquam* by the waters, and giveth it this meaning, that as they who ſow their ſeed upon fertile ground, which is neere unto waters, by which it is watered, do expect a plentifull crop from it; ſo the Preacher would have us to ſow the works of charity, from whence we may expect a plentifull reward. And indeed God being alwayes full, ſo that his bounty cannot be exhauſted, he loveth thoſe that doe ſo carry themſelves, and ſo diſpoſe their wayes, as that their works may ſtill expect a great reward from him. He is not liked by God, that ſpendeth his time ſo, and ſo conſumeth his means, as that he cannot look to reape any fruit by it. He is approoved by God that maketh every bit of bread to bring great gaine unto him. Wherefore *Saint Bernard* ſaith, *nunquam quum veniat Dominus, inveniat imparatos, ſed ſemper vultus ſuſpenſos expanſoſque ſinus habentes, ad largam Domini benedictionem*, let the Lord when he commeth never find us unready, but alwayes with our faces looking up towards him, alwayes having our boſomes open, our laps ſpread abroad as looking to receive a large bleſſing from him. For God deſireth that we ſhould be like unto them, who waite for their Lord when he will returne from the wedding, *quod utique ab illis ſuperne menſæ copioſis delicijs vacua nunquam revertitur manu*, becauſe from the abundant danities of the heavenly table he never returneth with an empty hand. Or elſe we are here bid *to caſt our bread upon the waters*, as teaching us that when we give our almes, to the poore, we ſhould alſo have a fellow feeling of their miſery, and that as miſery wringeth teares from the poore, ſo compaſſion ſhould wring the ſame from us. So doth the *Catena Græca* expound theſe words ſaying, *Cum Sympathia & lachrymis fac eleemoſynam tuam omni tranſeunti*; with teares and Sympathy of griefe beſtow thine almes on every one that paſſeth by. *Caſſiodore* writing of ſome mountaynes called *Lactari montes* the milky montaynes, on which the beaſts that feed doe give ſuch noriſhing milke, that mens bodyes pined and conſumed away doe thereby not onely receive ſtrength and health but fatneſſe alſo, whereas the beaſts themſelves are exceeding leane, ſo that as *Caſſiodore* expreſſeth it, *mero modo herbis animalia non proficiunt, unde hominum membra pingueſcunt, exiles per dumeta excurrunt*

Tremel. in hunc verſ.

Bernard. Ser. 17 in Canti.

Catena Græca.

montium, tenues videntur, & instar ejus cui medentur sustinent passiones, after a wonderfull manner the beasts doe not profit by that grasse, by which the bodyes of men grow fat: they go up and downe neer the thickets of the mountaines leane and thin, and as it were sustayning the condition of those, who are healed by them. Like to these beasts should charity make us, and as we comfort the poore with the milke that we give them, so we should as it were sustaine their distresse by a fellow feeling sorrow with them. Or lastly we are bid *to cast our bread upon the waters*, to teach us that our charity should be free and liberall and alwayes flowing as the waters are. *For thou shalt find it after many dayes*: that is although the waters may seeme to carry thy bread away, and thou mayest seeme to be no whit the better for it; yet it shall not be so, but thou shalt find it againe, and find it to thy great comfort and benefit. Thus doth *Gregorius Thaumaturgus* expound the words saying, *quamvis idstatim perdidisse videas quemadmodum si panem in aquam conjecisses, tamen progressu temporis nequaquam infrugifera apparebit beneficentia*, although thy charity may seeme to some to be forthwith lost, as if thou hadst cast thy bread into the water, yet in processe of time thy bounty shall appeare not to be unfruitfull unto thee *Or else, thou shalt find it after many dayes*, that is although thou doe not find it presently, yet be not impatient, distrust not a reward, for though it be long before thou see the comfort of thy charity requited yet be sure of it, for it shall come at last, and make a large recompence for the delay of it. Let me therefore say unto thee as one doth, *mitte panem tuum super aquas, & in verbo Domini promitto tibi, quod post multa tempora invenies*, cast thy bread upon the waters, and cast thy care upon mee, for in the word of the Lord I promise the, that after many dayes thou shalt finde it. Yea let it be but a piece of bread that thou casteſt, and thou shalt find it to be a tree of of life unto thee. For as *Saint Bernard* noteth, this is the difference betweene God and the devill, *ille obtulit pomum & abstulit paradisum, Deus offert paradisum & postulat pomum*, He offered an apple, and took away paradise, God offereth paradise, and requireth but an apple.

Cassidor. var. l. ver. 10.

Gregor. Thamat in hunc vers.

Bernard de gradib. superb. gradu. 1.

Vers. 2. Give a portion: Saint *Ambrose* speaking of these words saith, *primum quærendum nobis est, quid sit unde partes facere præcipimur. Est namque quoddam bonum, & ipsum est summum bonum, charitas videlicet, quæ nisi partiatur perfectum bonum non est. Partitur enim in dilectione Dei, & in dilectione proximi*, the first thing that wee are to seeke for is, what that is of which wee are commanded to make a *portion.* For there is a certaine good, and it is the chiefest good, namely charity, which unlesse it be devided is not a perfect good. It is devided therefore into the love of God, and into the love of our neighbour. The charitable love of our neighbour is devided into as many parts, as are there persons that stand in need of it. This therefore it is that the Preacher here saith, *give thy portion to seven and also unto eight.* That

Ambros. in c. 2. Apocal.

is

is ſaith *Lyra da abundanter*, give abundantly: that is ſaith *Tremellius diſtribue quam plurimis potes*, give to as many as thou canſt. Cajetane telleth us that the old Jewes in honour of the ſeven firſt dayes did give their almes unto ſeven perſons as contented with that number. And that therefore the Spirit of God doth here admoniſh them to give a portion unto ſeven and unto eight alſo, as if it were ſaid, doe not ſet thoſe bounds unto thy charity, ſo that if need be thou be not ready to go beyond them. But it ſeemeth by *Nazianzene* that the *Jews* did take their cuſtome of giving unto ſeven from this paſſage of Scripture, as if they were commanded to give to ſeven only; and that eight was added as a thing left unto their own pleaſure; he therefore ſpeaking of *Porreus* a Biſhop ſaith, *pauperum inopiam quantum poterat ſublevans, partemque dans non ſeptem duntaxat, velut Solomonis lex præſcribit, verum ſi octavus accederet, libentius ſua profunderet, quam alii acquirunt*; relieving the wants of the poore, as much as he could, and giving a portion not only to ſeven, as the law of *Solomon* preſcribeth, but if an eight did come, beſtowing that which he had as willingly, as others doe get that which they have not. And indeed it is the glory of charitie, to diſperſe it ſelfe to many, not only to thoſe, that are of our kindred, but to thoſe alſo that are not, not only to thoſe that we know, but to thoſe alſo that we know not, not only to thoſe of the ſame place with us, but to Strangers alſo, not only to thoſe that are of the ſame religion with us, but to them alſo that differ therein from us. The manner of the ancient Chriſtians, being to doe ſo, and *Julian* the Apoſtate envying them for it, he gave order to his Officers to build hoſpitalls for travellers, *Xenodochia*, in which they ſhould receive all, even Chriſtians alſo, who were hatefull to him without any difference, ſaying that by that bountifull means, the Diſciples of Jeſus had won the hearts of all. Saint *Bernard* conſidering that paſſage of the women, who had bought ſpices, that they might embalme Jeſus, thereupon, ſaith, *non ad ungendum tantum aliquam corporis partem, videlicet pedes aut caput, ſed ut venientes ungerent Jeſum, quod eſt totius corporis complexio. Tu quoque ſi te induas viſcera miſericordiæ, liberalem benignumque te exhibeas erga omnes*, it was not to anoynt ſome one part of his body, namely his head or his feet, but that comming, they might anoynt Jeſus, which comprehendeth the whole body of him. And doe thou alſo, if thou doſt put on the bowels of mercy, ſhew thy ſelfe liberall, and bountifull towards all. When Saint *Paul* came to *Jeruſalem*, *Peter*, *James* and *John* gave him the right hand of fellowſhip, and *Tertullian* ſaith of it, *de officii diſtributione pepigerunt*, they made a covenant with him concerning the diſtribution of the miniſtery, that he and *Barnabas* ſhould goe to the heathen, and they unto the circumciſion, only they would that they ſhould remember the poore. That was a thing to be done every where, that was to be done among the heathen, as well as among the circumciſion, that was to be done to *eight*, the Gentiles, as well as to *ſeven* the Jewes. *For thou knoweſt not what ſhall be upon the earth*, that

Tremell. in hunc verſ.

Cajetan. in hæc verba.

Nazianz. Orat. 16.

Mark. 16. 1.

Bernard.

Galat. 2. 9. V. 10

Tertull. adverſ. Hermogen.

is, thou knoweſt not what miſery, what calamity ſhall come, wherein the charity which thou haſt ſhewed, may be a means to move God to preſerve and to deliver thee. For *godlineſſe hath not only the promiſe of the life to come, but of this life alſo.* 1. Tim. 4. 8. Or elſe, as *Lyra* ſpeaketh, *forte veniet mortalitas hominum per peſtilentiam aut gladium, in qua tolleris de vita præſenti; & tunc opera pietatis valebunt tibi, quia ſola pietas eſt comes defunctorum ut dicit Auguſtinus*, perhaps a mortality of men ſhall come either by the Peſtilence, or elſe by the Sword, in which thou ſhalt be taken away from this preſent life, and then thy works of godlineſſe will be profitable unto thee: for godlineſſe onely is the companion of the dead, as Saint *Auſtin* ſpeaketh. Lyra in hunc verſ.

Saint *Gregory* expounding this verſe, It is, ſaith he, *ac ſi aperte diceretur, ſic diſpenſa temporalia, ut appetere non oblivi ſcaris æterna. Oportet namque ut in poſterum bene agendo provideas, qui de venturo judicio quanta tribulatio ſequatur ignoras. Hinc eſt quod quindecim gradibus templi aſcenditur, ut ex ipſa ejus aſcenſione diſcatur, qualenus per ſeptem & octo temporalis ſolicite diſpenſetur actio, & provide manſio æterna requiratur*, as if it were plainly ſaid, ſo diſpoſe of temporall things, that thou forget not to ſeeke after eternall things. For it behoveth thee that by doing well, thou provide for the time to come, who knows not what calamity may follow in the judgement that is to come. Hence it is that the temple aſcended up by fifteene ſteps, that by the very aſcending of it might be learned, how by ſeven and eight both our temporall actions might be ordered carefully, and our eternall manſion might be ſought for providently. Gregor. Moral. l. 35. c. 7.

The ancient fathers are very much in finding out ſome myſtery in the firſt part of this verſe, and in the numbers ſeven and eight. Saint *Ambroſe* ſaith, *Sancti itaque Dei partes ſeptem dant amoris ſui, quam in exercitiis vitæ activæ occupantur, videlicet quam curam proximo non ſolum carnalem ſed & ſpiritualem impendunt. Dant etiam partes octo quam eos amor Dei ad contemplationem ejus revocant*, the Saints of God therefore doe give to ſeven, portions of their love, when they are buſied in the works of an active life, namely when they beſtow not only a carnall, but a ſpirituall care upon their neighbour. They give alſo portions to eight, when the love of God calleth them back againe to a contemplation of him. Ambroſ. in c. 2. Apocalyp.

Saint *Hierome* findeth out here the myſterie of the two parts of the Scriptures, and in the number *ſeven*, the Old Teſtament, becauſe of the Sabbath of the Jewes, in the number *eight* the New Teſtament, becauſe of the reſurrection. And ſhewing that the Jewes did give their faith only to the Old Teſtament, to the number *ſeven*, that *Marcion*, the *Manichees*, and other hereticks did give their faith only to the number *eight*, to the new Teſtament rejecting the old, he concludeth, *nos utrique credamus inſtrumento. Non enim poſſumus dignos cruciatus dignamque pœnam jam nunc mente comprehendere, quæ repoſita eſt his qui verſantur in terra Judæis atque hereticis e duobus alterum denegantibus*, let us therefore beleeve both inſtruments. For we cannot now comprehend in our minds, the deſerved torments, the deſerved puniſhment, which is laid up for thoſe that Hieronym. in hunc verſ.

are

are upon the earth, Jewes and hæreticks, that doe denie either of them.

Ver. 3. S. *Chryſoſt.* ſhewing how in the condition of this life, we all ſtand in need one of the other; & that not only he that receiveth alms, ſtandeth in need of him that giveth it, but he that giveth it alſo ſtandeth in need of him that receiveth it: giveth this reaſon of it, *niſi enim pauperes eſſent, ſalus noſtra magna ex parte profligata eſſet, ubi enim pecunias ſerere poſſemus, non haberemus*, becauſe unleſſe that there were poore, our ſalvation would be in a great part hindred, becauſe we ſhould not have where to ſow our money. Now with this metaphor, the Preacher having begun this chapter, *Tremellius* conceiveth him to continue the ſame in this verſe, and that here he ſheweth, that as God bleſſeth the ſeed that is ſowen, and by *the raine of the full clouds*, maketh it to be fruitfull; ſo he bleſſeth alſo the works of charity, and maketh them fruitfull in much comfort and happineſſe. Wherefore taking alſo the Originall word עב here uſed to ſignifie *plantam*, a plant, for ſo himſelfe tranſlateth it, hee giveth this meaning of the latter part of the verſe, that as whereſoever the plant falls, there the owner of it is ſure to find it, and to receive fruit of it, ſo he that doth the works of charity, ſhall be ſure to find and receive the fruit and reward of them. Now this meaning is both religious, and moſt true. When *Alexander* ſet forward unto his great exploits, before he went from *Macedonia*, he devided to his captains and friends all that he poſſeſſed. For which, when one of his friends reproved him, ſaying that he was prodigall, becauſe he had reſerved nothing for himſelfe: the anſwere which *Alexander* gave, was this, that he had reſerved much unto himſelfe: namely, hope of the Monarchy of the world, which by his valour, and helpe of thoſe his captaines, and nobles he hoped to attaine. And ſurely, though to ſome, he that giveth unto the poore, may ſeem to be prodigall, yet in reſpect of the hope, which he hath of profit, he is frugally wiſe. Neither is his hope ſuch as *Alexanders* was, which depended on the uncertainty of warre, but it is grounded upon the certainty of Gods word. But as thoſe excellent and moſt learned men doe many times fetch their tranſlation afarre off, ſo it is not ſeldome that they goe far to bring home the ſenſe and meaning of it. It ſeemeth to me, that wee may reach the Preachers meaning neerer hand. For having firſt exhorted unto charity, in the firſt verſe, ſecondly having commended to our charity, many perſons in the ſecond verſe, here he proceedeth to the meaſure of our charity, and would have it to be full. The Pſalmiſt ſpeaking of a good man, ſaith, *he hath diſperſed, he hath given to the poore, his righteouſneſſe endureth for-ever, his horne ſhall be exalted.* And here the Preacher having exhorted us to diſperſe our charity to many; next he exhorteth us to give to them freely. *For as the clouds being full of raine*, doe readily *empty themſelves upon the earth*, which is under them; ſo he would have them, who are full of abundance, freely to give to the poore, and to ſatisfie the want of them, who by the meaneſſe of their eſtate, are in a low condition.

Chryſoſt. Homil. 17. in 2. ad Corinth.

Tremell. in hunc verſ.

Pſal. 112. 9.

And

And this he would have them to doe, while they have time of doing good, and when now in their lives they may provide how it ſhall be with them after death, becauſe *as the tree falleth, either toward the North, or toward the South, there it ſhall be.* But there is alſo ſomthing more to be noted in the words. For they may be rendred out of the Originall thus, *if the clouds be full, they empty the raine upon the earth*, for ſo *Pagnine*, *Arias Montanus*, and the French tranſlation doe reade the words. Now the Originall word here uſed for raine is, גשם which ſignifieth a great and ſtrong raine, as Rabbi *Kimchi* affirmeth: ſo that wee are taught, that as the clouds, being full, doe give great ſtore of raine, ſo they who are full of the bleſſings of this life, ſhould not be ſcant in affording reliefe unto them that want it. If thou be an Olive tree, a fat tree, be alſo a greene Olive tree, as the Prophet ſaith that he was, and bring forth much fruit in thy works of charity. For how canſt thou pray as the Prophet *David* doth, *Have mercy upon me, O Lord, according to thy loving kindneſſe, according to the multitude of thy tender mercies blot out my tranſgreſſions*; If there be not in thee a loving kindneſſe toward the poore? If there be not in thee tender mercies towards them, if it be a ſcantneſſe, not a multitude of mercies that is in thee? Doth not the Prophet *Malachy* tell us, *curſed is the deceiver, which hath in his flocke a male, and ſacrificeth to the Lord a corrupt thing?* Where he is called a deceiver, becauſe having wherewith to doe better, by his offering he maketh himſelfe, as it were, not able. But yet how many ſuch are there in the world, and whereas Saint *Chryſoſtome* ſpeaketh, they ride on horſes with golden chains, and lie on ſilver beds, and uſe much more pompe, yet when they come to give to the poore, *pauperrimis redduntur pauperiores*, they are made more poore then the pooreſt. *Alexander Quintus*, Pope of *Rome* ſaid of himſelfe, That when he was a Biſhop, he was rich, when he was a Cardinall, hee was poore, and when he was Pope, hee was a beggar; and plainly ſo it is with many, who the richer they are, ſtill are the poorer, in reſpect of their giving to the poore. Now if we read the former part of the verſe ſo, and take it in this ſenſe, then we may underſtand the latter part of the verſe thus, that *as the tree falling towards the South, lyeth there*, ſo when a worke of charity is done with a warme devotion, accordingly it is by God accepted: *and as when a tree falleth towards the North, it lyeth there*, ſo when a worke of charity is done with a cold devotion, it is accordingly by God eſteemed. But generally the ancient Fathers, and latter expoſitors doe underſtand, or at leaſt apply the latter part of the verſe with reference unto death. Saint *Gregory* ſaith, *Where the tree falls whether toward the North, or towards the South, there it ſhall bee, in diem enim mortis ſuæ juſtus ad auſtrum cadit peccator ad aquilonem, quia & juſtus per fervorem ſpiritus ad gaudia ducitur, & peccator cum apoſtata angelo, qui dixit ſedebo in lateribus aquilonis, in frigido ſuo corde reprobatur*, for the righteous, in the day of death falleth towards the South, and by the fervour of the ſpirit, is carryed unto joyes; the ſinner with the

Pſal. 52. 8.

Pſal. 51. 1.

Malachi. 1. 14.

Chryſoſt. Homil. 17. ad populum.

Gregor. Moral. l. 12. c. 4.

Iſa. 14. 13.

the apoſtate angel, who ſaid, *I will ſit on the ſides of the north*, in his cold heart is rejected. Saint *Bernard* ſaith, Man is a tree, which by death is cut downe, and whereſoever he falleth, there hee ſhall be, becauſe there God judgeth him, where death findeth him, and there he ſhall be without any change. *Videat ergo quo caſura ſit, antequam cadat, quia poſtquam ceciderit, non adjiciet ut reſurgat, ſed ut nec ſe vertat*, let him therefore ſee where he falleth, before he falleth, becauſe when he is fallen, he ſhall not helpe himſelfe to riſe, no, not ſo much as to turne himſelfe. Now which way he ſhall fall, if any one will know, let him marke his boughs, for where the boughs are moſt and greateſt, on that ſide there is no doubt that his fall will be. Our boughs then are our love and our deſires, and from them our actions, by which we are extended towards the South, if that we love ſpirituall things chiefly: if carnall things be more weightie with us, then are wee extended towards the North, and accordingly, when we die will theſe make us to fall, make us to lie.

Iſa. 14. 13.

Bern. Serm. 49. ex parvis.

Verſ. 4. For the underſtanding of this verſe, wee may take a good light from *Columella*; whoſe words are theſe, *Ubi paleis immixta ſunt frumenta vento ſeparentur. Ad eam rem favonius habetur eximius, quem tamen operiri lenti eſt agricolæ, qui dum expectatur ſæva nos hyems opprimit. Itaque in area detrita frumenta ſic ſunt aggerenda ut omni ſtatim occaſione poſſint excerni. Ac ſi pluribus diebus undique ſilebit aura vannis expurgentur, ne poſt nimiam ventorum ſegnitiem, vaſta tempeſtas irritum faciat totius anni laborem*, when the grains of corne are mixed with chaffe, let them be ſevered by wind. A weſt wind is accounted excellent for this buſineſſe: but yet to ſtay for it, is a ſigne of a lazy husband-man, becauſe while it is expected, the hard winter overtaketh us. Wherefore the threſhed corne is ſo to be laid together in the barne-floore, that upon every occaſion it may be winnowed. And if for many dayes, the wind be ſtill and quiet every way, let it be cleanſed with fannes, leaſt after too much dulneſſe and ſlackneſſe of the winds, a grievous tempeſt overflow the labour of the whole yeere: To apply it to the verſe. He that delayeth the works of his charity, expecting, as he ſaith, the fitteſt occaſion, as if the husband-man ſhould ſtay his winnowing, expecting a weſterne favorian wind, ſheweth his charity to be cold in him: and perhaps ſome tempeſt, ſome affliction ſhall ariſe, which may deprive him of his means, and make him unable to ſow, unable to exerciſe his charity. In generall, the meaning of the verſe is, that as he who ſcrupulouſly *obſerveth the wind, regardeth the clouds*, often times overpaſſeth his ſowing, looſeth his reaping; ſo he that ſheweth not his charity, but in a curious obſerving, how, when, and to whom he doth it, looſeth the ſowing of much ſeed, looſeth the reaping of much fruite. To conſider the thing more particularly. And firſt, as for him that curiouſly conſidereth unto whom he giveth, Saint *Hierome* ſaith, *qui conſiderat cui tribuit, ſæpe præterit eum qui meretur accipere*, he that conſidereth on whom he beſtoweth his almes, oftentimes paſſeth him by,

Columel. l. 2. c. 11

Hieronym. in hunc verſ.

by, who is worthy to receive them. The precept of our Saviour Christ is, *give to every man that asketh of thee*: if his neceſſitie make him to aſke, let thy charity make thee to give. What though he be an ill liver? Saint *Chryſoſtome* tells us *non moribus demus ſed homini, nec illius ob ſuam virtutem nos miſereatur, ſed ob calamitatem*, let us not give to the manners of the man, but to the man, neither let us have pitty of him in regard of his vertue, but of his miſery. The ſame Father tells us, *Portus in neceſſitate conſtitutorum homo miſericors*, a merciſull man is the haven of them that are in diſtreſſe. Wherefore as in a tempeſt the haven receiveth all that flye unto it, whether good or bad, ſo a merciſull man beſtoweth his charity upon all, and though he rather helpeth them, that live well, yet all that be in want ſhall have his reliefe. Secondly as for him that obſerveth when he will give, and as the ſcrupulous huſbandman obſerveth the wind, regardeth the clouds, ſo he ſtayeth untill the poore body ſue unto him, or untill ſome friend whoſe favour he reſpecteth, doe ſpeak for him, what doth he but looſe the ſowing of his charity? what doth he but looſe much comfort which he might reape? For as Saint *Auſtin* ſpeaketh, *perfecta eſt miſericordia, ut ante occurrat eſurienti cibus, quam roget mendicus, quæ precibus extorquetur non eſt perfecta*, perfect merciſulneſſe, is that the food doe meete the hungry, before that the beggar aſke for it, that which is extorted by begging is not perfect. Doth not ſaith he the raine fal before thou aſkeſt for it? Doth not the ſun ariſe while thou art in thy bed? Doe not the fruits ſpring while thou thinkeſt not of them? And doſt thou ô man ſell a little bread for much aſking? *Magnum opus eſt eleemoſyna, ut faciat homo, quod facit Deus*, the great work of charity is that man doe as God doth. Thirdly as for him that curiouſly obſerveth how he giveth, and as he that obſerveth the wind ſoweth not leaſt the wind ſhould blow away his ſeed, as he that regardeth the clouds reapeth not fearing the frounes of the ſkye, ſo he feareth to ſhew his charity in any great manner, leaſt himſelfe ſhould come to want; let him heare, what *David* ſaith *he never ſaw*, ſaying, *I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging their bread.* Perhaps it will be objected, that there have been many righteous men poore: but the place ſpeaketh of a righteous charitable man, for ſo the following verſe ſheweth, which ſaith, *he is ever merciſull and lendeth, and his ſeed is bleſſed.* And who hath ſeen ſuch a one or his ſeed to be brought to ſuch poverty, as to beg his bread? When our Saviour Chriſt had fed foure thouſand with ſeven loaves and a few fiſhes, all being filled, ſeven baſkets full of fragments were gathered up: and it is Saint *Auſtins* note upon it, *creſcit dum impenditur victus, ſic eleemoſyna ſi indigentibus erogetur*, the victuals in ſpending were augmented, and ſo is the almes which is given to the poore. By alluſion Saint *Hierome* applyeth this verſe unto them, who preach the word of God in that time only when the people are willing to heare: whereas ſaith he, *oportunè iuportunè ſuo tenore Dei ſermo eſt prædicandus, nec ſidei tempore adverſariarum nubium conſideranda tempeſtas*, the word

Luc. 6. 30.

Chryſoſt. Conc. 2. *de Lazaro.*

Chryſoſt. Ibid.

Auguſt. l. Hom. 50. *Homil.* 39.

Pſal. 36. 25. & 26.

Auguſtin.

Hieronym. in hunc verſ.

word of God is to be preached in ſeaſon, out of ſeaſon, in its owne tenour, neither in a time of faith, is the tempeſt of oppoſing clouds to be regarded. Saint *Gregory* maketh another alluſion, and he ſaith, what is ſignified *by wind* but the tempting of the wicked ſpirits? What by the *clouds* which are moved by the wind but the oppoſition of wicked men? For as the clouds are driven by the wind, ſo wicked men are driven by the breath of the uncleane Spirits. He therefore *that obſerveth the wind, ſoweth not, and he that regardeth the clouds never reapeth*, *quia quiſquis tentationem malignorum Spirituum, quiſquis perſecutionem malignorum hominum metuit, neque nunc grana bonæ operis ſeminat, neque tunc manipulos ſanctæ retributionis ſecat*, becauſe whoſoever feareth the temptations of the wicked ſpirits, whoſoever feareth the perſecution of evill men, ſhall neither ſow now the ſeed of good works, nor hereafter reape the handfuls of a holy retribution. *Gregor. Paſt. Cu. p. 3. Adm. 16*

Ver. 5. The Originall word רוח ſome doe tranſlate *ventum* the wind, taking their direction as it ſeemeth from the former verſe, where the wind is ſpoken of. Others doe tranſlate it *Spiritum* the ſpirit, being guided as it ſeemes by the latter part of this verſe, which ſpeaketh of the forming of man in the wombe of his Mother. Thus our tranſlation readeth it, and therefore ſo to conſider it. I am firſt of all moved to conſider why the Preacher ſhould joyne this with the argument of charity, and it maketh me to thinke that the works of charity doe make God in a more eſpeciall manner to bleſſe the fruite of the wombe, and to give to them children, who doe give to his children in their diſtreſſe and want. I am ſure that it was ſo with the *Shunamite*, and ſhe having provided a chamber and furniſhed it for the Prophet *Eliſha*, God provided a chamber for her child, and furniſhed her with fruit of her wombe. Saint *Ambroſe* noting the ſame and ſpeaking of it, ſaith, *Sunamitis illa magna mulier in ſuperioribus hoſpitium paravit, & ibi concipiendæ ſobolis meruit prærogativam, ibidemque reſuſcitati pignoris vidit miraculum*, that great woman the *Shunamite* prepared an upper lodging for the Prophet, and there it was that ſhe obtained the prerogative of conceiving a child, there ſhe ſaw the miracle of her ſon reſtored unto life. *2 Kings 14. 8.*

But to conſider the verſe, what is more divine, what more admirable, what more ſecret then the forming of man in *the wombe*? *Philoſophers* and *Phyſitians* may ſtudy much about it, as which part firſt liveth, which is firſt formed, and whether all be formed together, but *Galen* ſaid well, the queſtion is ſo difficult and hard to be reſolved, as that it is known to none, but to God and nature. There may be much ſaid of a formatiue faculty, and diverſe opinions may diſpute it diverſly, at what time the formation is perfected, to which *Hypocrates* preſcriberh in male children thirty dayes as the longeſt time, in females two and forty: but let us ſay with the *Pſalmiſt*, *I will praiſe thee O Lord, for I am fearfully and wonderfully made, marvailous are thy workes: my ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth.* As for *the bones* of man which the Preacher here more particularity menti-

Galen. *Hypocrat.* *Pſal. 139. 14. & 15.*

neth,

neth, they are they, which as *Hypocrates* ſaith doe give τῶν ὀστέων σύνεσιν καὶ ὀρθότητα καὶ εἶδος to the body uprightneſſe ſhape, ſtableneſſe: becauſe they doe as it were defend it, againſt the force that aſſaulteth it, and becauſe they uphold the body, as the foundation, wals and timber uphold the houſe: uprightneſſe, becauſe unleſſe the creatures had bones, they would creepe upon the ground as wormes doe: ſhape and figure becauſe from them the ſtature and growth are limited and bounded. Moreover not one but many are the *bones* of mans body, and man being made to be apprehenſive in underſtanding, ſtirring in action, capable of the repreſentation of ſenſitive things, and accordingly to follow diverſe objects to which his deſire ſhould carry him, therefore motion was beſtowed upon him: whereas if he had conſiſted but of one bone, how could he either have bowed any way, or any way reached out his body to any thing, either by going to it or taking of it? Almighty God therefore for the uſe of mans life, and for the exerciſe of the ſeverall motions of the body, hath ſtrangly compoſed the body of a pack or ſet of bones, of diverſe ſortes and manifold ſhapes. Now this variety is likewiſe very uſefull, that when one bone receiveth any hurt, thereby the others might not be hindred in their offices. And yet though many be the bones of mans body, ſuch is the connexion of them, and ſo wonderfully are they fitted together, that all are as it were but one by that contiguity which is betweene them. The totall compage and ſet of the bones is called a *Syntaxe* and the fabrick of the bones ſo fitted together is called a ſceleton. Of which how they are made, how joyned together, how fitted ſo, who can tell but *he that maketh all*? But to apply now the verſe unto the Preachers argument in this place, I conceive thus of it. The Preacher here, in our charity would have us to imitate God in this great worke of his: *for thou knoweſt not the way of God* when he formeth the bodyes of children, and giveth ſoules unto them of whom he fore knoweth that they will be wicked, and that they will imploy both unto his diſhonour: *thou knoweſt not the way of God*, when he giveth ſubſtance and life to children of adultery and fornication, as well as he doth to them who are born in wedlock, and of whom he foreknoweth that they will ſerve him and feare him. Notwithſtanding this God doth, and doe thou ſo likewiſe in thy workes of charity, although thy poore foreknowledge may think, that what thou giveſt will be ſpent in naughtineſſe. Againe he that is in the wombe knoweth not what is done for him, knoweth not who it is that doth it; he doth not aſke it, he doth not deſire it, God himſelf alone ſeeth, what is needfull, and he doth all for him. And doe thou ſo likewiſe, doe thou beſtow thine almes on him that knowes thee not, on him that aſketh not of thee, and cannot tell from whence it commeth to him. To this Saint *Ambroſe* exhorting thee, ſaith, *videndus eſt ille, qui te non videt, requirendus eſt ille qui erubeſcit videri: ille etiam clauſus in carcere occurrat tibi, ille affectus ægritudine mentem tuam perſonet, qui aures non potest*, he is to be ſeen by thee, who doth not ſee thee, he is to be ſought out who is

aſhamed

aſhamed to be ſeen by thee, let him meete thee who is ſhut up in priſon, and let his voice who lyeth ſick a bed ſound in thy mynd, which cannot ſound in thine eares. Againe that which God worketh in the wombe is all done in ſecret, and is hidden from the eyes of all: let thy workes of charity be done ſo likewiſe, let them be done in ſecrecy, not in oſtentation, and let not thy left hand know, what thy right hand doth. Laſtly thou knoweſt not how the Spirit comes into the child, how the bones are ſet up and ſtrengthned, yet thou findeſt it to be done: wherefore give unto the poore and ſpare not, and though thou knoweſt not how it commeth to paſſe, yet thou ſhalt find thine eſtate to be ſtrengthned thy ſubſtance to be encreaſed, the bleſſings of God to be upon thee and multiplied towards thee. It were a vaine thing to feare, when a child is conceived leaſt the Spirit ſhould not find the way into it, or leaſt the bones ſhould not grow in him, and no leſſe vaine is their feare, who are troubled leaſt by giving to the poore, their eſtate ſhould decay, and that either themſelves or theirs ſhould be brought to miſery. *Leo* therefore ſaith, *non timeatur in his expenſis defectio facultatum quoniam ipſa benignitas magna ſubſtantia eſt, nec poteſt charitati deeſſe materies, ubi Chriſtus paſcit, & paſcitur. In omni hoc opere illa intervenit manus, quæ panem frangendo auget, & erogando multiplicat*; in theſe expences let not a failing of means be feared, becauſe bounty it ſelf is great wealth, neither can the matter of bounty be wanting, where Chriſt himſelfe feedeth, and is fed. In every ſuch worke that hand is a fellow worker, which encreaſeth bread by breaking it, and by giving multiplyeth. And ſurely as God doth wonderfully by building up the houſe of mans body in his mothers wombe, ſo doth he oftentimes wonderfully build up their houſes, who are free in the workes of charity. Wherefore Saint *Chryſoſtome* ſaith, *in hæc ædificia ſtudeamus evacuare pecunias noſtras, nec fabris nec ſtructoribus nec operariis opus habebimus: manus namque pauperum tales domos ædificant & non mireris; elemoſyna quippe artifex magna, & auxiliatrix eorum, qui illam faciunt*, upon theſe buildings let us ſtudy to lay out our monyes, wee ſhall not need either carpenters, or maſons, or labourers: the hands of the poore doe build ſuch houſes, and mervaile not at it, for charity is an artificer that doth great things, and is a great helper of them that uſe it.

Leo. Serm. 10. de Quadrag.

Chryſoſt. in Epiſtol. ad Heb. Homil. 15.

Verſ. 6. Great is the worke of God in framing of man, and it cannot but be a great admiration to man, to conſider, how as Saint *Hierome* ſpeaketh, *ex vili elemento corpus hominis in diverſas effigies artuſque variatur, & de eodem ſemine aliud molleſcat in carnibus, aliud dureſcat in oſſibus, aliud in venis palpitet, aliud in nervis ligetur*, from one vile matter and beginning, the body of man is divetſefied into diverſe ſhapes and limbs, and of the ſame ſeed, ſome is mollified into fleſh, ſome is hardened into bones, ſome beateth in the veines, ſome is bound up in the nerves and ſinewes. And ſurely wonderfull alſo is the worke of God to him that ſhall conſider it, how from one ſmall graine, and that rotten in the earth, the blade ſpringeth up, the bloſſome flouriſheth,

Hieron. in hoc caput.

and many graines are brought forth and ripened. To this the Preacher here returneth, and goeth on by the similitude of sowing to exhort us to the workes of charity and godlinesse. Now good works are like unto seed, because as from one graine of seed many seeds are gathered, not at the time of sowing, but at the end of the yeere; so from one good worke we shall gather a great harvest not forthwith perhaps when we do it, but at the end of our lives. But if thou sowest, let it be *thy seed*, let it be thine owne, let it be of thine owne that which thou dost, sow not with the seed of another man, for then thou sinnest, thou sowest not. And indeed thou mayest possesse much lawfully and justly, yet it is that only which thou sowest, that is truly thine. The rest of the good things of this life which thou hast, are not so much thine as the worlds. And when thou leavest thy great estate, which by much labour thou hast gotten to thine heires, to thy friends, it is their seed which thou sowest not thine owne, for they reape the harvest of thy paines and care. They are thy good works only, which the world shall not keepe from thee, they are thy workes of charity, which thou shalt not leave to thine heires and freinds, but shalt carry with thee into heaven, and there thou thy selfe shalt reape the endles and unconceivable comfort of them. *Sow* therefore *thy seed*, and sow *in the morning, and in the evening withhold not thine hand*, begin betimes, and when thou hast begun make not an end at any time. *Matutinam justitiam vespertina invenias, & vesperi misericordiam solis ortus accumulet*, let the evening find thy morning righteousnes, & let the morning adde unto the evenings mercifulnesse, as Saint *Hierome* speaketh. And here note, that there is here no mention made of the night, no sowing then is to be used, that being the time of death: wherin none can work. But while life continueth, sow in the morning and in the beginning of it, sow in the evening & the end of it, let no time be omitted. Againe note that the morning & the evening make the whole life of mã: it is but a day. To our understanding it seemeth in some to be very long, if that it exceed an hundred years: but so doth a groate seeme a great deale of mony to him that is very poore, whereas by a rich man it is accompted as nothing. And let this shortnesse of our life make us to be the more diligent in sowing. If a great King should bring us to a great heape of gold, and should bid us for one day to take out of it as much as we could, would we not then be sure to begin early *in the morning, and in the evening would we withhold our hand?* Now thus God dealeth with us, he giveth to us one day to gather and to get as much as we can, not of fading earthly treasure, but of immortall heavenly glory, and shall we then loose any time? The reason which the Preacher further addeth to presse us to a plentifull and diligent sowing, is this, *because thou knowest not whether shall prosper this or that or both*: the word translated *prosper* in the Originall as כשר and most directly signifieth to be right, as being directed a right to the marke of thy comfort and happinesse. Saint *Hierome* readeth it, *nescis quid placeat*, thou knowest not what may please. The vulgar Latin according to

Hieronym. in hunc vers.

the

the Septuagint *neſcis quod magis oriatur*, thou knoweſt not which ſhall rather ſpring up. The French tranſlation hath it; *lequel eſcherra mieux*, which ſhall fall out better whether that which is done at one time, or that which is done at another. In generall that which the reaſon ſheweth, is this, that for ſowing, for doing good, every time may be as good as any time. Indeed for reaping there is a ſet time, and that time muſt be tarryed for and obſerved, which is the good time which God ſeeth upon the earth, and the glorious time which he hath appointed in heaven; but for *ſowing* for doing well every time ſerveth, and who knoweth which ſhall doe beſt in the acceptance of God, and in the advancing of our bleſſedneſſe. Be therefore diligent and ſow continually. It is not *in ſowing* as it is in buying and ſelling, in thoſe, things are done by weight and by meaſure, but in ſowing, there is a ſcattering abroad in a free and full manner. Wherefore when it is ſaid of the righteous man, he hath diſperſed, he hath given to the poore, *Theodoret* noteth upon it, *Imitatur ſerentes large ſemina & diſſipantes ab manipulorum ſpem*, he imitateth thoſe that ſow their ſeed abundantly, ſcattering it about in hope of filling there hands againe. Such a one it ſeemeth was *Agnes* the Empreſſe, of whom *Damianus* ſpeaking ſaith, *O beata ſuperbia, O beata mentis elatio, omnibus digna præconiis: Nullis parcitur rebus, & hoc ſolum indigentibus & eccleſiis non datur, quod extra tui juris peculium reperitur*, O bleſſed pride, O happy loftineſſe of mind! worthy of all commendation! Nothing is ſpared, and that only is not given the poore and to the Church, which is not thine to give. Such a one was King *Theodoric*, of whom *Caſſiodore* ſaith, *hæc ſunt regia dona quod ſemina ſparſa in ſegetem coaleſcunt, in unum coacta deperunt. Optamus ergo munera multis collata dividere, ut poſſint ubique noſtra beneficia pullulare*, royall gifts are the ſame with ſeeds, being ſcattered they grow into feilds of corne, being kept together they periſh and are loſt. We deſire therefore to diſperſe our gifts, and to beſtow them upon many, that ſo the works of our bounty may every where ſpring up.

Pſal. 112.9. *Theodoret. Ibi.*

Damian. l. 7. *Epiſt.* 5.

Caſſiod. var. l. 3. *var.* 29.

Ver. 7. *Truly the light is ſweete, and a pleaſant thing it is for the eyes to behold the Sun.*

Ver. 8. *But if a man live many yeeres, and rejoyce in them all, yet let him remember the dayes of darkeneſſe, for they ſhall be many. All that commeth is vanitie.*

Verſ. 7. This verſe may be conſidered either as having reference to that which goes before, or elſe as beginning ſome new matter. As it hath reference to that which goes before, ſo it may alſo be conſidered

diversly. Saint *Hierome* taking it to have reference unto the former verse understandeth it, as shewing the happinesse, which shall be to them, who are diligent to sow their seed in the morning, and constant in sowing untill the evening. And therefore he saith, *Si semper benefeceris, & omni ætate æqualem cursum habueris, videbis Deum Patrem dulcissimum lumen, videbis Christum solem justitiæ*, if thou shalt be carefull alwayes to doe well, and in every age of thy life shalt hold an equall course of Godlinesse, thou shalt see God the Father, who is a most sweete light, thou shalt see Christ who is the Sun of righteousnesse. And applying the evening and the morning in the former verse by allusion unto the old and new Testament, he thereupon exhorteth us so to seek spirituall understanding in the old Testament, as that we doe not thinke that which we read to be contained in the Evangelists and Apostles only: *ignoramus enim nos in quo magis scientia nobis à Deo tribuatur & gratia, felicemque eum esse qui utrumque in commune socieverit, & quasi unum corpus effecerit: quod qui fuerit consecutus videbit lucem, videbit Christum solem justitiæ*, because we know not in which rather knowledge and grace from the Lord may be given to us. So that he is happy who shall have joyned both of them together, and shall have made one body of them: which he that hath obtained, shall see light, shall see Christ the Sun of righteousnesse. But as the verse is referred to the former, and to the generall argument of charity, whereof the preceeding part of the chapter speaketh, it may be also taken and understood as containing an impediment in the works of charity which the Preacher removeth, as *Lyra* conceiveth it: or as containing an objection against the works of charity, which the Preacher answereth as *Tremellius* apprehendeth it. The objection conceived to be made may be thus expressed, why should I spend my means upon others, which I have gotten for my selfe? Why should others have the fruit of my labours? I will my selfe enjoy the *sweete* delight of it, I will my selfe take pleasure in it, and while I have *the light* I will cheare mine owne heart, while *mine eyes behold the Sun*, I will please mine eyes with the objects of contentment. Or if I doe help others, I will first serve my selfe, I will first *sweeten* mine owne life *in the sweete light*, I will first shine in the pleasures of mine owne wayes, *while the Sun shines upon mee.* Wherefore Saint *Chrysostome* saith well, *Tria sunt quæ in misericordiæ opere optanda sunt Christiano, ut possit facere, ut velit, ut compleat*, there are three things which in the work of charity a Christian ought to desire, that he may be able to doe it, that he may be willing to doe it, and that he may accomplish his will and doe it. That he may be able, and that the means of doing may not be wanting, that he may be willing and that a mind of doing may accompany the means, that he may doe it, and that he may without delay accomplish that which he can, and to which he is willing. For there are saith he, which can and will not, which will but cannot, which can and will but doe not by delaying of it. Wherefore he concludeth, *Qui potest facere, oret ut velit, & qui vult oret*

Hieronym. in hunt vers.

Chrysost. Homil. de misericordia & duabus viduis.

oret ut poſſit, & qui utrique paratus eſt det operam ut miſericordiam inſtanter efficiat, ne quod vult & poteſt differendo non compleat, let him therefore that can doe it, pray that he may be willing, Let him that is willing to doe it pray that he may be able, let him that is ready in both, be carefull that he doe it quickly and diligently, leaſt by deferring he doe not performe that which he is both able and willing to doe. Or elſe as the verſe containeth an impediment to the works of charity it may be thus expreſſed, *the light* of this life is a pleaſant thing, and it is a delightfull thing *to behold the Sun* in this world, let us therefore uſe that which we have for our comfort and delightfull contentment here. Why ſhould we give away our means in hope of happineſſe and joy which is to be had hereafter? *Ova in præſenti ſunt meliora pullis cras*, egs for the preſent are better then chickens too morrow, let us rather reape now the pleaſures of the earth by ſpending our means upon our ſelves, then ſow in expectation of bleſſedneſſe by giving unto others. And I wiſh that this impediment could be removed out of the hearts of many, which is not ſo much an impediment of the poores reliefe as of their owne ſalvation. But to conſider the verſe alſo as the beginning of a new matter, and as our tranſlatours have ſet downe. The firſt thing that ever was commended is *the light*, and as Saint *Ambroſe* ſpeaketh, *jure prima laudatur, quoniam ipſa fecit ut etiam cætera mundi membra digna ſint laudibus*, juſtly is that firſt praiſed becauſe that made all the other parts of the world to be worthy of praiſe. He that goes about to build an houſe, before he lay the foundation conſidereth with himſelfe, where he ſhall make windowes in it, that ſo it may have light, that being the chiefeſt grace of the houſe, and without which the houſe hath neither comfort nor comelineſſe. By this therefore the Preacher here expreſſeth the comfort of this life. And when he addeth, *it is a pleaſant thing for the eyes to behold the Sun*, he doth not meane the direct faſtning of the eyes upon the Sun, for that paineth the eyes and taketh away the ſight of them: but he ſpeaketh of beholding the brightneſſe of the Sun ſhining upon us. And fitly doth he ſpeake of *beholding* this brightneſſe. For as Saint *Ambroſe* alſo noteth, *Lucis natura hujuſmodi eſt ut non in menſura, non in pondere ut alia, ſed omnis ejus in aſpectu gratia eſt*, for ſuch is the nature of light, that not in number, not in meaſure, not in weight as other things, but in beholding conſiſteth all the grace of it. And therefore alſo fitly doth he expreſſe the proſperity of this world by it, which is all in ſhew and in apperance to the eye, not in ſubſtance and worth. But if it be *ſo pleaſant to behold the Sun* of this world, how pleaſant is it to behold the Sun of righteouſneſſe. If this *Sun* be ſo ſwift that by his ſpeedy courſe he vieweth over all things in one day & night, how great is he who is alwayes preſent every where? and who by his majeſtie filleth all things? If the *Sun* be wonderfull, who is commanded to run his race, how wonderfull is he who ſpeaketh to the Sun and it ſtirreth not? If this *Sun* be ſo great which by the chang of time every day approacheth unto places, and goeth away from them

Ambr. Hexam. l.1.c.6.

Ambr. Hexam. l.4.c.4.

againe, how great is he, who when he imptyed himſelfe that we might behold him, was that true light which enlightneth every one that commeth into the world? If this *Sun* be ſo glorious, which by the interpoſition of the earth is darkned, how great is his majeſtie, who ſhaketh the heavens and the earth, the ſea and the dry land.

Hagg. 2. 6.

Ver. 8. The Preacher here removeth the impediment, anſweareth the objection, and to him that eſteemeth ſo much of this preſent life he ſaith, ſuppoſe that thou *ſhouldeſt live many years*; to him that deſireth to delight himſelf he ſaith, ſuppoſe that *thou ſhouldeſt rejoice in them all*, yet there are dayes to follow, dayes as long as now thy yeares are, *dayes of darkneſſe*, wherein the light of life ſhall be quite put out, wherein the comfort of pleaſure ſhall be quite loſt. And they ſhall be *many* indeed, not many as thine years of life were, that is thy ſmall accompt, but ſo many as that they cannot be numbred, of which it can be ſaid only that they are many, but it cannot be ſaid how many they are. Vn the yeares of thy life therefore *remember* theſe dayes, in thy dayes of delight remember theſe dayes of trouble and let the remembrance of them make thee to provide againſt them, by well ordering thy life, by well governing thy delight, by ſparing ſomething out of it to comfort thoſe who are in miſery. When *Joſephs* brethren making a relation unto him of their condition and family told him, thy ſervants are twelve brethren, the Sons of one man in the Land of *Canaan*, and behold the youngeſt is this day with our Father and one is not, *Philo* notes upon it, *hæc de ſeipſo loquentes audiens tanquam de mortuo, quid animi mali habere potuit?* hearing them to ſpeak theſe things of himſelfe as of one dead, what revengfull and evill mind could he have againſt them? For indeed the remembrance that wee muſt once be dead, cannot but ſtrike into us a care how we live. When *Samuel* had anoynted *Saul* to be King, to confirme unto him the truth of the joy, and withall to teach him how to be carefull in governing his joy, he gave him this ſigne, when thou art departed from me to day, thou ſhalt find two men by *Rachels* ſepulchre. For he that findeth in his mind a remembrance of his grave and ſepulchre, will not eaſily be found exorbitant in his delights and joy. But though, as our tranſlation maketh the verſe to belong unto a new argument (for ſo the contents of the chapter ſheweth) we may conceive it in this generall conſideration, the ſumme whereof *Euſebius* gives us ſaying, *per ſalutiferas gradimur vias, quando anima damnatis voluptatibus cogitat quando ſepoſitura ſit tabernaculum hujus corporis*, then doe we go on the wayes of ſafety, when the ſoule rejecting pleaſures doth rather thinke of that time, when it muſt lay aſide the tabernacle of this body. Notwithſtanding in regard of referring this verſe unto the matter, whereof the Preacher before in this chapter ſpeaketh, we are to conceive his meaning, that he would have the remembrance of death to ſtirre up men unto the works of charity. And what can doe it more forcibly? For that being a time when we are to be brought unto the judgement ſeate, that then we may find

Geneſ. 42. 13.

Philo.

1 *Sam.* 10. 2.

Euſeb. Gallic. Homil. 1. *de Epiphan.*

the

the judge to be mercifull, the way is to ſhew our ſelves mercifull unto the poore. Wherefore Saint *Chryſoſtome* ſpeaking of pacifying the judge ſaith, *non pecunia, imo ſi verum dicere oportet pecunia placabimus per inopes accepta, da pauperi, & judicem mitigabis*, it is not by mony to be done; or rather to ſpeake the truth, by mony receaved by the poore we ſhall appeaſe him, give to the poore and thou ſhalt pacifie the judge. That is a time when we would have Chriſt to acknowledge us, and when we are ready to acknowledge him: but is was by breaking of bread that our Saviour was made knowne unto thoſe men that went to *Emaus*: and thereupon Saint *Auſtin* ſaith, *diſcite ubi Dominum quaratis, diſcite ubi habeatis, diſcite ubi agnoſcatis; panem frangimus & Dominum agnoſcimus*, learne where ye may ſeek the Lord, learne where ye may have him, learne where ye may acknowledge him, we break bread to the poore, and we know the Lord. That is a time, when we deſire to be delivered from the torments of hell, and how ready is charity to keepe us from them? Wherefore S. *Auſtin* ſaith, *ante fores gehennæ ſtat miſericordia, & nullum miſerecordem permittit in carcerem illum mitti*, mercifulneſſe ſtandeth before the gates of hell, and ſuffereth no mercifull man to be caſt into that priſon, ſo that as the flaming ſword doth keepe us out of paradiſe, in like manner mercifulneſſe doth keepe us out of hell. But if the remembrance of death cannot make us to be charitable, at leaſtwiſe let the neere approaching of death bee able to doe it. And as Saint *Chryſoſtome* ſpeaketh, *ſi vivens non paviſti, ſaltem migrans, quum jam non es Dominus ultra, da tuorum bonorum partem*, if living thou haſt not fed the poore doe it when thou art dying, and when thou canſt no longer keepe thy goods, give ſome part to the poore. Then make him in part an heire together with thy frinds, who to make thee an heire of heaven was contented to lay downe his life for thee. It is beſt to doe the works of charity in thy life, but if thou haſt not done them before, thou maieſt at the laſt moment of thy life make God to be gracious unto thee by them. The laſt part of the verſe, *all that commeth is vanity*, is nothing elſe but a confirmation of that which goeth before, and being this to be conceived, all that commeth into this world, goeth away againe, and as a vanity vaniſheth, ſheweth that men, who come into this life, muſt go out againe; that the things enjoyed in this life ſhall againe be loſt; and therefore that how ſweete ſoever the joy may be that by any is taken in them, it ſhall at lenght paſſe away and be ſhut up in darkneſſe. For as Saint *Bernard* ſpeaketh, *quum de tranſitoriis quis lætitiam quærit, non poterit non tranſire tranſeuntibus his, de quibus erit*, when any one ſeeketh joy in tranſitory things, it cannot but paſſe away, when the things paſſe away in which it is. Wherefore ſeeing the world paſſeth away, and the luſt thereof, it cannot be, but that all wordly joy doth ſo likewiſe.

Chryſoſt. Homil. 5. de Paniten.

Luk. 24. 30. & 31.

Auguſtin. ſer. 144.

Auſtin. Homil. 39. Homil. 50.

Chryſoſt. Hom. 25. ad populum.

Bernard. Ser. 4. in octava Epipha.

Ver. 9.

Ver. 9. *Rejoyce o young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart and in the ſight of thine eyes: but know thou, that for all theſe things God will bring thee into judgment.*

Ver. 10. *Therefore remove ſorrow from thine heart, and put away evill from thy fleſh; for childhood and youth are vanitie.*

Ver. 9. Saint *Gregory* obſerving that here the Preacher ſaith, *rejoice ô young man in thy youth*, and that in the next verſe he ſaith, childhood and youth are vanity, or as he reads it *adoleſcentia & voluptas vana ſunt*, youth and pleaſure are vaine, thereupon ſaith, *quid eſt hoc, quod vel prius reprehendenda præcipit, vel poſt præcepta reprehendit? niſi quod ipſis literæ verbis innuit, ut qui difficultatem exterius patitur, veritatis intelligentiam conſideret, quam ſequatur? Quæ nimirum veritatis intelligentia quum per cordis humilitatem quæritur, aſſiduitate legendi invenitur*, what is this that either the Preacher doth firſt command thoſe things, which are to be reprooved, or that afterwards he doth reproove thoſe things, which he hath commanded? unleſſe it be that by the very words of the letter he doth imply unto us, that he who findeth difficulty without, ſhould conſider the underſtanding of the truth, which he may follow. And ſurely the underſtanding of the truth, when it is ſought for by humility is found by the earneſt diligence of reading. To conſider therefore the underſtanding of this verſe, Saint *Ambroſe* becauſe it ſeemeth that it is delivered by way of command underſtandeth it in a religious ſenſe, and thus expoundeth it, *rejoyce ô youngman in thy youth, non unius tibi dicit tempus ætatis, eſt quaſi quidam flos vitæ honorúmque ætas operum, de qua ſcriptum eſt, renovabitur ſicut aquilæ juventus tua. Et oblectet inquit te cor tuum in diebus adoleſcentiæ tuæ, & ambula in via cordis tui ſine macula & in aſpectu oculorum tuorum, & non in audacia oculorum tuorum. In aſpectu utique ſpirituali, non audacia ſæculari. Et ſcito quod ſuper hæc omnia adducet te Deus in judicium*, he doth not ſpeak unto thee of one time of thine age, it is as it were a certaine flower of life, and an age of good works, of which it is written, thine youth ſhall be renewed as the youth of an eagle. And he ſaith, *let thine heart delight thee in the dayes of thy youth, and walke in the wayes of thine heart*, without ſpot, *and in the ſight of thine eyes*, not in the boldneſſe of thine eyes, namely in a ſpiri-

Ambroſ. de hort. ad virginitat.

Pſal. 103. 5.

a ſpirituall ſight non in wordly boldneſſe. *And know that for all theſe things God will bring thee to judgment.* Or els if wee underſtand the verſe as a precept, wee may alſo conceive it in a literall ſenſe thus; *rejoyce o young man, and let thine heart cheare thee, and walke in the wayes of thine heart, and in the ſight of thine eyes*, but doe it ſo, as that thou know and conſider; that for all theſe things God ſhall bring thee into judgement. For as an ancient writer ſaith, *ita præſentis temporis eſt agenda lætitia ut unquam amaritudo & timor ſequentis judicij recedat a memoria*, So is the rejoycing of this preſent time to be uſed by us, as that the bitterneſſe and feare of judgement to come be never forgotten by us. But as he that ſeeth evill will be done, may bid it to be done, when as he would forbid it much rather, if thereby he could ſtop the doing of it, ſo it is here with the Preacher. He ſaw that youth would be unruly, and that loving pleaſure it would walke in the wayes of ſinfull contentment and in the vanity of the ſight of the eyes: wherefore he bids them to doe it by way of an irony, as the Jews ſay, but yet ſhewing alſo his meaning to be, that he would not have it to be done and that it ought not to be, he addeth, *know thou that for all theſe things, the Lord will bring thee into judgement.* Wherefore to view the words more particularly. *Rejoyce o young man in thy youth & let thy heart cheere thee in the dayes of thy youth*, that is, doe thou cheere thine heart, and let thine heart cheere thee, by taking contentment in them, and by giving unto thee a lightneſſe of ſpirits and of jolity from them. In the ſecond place where youth is mentioned againe the Hebrew word is not the ſame that it is in the firſt place: there it is בחוריך which *Arias Montanus* tranſlateth *in diebus electionum tuarum* in the dayes of thy chooſings, that is when thou followeſt the choice of thine owne deſires, and doſt what thou wilt. According as our ſaviour Chriſt ſpeaking to Saint *Peter* ſaith, *when thou waſt young, thou girdedſt thy ſelf, and walkedſt whither thou wouldeſt. And walk in the way of thine heart, and in the ſight of thine eyes*: that is, let thine heart chooſe the way, and let thine eyes guide thy heart in the choice of them: follow the conduct and leading of thy ſenſes. Let not religion, let not reaſon direct thee, but as thy ſenſe adviſeth thee, ſo walk in the wayes of thine heart, and in the luſt thereof. *But know*, for let mee teach thee this as a Preacher: *know it*, and let me tell thee of it, before thou find it to be ſo, *know* that thou who rejoyceſt, and giveſt thy ſelf to pleaſures, and by them and in them art moſt ready not to know this, at leaſtwiſe not to know it, as to conſider it, *know* thou and in thy rejoycing think upon it, *that for all theſe things the Lord will bring thee into judgement.* The bringing into judgement is a thing which is known by reaſon, and is cleare by the light of nature. Wherefore in *Auſtria* one of the nobles dying, who had lived fourſcore and thirteene years, and who had ſpent all his life in pleaſures and delight, never being troubled with any infirmity, and this being told to *Frederic* the Emperour, from hence ſaith he, we may conclude the ſoules immortality, for if there bee a God who ruleth this world, as *Divines* and *Philoſophers* doe

John. 21. 11.

Æneas Sylvius

doe teach and that he is juſt no one denyeth, ſurely there are other places, to which the ſoules after death doe goe, and doe receive for their deeds, either reward or puniſhment for here we ſee that neither rewards are given to the good, nor puniſhments to the evill. *Plutarch* alſo ſaith, *Unus quidem eſt rex, & princeps eſt Deus, principium medium & finem univerſi tenens, qui via recta perägit, quem juſtitia ſequitur omnium ultrix, qui divinam legem deſeruerint*, there is one King, and that King is God, who poſſeſſeth the beginning middle, and end of all things, who goeth on in a right way, and whom juſtice followeth revenging all that have forſaken the divine Law. But yet how few are there that doe know this? Wherefore Saint *Bernard* ſaith, *illuminemus nobis lumen ſcientiæ priuſquam de mundi hujus tenebris exeamus, ne de tenebris tranſeamus ad tenebras, & tenebras ſempiternas*, Let us light unto our ſelves the light of knowledge before that we paſſe from the darkneſſe of this world, leaſt that we paſſe from darkneſſe to darkneſſe and that eternall darkneſſe. But what knowledge ſaith he is this? ſurely to know that God will come, although we cannot know when he will come. But thou wilt ſay, that is the knowledge of all: for who knoweth not that hath but the name of a Chriſtian, that the Lord will come, who is to come and to judge the quick and the dead, and to render to every one according to his works? My brethren this is not the knowledge of all, neither of many, but of few only, becauſe they are but a few only, that ſhall be ſaved. Doe they who rejoyce when they have done evill, and take pleaſure in the worſt things, doe they either know or conſider, that the Lord will come to judgement? If they ſay ſo, doe not beleeve them: for if they did either know it or feare it, they would watch, *& non ſinerent tam graviter conſcientias ſuas perfodi*, and would not ſuffer their conſciences to be digged thorow ſo grievouſly. *For all theſe things*: for God is a ſearcher, that ſearcheth with candles, and as when we ſearch for a thing diligently and warily, we ſet up many candles, ſo God will ſearch with candles, that is, exactly find out all that thou haſt done. *Theſe things*: when we read in *Geneſis*, that God created the heaven and the earth, the Hebrew word there uſed is אלהים which ſignifyeth a judge, and *Joſephus* ſpeaking of that place ſaith, therefore doth *Moyſes* in the creation give unto God the name of a judge, that it might be known to all, that he who mercifully made the heaven and the earth, and all things therein for our benefit and comfort, will as a juſt judge require an accompt of us, whether we have rightly or perverſly uſed all theſe things. *God will bring thee into judgement*: he that walketh freely and merrily in the wayes of his heart, ſhall be brought and haled againſt his heart and with much bitterneſſe of ſoule into judgement. And as for the judgement, what it ſhall be God himſelfe ſhewes it, ſaying, *judgement will I lay to the line, and righteouſneſſe to the plummet, and the haile ſhall ſweepe away the refuge of lyes, and the waters ſhall overflow the hiding place.* Where what is the haile, but the multitude of accuſations which ſhall ſweepe away the vaine hope that men have, that the infinite mercy of God

Plutarchus. l. de exilio.

Bernard. Ser. 3. in Vigilia Natalis Domini.

Zephan. 1. 12.

Joſephus.

Iſa. 28. 17.

God will ſave them, howſoever they live? And what is the hiding place, but the multitude of excuſes, which men are ready to make for themſelves, and which the waters of Gods juſtice, ſhall quite deſtroy and overflow?

Verſ. 10. *Therefore remove ſorrow from thine heart, &c.* The conſideration of the former verſe would make one to thinke, that the Preacher ſhould rather have ſaid, therefore remove joy from thy heart, eſpecially, ſeeing as *Theodoric* ſpeaketh in *Caſſiodore*, *gaudia ſemper animos inquietant. Modus enim raro letis rebus imponitur, qui magis in triſtibus invenitur*, joyes doe alwayes diſquiet the mind. For moderation is ſeldome obſerved upon joyfull occaſions, which in ſad accidents more eaſily is found. But ſeeing our Engliſh tranſlation, and the French doe render the originall word כַּעַס uſed in this place, ſorrow, I ſuppoſe that it is ſo to be referred to the laſt part of the verſe before, as to ſpeake of the *ſorrow* which ſhall be to careleſſe ſinners, when God ſhall bring them into judgement for all their doings. But then the evill alſo which followeth in theſe words, *and put away evill from thy fleſh*, is not to be underſtood not of the evill of ſinne, but of the evill of puniſhment. So that the Preacher here may ſeeme to ſet forth, the puniſhment of hell; by the torments of the ſoule, in *the ſorrow of the heart*, by the torments of the body, *in the evill of the fleſh*. And ſurely that diſtreſſe is indeed ſorrow, that miſery is evill indeed. Our Saviour Chriſt ſpeaking of the judgement, ſaith, They ſhall ſee the Sonne of man comming in the clouds of heaven, with power. And would you know, what this power is, and what the greatneſſe of it is? The man of God, *Moſes* ſheweth both, ſaying, who knoweth the power of thine anger? It is the power of his anger, and ſo great, that none knoweth it. The Prophet *David* ſpeaking of the laſt judgement, as Saint *Auſtin* and *Caſſiodore* expound him, and ſpeaking unto God, he ſaith, thou, even thou art to be feared, and who may ſtand in thy ſight, when once thou art angry? God hath been angry often, and that hath made him to be feared, but when this once he ſhall be angry, who ſhall ſtand in his ſight? The Originall, as Saint *Hierome* reads it, is, *ex tunc ira tua*, from that time ſhall thy wrath bee, that is, after that there is nothing in thee, but wrath againſt the damned, and thy wrath being then begun, it ſhall never be ended. When thoſe things were revealed to Saint *John*, which concerned the end of the world, it is ſaid, that he heard ſeven thunders uttering their voices; and when he was about to write, he was commanded to ſeale up thoſe things, which the thunders had uttered, and not to write them: where the terribelneſſe of that time is ſet forth, not only by the voice of thunder, not only by the voices of ſeven thunders, but alſo becauſe it is commanded to be concealed, as ſhewing the terrour of that time to be ſo great, as that the very hearing of it were not to be endured. There is a ſtory of one, who being riſen from the dead, and being asked in what condition he was, he made anſwere, no man doth beleeve, no man doth beleeve, no man doth beleeve. And that being further

Caſſiodor. var. l. 4. var. 4.

Matt. 24. 30.

Pſal. 90. 11.

Auguſt. Caſſiodor. Pſal. 76. 7.

Hieronim.

Revel. 10. 3. V. 4

further aſked what he meant by that repititiõ, he anſwered, no man doth beleeve how exactly God examineth, how ſtrictly God judgeth, how ſeverely he puniſheth. But let the ſtory goe to ſeek for truth, the thing is true, and no man beleeveth the ſorrow, no man beleeveth the evill, which then ſhall be. The Originall word כעס *Tremellius* tranſlateth *indignationem*, indignation, and by a metaphor expoundeth it of removing ſinne from the heart, whereby the indignation of God is provoked. Saint *Hierome* reads it *repelle iram à corde tuo*, drive away anger from thy heart, and underſtanding *the evill* in the next words to be the evill of ſinne, which therefore he rendreth *malitiam* wickedneſſe, he giveth the meaning of it, *in ira omnes perturbationes animi comprehendit: in carnis malitia univerſas ſignificat corporis voluptates. Sic ergo inquit bonis ſæculi hujus fruere, ne aut deſiderio aut carne delinquas*, in anger he comprehendeth all the paſſions of the mind, by the wickedneſſe of the fleſh, he ſignifieth all the pleaſures of the body. So, therefore ſaith the Preacher, enjoy the good things of this world, that thou ſinne not either in thy deſire, or in thy fleſh. The Septuagint, and the Vulgar Latine doe alſo read it, *aufer iram a corde tuo*, take away anger from thy heart, and the expoſition which *Lyra* giveth of it, is, by anger to underſtand revenge, *quam ſolent juvenes magis quærere quum ſenes propter caliditatem naturæ*, of which yong men are more deſirous then old, by reaſon of the heate of their nature. By *evill* in the following words, he underſtandeth luxury. But if wee read it indignation, as the Hebrew word moſt properly doth ſignifie, I conceive that it may be underſtood of the angry fretting and chafing of the heart againſt the day of judgment, whereby ſinners are checked in their pleaſures, and forced ſometimes to ſadneſſe, when they would be merry. So that we may underſtand the Preachers meaning to bee; be not angry in thy mind againſt the judgement of God, for thou ſhalt not be able to avoid it; but put away evill from thee, and ſo thou ſhalt eſcape the evill of it. Or elſe the *anger* may be underſtood of that anger which is in young men, when they are reprooved and blamed for their faults, which the Preacher would have them to *remove from their hart*, that good inſtruction might be the better received. And then *by the evill of the fleſh*, wee may underſtand the corruption of nature, which the Preacher would have to be put away in youth, that by the growth of years, it grow not unto too much perverſneſſe. *For childhood and youth are vanity*: the originall is, youth השחרות *et ortus auroræ*, and the riſing of the morning, which Saint *Hierome* pephaps underſtanding to be infancy, and knowing that to be meere folly, therefore he rendreth it, *adoleſcentia & ſtultitia*, youth and folly are vanity. *Tremellius* reads it, *juventus & ortus ipſe*, youth, and the very beginning of it. But the riſing of the morning being very delightfull and pleaſant, I ſhould conceive the Preacher to meane that youth and delight are vanity. And ſo doth the Septuagint and the Vulgar Latine read it, ſaying, *adoleſcentia & voluptas ſunt vana*, youth and pleaſure are vaine things. Vaine they are in the vanitie of ſinne, and vaine they

Hieron. in hunc verſ.

Lyra in hunc verſ.

they are in the vanity of nature. Saint *Chryſoſtome* ſpeaking of youth, ſtiles it, *difficilem, jactabilem, fallibilem, vehementiſſimiſque egentem fræmis*, hard to be ruled, eaſy to be drawne away, apt to be deceived, and ſtanding in need of very violent raines. In the parable of the houſeholder, who hired labourers for his vineyard, it is ſaid of thoſe whom he hired about the third, ſixt, and ninth houre, that he only bid them to goe into his Vineyard, but of thoſe whom he hired early in the morning, whereby are underſtood thoſe that are of younger yeers, it is ſaid that he ſent them, and that he agreed with them for a peny, as ſhewing it to be a hard thing to bring *the vanity* of youth unto the labour and care of goodneſſe and vertue. Laſtly there is in youth, and in the pleaſure thereof, *a vanity* of nature, becauſe, as *Lyra* ſpeaketh, *Cito pertranſeunt, & ad malum finem perducunt*, they ſoone paſſe away, and bring to a bad end.

Chryſoſt. Homil. 1. ad populum.

Lyra in hunc verſ.

CHAPTER XII.

Ver. 1. *Remember now thy Creatour in the dayes of youth, while the evill dayes come not, nor the yeers draw nigh, when thou ſhalt ſay, I have no pleaſure in them.*

Ver. 2. *While the ſunne, or the light, or the Moone, or the ſtarres be not darkned, nor the clouds returne after the raine.*

Ver. 3. *In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that looke out at the windows be darkned.*

Ver. 4. *And the doores ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and hee ſhall riſe up at the voice of the bird, and all the daughters of muſicke ſhall be brought low.*

Verſ. 1.

Auguſt. de Tempore Serm. 246.

SAint *Auſtin* beginneth one of his Sermons thus, *Ad vos mihi ſermo, ô juvenes, flos ætatis, periculum mentis*, To you is my ſpeech O young men, the flower of age, the danger of the mind. And to them it is that the Preacher here directeth his ſpeech, it is to keep them from danger, it is to preſerve them in the flower of Gods favour, that he ſaith, *Remember thy creatour, &c.* The memory of man is indeed a moſt excellent faculty, being that thing whereby we preſerve thoſe things which time hath ſpent and waſted, whereby the things that are abſent, are ſtill preſent, and the things that are gone from us, doe abide with us. Indeed it is that without which the life of man would be moſt wretched and miſerable. *Seneca* therefore ſaith well, He that keeps not in memory the things that are paſt, hath little better then loſt his life given him in this world. Now if our memory be ſo excellent a faculty, how great reaſon have wee to remember our Creatour, by whom it hath been beſtowed upon us? ſhould not God remember us in his Providence and protection over us? ſhould not he remember us in troubles and diſtreſſes, and when we have caſt our ſelves away in our ſinnes; what would become of us? But though God be moſt graciouſly mindfull of us, how little mind have we of him? Wee ſay of one that he hath a good memory, becauſe he keepeth firmly, and a long time, that which he hath received: we ſay of another, that he hath an excellent memory, becauſe he can repeate many things aſſoone as they are propoſed unto him. But he hath a good memory indeed, that remembreth good things carefully, he hath an excellent memory, that remembreth God, who is good above all things. *In the dayes of thy youth*: a chiefe reaſon that makes young people, not to remember God their creatour, is this, becauſe they thinke that they have a long time to live in the world, and though they forget him now, yet they will remember him hereafter. But to remove this, the Preacher ſaith, not in the time, but *in the dayes of thy youth*, to ſhew both to young and old, that our life is but for a few dayes. And *Seneca* ſaith well, that though death be before the old mans face, yet he may be as neere to the young mans back, let him therefore, while he hath day, *remember his Creatour in the dayes of his youth.* Indeed the Creatour muſt alwayes be remembred, not only in youth, but in old age, not only in the dayes of youth,

Seneca.

youth, but all the dayes of our life. For as *Zachary* ſaith, *That he redeemed us, that we might ſerve him in righteouſneſſe and holineſſe, all the dayes of our life*; ſo he hath created us, that we might remember him all the dayes of our life. It was the fault of *Solomon* who gave this good rule, and did himſelfe in his younger yeeres obſerve it, that in his old age he forgot the Lord, who is alwayes to be remembred. But yet eſpecially *in youth*, becauſe then it is moſt acceptable to God, then moſt needfull in reſpect of man. God ſhould not have the worſt, but the beſt of our dayes, and when it is the worſt of mans danger, then ſhould he be moſt carefull to looke unto himſelfe, by having his Creatour in his mind. *Ariſtotle* ſhewing the proneſſe of youth unto vice, giveth theſe particulars of it, that he is eager in deſire, that he is bold in enterpriſes, that he is changeable in mind, that he is confident in hope, that he is preſuming upon his knowledge, that he is prone to anger, that he is ready to make knowne whatſoever is in his heart. But if youth ſhall remember his creatour, he will remember to moderate his deſires according to his creatours law; to feare the diſpleaſing of him, and therefore not to be bold in enterpriſes; to be ſetled in a good courſe, which he approveth, and then not to change it; to put his truſt in his Creatours goodneſſe, and in his bleſſing upon him, and not in his owne vaine hopes; to know that he knoweth nothing as he ought, and not to preſume upon his owne knowledge; to be ſlow to anger, that he ſinne not in his anger, and make his Creatour to be angry with him; laſtly to keepe his tongue with watch and ward, that his Creatour may keepe him ſafe from his enemies. *While the evill dayes come not*: the evill dayes are the dayes of old age, becauſe many are the evills that old age bringeth, according as the Poet ſpeaketh, *Multa ſenem circumveniunt incommoda*, many are the inconveniences that doe encompaſſe an old man. And therefore when God promiſeth *Abraham*, that he ſhould die in a good old age, *Philo* ſaith, *ne promiſſum intelligamus de ſenectute quæ apparet in corpore plena probroſis fœditatibus ſed deprudentia conſtantiaque animi dictum accipiendo; honeſtatem prædicemus de ſenectute, aqua ſeniores nominantur honoris gratia*, let us not underſtand the promiſe of that old age, which appeareth in the body, full of reproachfull deformities, but by taking it to be ſpoken of wiſedome and conſtancy of mind, let us affirme honeſty to be old age, from whence it is that we call them elders in an honour to them. But here we may alſo conceive *the dayes* to be called *evill*, becauſe when the dayes of youth are not well ſpent, the dayes of old age are hardly brought to goodneſſe. Wherefore Saint *Ambroſe* ſpeaking of old age, ſaith, *Stimulant eum peccata ſua, exagitat conſcientiam conſuetudo peccandi & uſus erroris inſtabilem facit. Luctandum eſt hujuſmodi ut abolefaciat inveterata atque diuturna*, his ſinnes doe ſpurre him on to ſinne; the cuſtome of ſinning moleſteth his conſcience, and the uſe of going aſtray maketh him unſetled. Such a man muſt ſtruggle very hard, that he may aboliſh things that are inveterate and of long continuance. *Hilary* alſo conſidering the words of the

Luk. 1. 75.

Ariſtot. Polit.

Horatius.

Geneſ. 15. 15.

Phil. l. quis rerum divinarum hæres.

Ambroſius.

Lament. 3. 27. Prophet *Ieremiah*, it is good for a man to bare the in yoke his youth, therupon ſaith, *non expectat frigeſcentes ſenectutis annos, nec emoriuam jam per ætatem vitiorum conſuetudinem. Onus iſtud maturi ad obediendum anni ægre ferunt: cæterum ætas tenera gravis oneris moleſtiam per virtutis incrementa non ſentit*, that yoake doth not expect the cold yeeres of old age, nor the cuſtome of vice which is become even dead by age. That burden of obedience yeeres that are ripe doe hardly bare: but tender yeeres doe not feele the trouble of heavy weight, by the increaſe of vertue which is growing in them. *Nor the yeeres draw nigh when thou ſhalt ſay I have no pleaſure in them:* he ſpake before of *the dayes of old age*, as ſpeaking of the beginning of it, when the evils being leſſe and fewer they are but dayes of evill: here he ſpeaketh of *the yeeres of old age*, as ſpeaking of the latter time of it, when the many and great evils of it, doe make a man to ſay, *that he hath no pleaſure* at all in them. This time Saint *Cyprian* deſcribing ſaith, *Capilli fluunt, facies in pallorem mutatur, dentes lapſi numero minuuntur, cutis areſcit, ſtatus non ſuaviter olet, pectus ſuffocatur, tuſſis cachinnat, talos & pedes tumor inflat, etiam interior homo qui non ſeneſcit, his omnibus adgravatur*, the hayre fals away, the face is turned into paleneſſe, the teeth ſhedding are leſned in their number, the ſkin is dryed up, the breath ſmelleth not ſweetly, the breſt is ſtopped, the cough makes a great noiſe and laugheth as if were at mans infirmities, ſwelling puſs up the legs, ankles and feete, and the inward man, which cannot grow old, is oppreſſed with all theſe. *Plutarch* relateth that it was the ſaying of *Cato* the elder, that whereas with old age many reproches are joyned, and ſeeing that it is affected with many evils, the reproch of the evill of wickednesis not to be added to it: *ſolet enim ſenectus eſſe deformis, infirma, obliviosa, edentula, lucroſa, indocilis, & moleſta*, for old age uſeth to be deformed, weake, forgetfull, toothleſſe, covetous, unteachable, unquiet. Wherefore if vice come alſo, which being in all ſhamefull, is moſt ſhamefull in an old man, what then will old age be? Surely ſuch, as that man having no pleaſure in it, God ſhall have no pleaſure in him.

Hilar. in Pſ. 119 Sub lit. Beih.

Cyprian. de abuſionib. ſæcul.

Plutarch. in Apotbegm. Rom.

Verſ. 2. As the Preacher having firſt exhorted unto vertue generally, doth more particularly exhort unto the vertue of charity in the chapter before; ſo having firſt ſhewed the vanity of mans life generaly he doth here more particularly ſhew the vanity and miſery of old age: which he having began to doe in the end of the former verſe he proceedeth in it. Now the manner of his ſpeaking being metaphoricall, it may be taken diverſe wayes: and firſt, as *Tremellius* doth, by *the Sun, light, Moone and Stars*, we may underſtand comfort, by the darkening of them ſorrow, it being the uſuall manner of Sripture by light and darkeneſſe to expreſſe conſolation and miſery. And then we may farther note that the *Sun and the light* doe ſignifie the comfort of the day, the Moone and the ſtars the comfort of the night: ſo that the Preacher ſheweth, that old age hath comfort neither night, nor day: but when it is day it ſaith, when will the night come, and when it is night it ſaith, when will

Tremell. in hunc verſ.

will the day appeare? And old age ſpeaketh as bleſſed *Job* doth, *the dayes of affliction have taken hold upon me, my bones are peirced in me in the night ſeaſon, and my ſinewes take no reſt.* And againe it hath the ſame language, *I am made to poſſeſſe monthes of vanity, and weariſome nights are appointed to me, when I lye downe, I ſay, when ſhall I ariſe, and the night begone? I am full of toſſings to and fro to the dawning of the day.* And this continuall miſery it is; which the Preacher farther expreſſeth, when he ſaith *nor the clouds returne after the raine*: that is ſaith *Tremellius*, *neque calamitates ſubinde ſuccedunt aliæ aliis, ut in ſenectute fit*, neither doe calamities follow one upon the neck of another, as in old age it commeth to paſſe. Or elſe by theſe laſt words, we may underſtand the great moleſtation of rheume and fleame wherewith old age is troubled; the defluxion of the rheume and fleame being as it were *the raine*, the gathering of new matter, which continually diſtilleth being as it were *the returning of the clouds after the raine.* From this miſery of old age, ſaith Saint *Ambroſe*, are they reprooved, who thinke this alone to be life, which is led in this world. *Non intelligitis ſenectutem hanc miſeriarum eſſe veteranam, proceſſionemque ætatis ærumnarum ſtipendia, & Scyllæo quodam uſu, circumſonari nos quotidianis naufragiis, tundi fluctibus, & in ſcopuloſis habitaculis degere, ſicut illud non tam æternum animal quam immortale malum?* Doe ye not underſtand this old age to be as it where an old Souldier in the war of miſeries, and the continuance of yeeres to be the reward of troubles: and that then, after the manner of *Scylla* as it were, on every ſide we heare the ſound of dayly ſhip-wracks, that then we are beaten with waves, and have our abiding in rocky dwellings, as it were that living crearure which is not ſo much eternall as an immortall evill. Wherefore ſaith he, behold, juſt, innocent, Godly *Abel*, and for the favour of his devotion incurring his brothers hatred *immaturus adhuc ævi ſublatus eſt parricidio*, unripe as yet in time and age is taken away by parricide: naughty, wicked, ungodly *Cain* and polluted alſo with his brothers murder, *longævam duxit ætatem*, liveth to be an old man. *Lyra* underſtanding the verſe more plainly taketh it to expreſſe the decay of the ſight in old age. Which is not able to ſee either by day the brightneſſe of *the Sun* when it ſhineth, or *the light* of it, when it is clouded, nor by night either the weaker light of *the Moone*, or the leſſe light of *the Stars*. *And the returning of the clouds after the rayn*, he expoundeth *eſſe tribulationem mortis ſuper tribulationem ſenectutis*, to be the tribulation of death following the tribulation of old age. But becauſe this verſe ſeemeth to have a more neceſſary reference unto the beginning of the former verſe, where the remembrance of the creatour is called for, we may underſtand the words thus. Let him be remembred, while *the Sun is not darkened*, that is, while youth continueth, or if not ſo, while *the light* of the Sun is not gone, that is, while thy manhood laſteth, or if not ſo, while *the Moone is not darkened*, that is, while thine elders yeeres are not ſpent, or if not ſo, while *the Stars* are not ſhut up, while the worſt of old age hath not ſeiſed upon

Job. 20. 26. & 27.

Ambroſ. de Abel & Cain l. 2. c. 10.

Lyra in hunc verſ.

upon thee. For ſo *Philo* diſtinguiſheth betweene elder yeeres and old age, telling us, *vir uſque ad quinquageſimum, ſenior uſque ad ſextum ſupra quinquageſimum, quicquid vero deinceps ſequitur ad ſenium pertinet*, manhood continueth unto fifty yeeres, from thence unto fifty ſix we are ſaid to be elders, whatſoever followes after that belongeth unto old age. To this care of early remembring the creatour betimes, Saint *Ambroſe* applyeth thoſe words of our Saviour, woe to them that are with child, and to them that give ſuck in thoſe dayes, and thereupon ſaith, *maturius igitur abſolvatur hic partus, ut cogitationes noſtræ bonorum proceſſionibus explicentur, ut nihil imperfectum finis noſter inveniat, nihil tanquam in incude poſitum uſus noſtri operis relinquat*, let therefore this birth be perfected more ſpeedily, let our purpoſes of good workes be manifeſted by the proceedings of them, let our end find nothing imperfect, let the practiſe of our weldoing leave nothing upon the anvil as it were unfiniſhed. Woe be to them that are with child of goodneſſe in their old age, or that then doe only give ſucke. And then we may underſtand the laſt words thus, *nor the clouds returne after the rayne*, that is a difficulty of doing well doe not follow the neglect of it. Or elſe by *the Sun* we may underſtand divine grace, by *the light* humane underhanding, by *the Moone* the Church, by *the Stars* the teachers in the Church. For ſometimes ſuch is the naughtineſſe of old age, that the checks of grace, the light of underſtanding, the authority of the Church, the inſtruction of teachers are things darkened unregarded, unperceived by it. When, as Saint *Auſtin* ſpeaketh; ſometime it is ſo buryed in a delight of drinking, *quaſi ad hoc arida viſcera & ſucco exhauſta curventur, ad vigorem priſtinum reparandum ebrietatis inundatione riganda ſint*, as if the dry entrailes and exhauſted of moyſture were to this end bowed and weakened, that they might he watered with the overflowing of drunkeneſſe for the recovery of their former vigour. Or elſe when ſometimes the gulf of covetouſneſſe is ſo unſatiable, that as the ſame Father ſpeaketh *tanto ad acquirendum ferventius inardeſcit, quanto citius relictura eſt quod acquiritur, mirabili, inſania* it burneth by ſo much the more fervently after getting, by how much the ſooner it is to looſe that which is gotten, by a wonderfull madneſſe. And then we may underſtand *the returning of the clouds after the raine*, to be the adding of one ſin to another. Or laſtly by *the Sun* we may underſtand reaſon, by *the light* knowledge, by *the Moone* imagination, by *the Stars* the ſenſes, and ſo we may conceive the Preacher to ſpeake of the time, when death is at hand, and when all theſe commonly doe faile, ſo that it is nere too late to remember the creatour. And then by *returning of the clouds after the rayne*, we may underſtand the returning of the body to the earth after the diſſolution of it from the ſoule.

Philo de mundi opificio.

Ambroſ. de Abel & Cain l. 2. c. 1.

Auguſt. de Tempore Serm.

Ver. 3. In the day: it is to encreaſe the miſery, that the Preacher calleth it a day, as noting a continuance of life, when death is more deſireable. *When the keepers of the houſe ſhall tremble*: Saint *Hierome* tels us, that they who did refer this paſſage of Scripture unto the body

of

of man, did thinke that by *the keepers* here were underſtood the ribs, *quod ab ipſis inteſtina vallentur, & tota ventris mollitudo ſervetur*; because by them the entrailes are walled, and the whole ſoftneſſe of the belly is preſerved. *Lyra* here by *the keepers* underſtandeth the ſenſes which as he ſaith, *præcavent corpori a noxiis*, watch to keepe the body from thoſe things that would be hurtfull to it. But ſeing the word *tremble* doth not well agree unto either of theſe expoſitions, as I conceive, by *the keepers* here we may beſt underſtand the hands. For though man arrive into this world as from a ſhipwrack, deſtitute and naked, yet God hath furniſhed him with two excellent helps, which no other living creatures doe enjoy, reaſon and the hand. The hands therefore are ſaid to be *the keepers*, becauſe they doe keepe of hurt from man, who by them is able to preſerve and ſafeguard himſelfe from all other creatures. And all other creatures, which enter into the world armed at point, challenging as it were the injuries of the earth to aſſault them, how great ſoever their ſtrength and feirceneſſe may be, how able ſoever they may be to endure any thing, yet are they not able to defend themſelves againſt the hands of man. The teeth of the Lion, the pawes of the Beare, the ſting of the Serpent, the homes of the Bull, yea whatſoever elſe nature hath made ſtrong for her ſelfe acknowledge a weakneſſe under mans hand, and yeeld the homage of ſubjection unto it. And to ſhew further how fitly the hands are ſaid to be *keepers*, a chiefe property of *keepers* is faithfulneſſe; now *Numa Pompilius* conſecrated the hands to faith, and the gnerall courſe of the world is to make and eſtabliſh all bargains and covenants by the joyning of hand. And it is the uſe of ſome other countryes, that the oath of alleagiance is taken from the chiefe nobility in the hands of the Prince or his delegate. To ſay alſo ſomething what is meant by the hands, the ancients doe underſtand all that which is from the ſhoulder to the fingers ends to be the hands. This part of the body *Hypocrates* and *Galenus* ſubdivide into three parts, *brachium, cubitum, & extremam manum*, the arme, the cubit, and the outmoſt hand. The name of arme we have from *Feſtus*, who calleth it *armus*, and it is extended from the top of the ſhoulder to the next joynt, where is the bowing of the cubit, and which therefore in Engliſh is called the bow, all being but one bone, and next unto the thigh bone the greateſt in the whole body according to *Galens* meaſure. The next part tearmed the cubit, is that which from the arme goeth a long unto the wreſt, being made of two bones, whereof the one lyeth upon the other. The lower of thoſe is the bigger, and is tearmed *ulna* the ell, the upper is the ſhorter and is called in Latin *radius* a rod, a wand. The laſt part which indeed properly and peculiarly is the hand, containeth three parts in it, the wreſt the afterwreſt and the fingers. But to leave theſe things to *Anatomiſts*. That the hands might be the better keepers, God hath endued the hand with power to move it ſelfe five wayes, forward toward the breſt, backward toward the back, upward toward the neck and head, downeward toward

Hieronym. in hunc verſ.

Lyra in hunc verſ.

toward the ſide of the cheſt, and laſtly to turne it ſelfe into a circle and compaſſe. But to theſe motions old age addeth one more *motum trepidationis* the motion of trembling, which ſpoileth and maketh uſeleſſe all the reſt. *And the ſtrong men ſhall bow themſelves*: that which our Tranſlation reads ſhall bow themſelves, Saint *Hierome* reads *peribunt* ſhall periſh, the vulgar Latin according to the ſeptuagint *nutabunt* ſhall nod or ſtagger: *Aquila* as Saint *Hierome* ſaith did read it *errabunt* ſhall wander, and as the word moſt directly ſignifieth, the place as I conceive may be rendred, ſhall overthrow themſelves. Now by theſe *ſtrong men* are meant the feete, and the ancients doe meane by the foote all that which goeth from the hip joint to the fartheſt end, and extremity of the toes. But yet they make a diſtinction, and the foote properly ſo called they call the little foote, the other the great foote. The parts of the great foote are three, as the parts of the hand were, the thigh in Latin *femur a ferendo* becauſe it beareth and holdeth up the creature, and is that which goeth from the hip to the knee, the leg which goeth from the knee to the heele, the little foote which is a foote indeed as being the baſe the ground and pediſtall which ſuſtaineth the whole building of the body. This is the true organ and inſtrument of going and walking and conſiſteth as the hand did of three parts, the wreſt, the afterwreſt, the toes. The ſtrength of theſe parts which is the thing the Preacher here ſpeaketh of eſpecially conſiſteth in the bones which are numbred by *Anatomiſts* to be two and forty. But to touch only ſome of the principall: the longeſt bone in the whole body of man is the thigh bone, which in the length of it declineth ſome thing from an exact ſtraitneſſe, becauſe at the knee it boweth inward, thereby to give the more ſtability and firmneſſe unto the running, walking and ſtanding of man. And therefore ſuch men as are tearmed vary, having their thighes more ſtraight then nature hath preſcribed, are indeed βαρεῖς *in eundo* troubled in their going. The top of this bone is of a great largneſſe, and is faſtned into a deepe hollow of the hip bone, thereby to give it the ſtronger articulation, becauſe of the very great burden which lyeth and reſteth upon it. This ſtrength is alſo encreaſed by a very ſtrong ligament, which ariſing out of the bowing of the hip and placed under the top of this bone faſtneth and bindeth the two bones together. The leg is made of two bones, the one called the ſhin bone, in latin *tibia* a flute or pipe, either that being called ſo becauſe it is like a flute, or elſe a flute being called ſo, becauſe at firſt it was made of that bone taken from the leg of a hart. This bone is the inner and thicker. The other thinner bone is called the brace bone, reſembling the braces of building, and joyning the muſcles of the leg together, as they hold the beames of an houſe together. But the diſtinction which commonly is made, is to call the one the ſhanke, the other the ſhin-bone. Now that two bones were fitter to make up the leg then one, is by *Galen* prooved, for as much as the greatneſſe and heavineſſe of one would have been an impediment to the ready moving of it. But though the ſtrength of theſe ſtrong men

bee ſo

bee ſo great, and that ſo well ordered, yet in old age it is enfeebled, when they bow under their burden, and are ready to overthrow themſelves and the whole body. *And the grinders ceaſe becauſe they are few:* the Preacher here ſpeaketh of the teeth, which both in Greek and Latin have their name from eating, being called ὀδόντες *quaſi* ἐδόντες and ſo *dentes quaſi edentes* neither is our Engliſh word unlikely to be taken from thence. Now the teeth are the hardeſt of the bones, if that they be bones, for *Ariſtotle* doth only account them to be bony, and to have ſome likeneſſe with bones, at leaſt he is doubtfull whether he ſhould reckon them to be bones or noe. And the truth is that there are no other bones ſo ſolid and ſo hard as they are, neither doe they come much ſhort of the hardneſſe of ſtones, if they doe not equall ſtones in the edges of them. To ſhew that they are not bones, this evidence is brought, becauſe the ſtone *Sarcophagus* ſo called, becauſe it will conſume fleſh, and which within the ſpace of forty dayes conſumeth the whole body of man, yet doth not meddle with the teeth, whereas if they were bones they would be conſumed as well as the other bones. The teeth alſo alone doe continue to grow as long as mans life continueth: becauſe otherwiſe being worne out with dayly uſe of them, they would ſoon become unfit for uſe. And therefore they doe only grow ſo much after they are come to their full growth as they are worne away. This maketh *Falopius* to affirme, that the formative faculty liveth in the teeth as long as man himſelfe liveth: as if thereby God would ſhew that he hath not made man to dye, having provided that by nouriſhment he ſhould be ſtill preſerved. The ſeate of the teeth are the jaws, where they have their ſeverall ſockets into which they are mortiſed. The comely order of them in their places *Galen* tearmeth the ſeemly dance of nature. They are divided into three kinds, the foreteeth which ſerve for cutting of the meate, the ſharp teeth, which ſerve for the breaking of that which the foreteeth cannot cut; and the grinders or cheeke teeth, which ſerve for the chewing of the meate. Theſe being the greateſt, the hardeſt, the chiefeſt are here alone mentioned by the Preacher, and they are called grinders, becauſe in the unequall roughneſſe and broad hardneſſe of them, they are like the grinding ſtones of a mill, whereby as milſtones, ſo they, are fitter for comminution: for which cauſe it is, that millers when their ſtones by continuall uſe are growne ſmooth, by picking doe make them rough againe. To ſet downe the number of theſe in man, is a thing uncertaine, becauſe ſome have five, others foure, others three, but theſe are very few, in each ſide of their jawes. The two hindmoſt grinders being both bred and placed after the reſt, *Hypocrates* tearmeth *dentes ſapientiæ* the teeth of wiſedome, becauſe they are bred about the twenty eight yeare of mans age, by which time men are ſuppoſed to have learned wiſedome for the ordering of their lives and wayes. But in old age theſe grinders alſo faile, and having been often repayred, they are at length decayed: their mortiſing is looſened, their ſockes caſt them out, and though there be moſt of them, they alſo at laſt *are few* or none

Ariſtotel.

And

toward the ſide of the cheſt, and laſtly to turne it ſelfe into a circle and compaſſe. But to theſe motions old age addeth one more *motum trepidationis* the motion of trembling, which ſpoileth and maketh uſeleſſe all the reſt. *And the ſtrong men ſhall bow themſelves*: that which our Tranſlation reads ſhall bow themſelves, Saint *Hierome* reads *peribunt* ſhall periſh, the vulgar Latin according to the ſeptuagint *nutabunt* ſhall nod or ſtagger: *Aquila* as Saint *Hierome* ſaith did read it *errabunt* ſhall wander, and as the word moſt directly ſignifieth, the place as I conceive may be rendred, ſhall overthrow themſelves. Now by theſe *ſtrong men* are meant the feete, and the ancients doe meane by the foote all that which goeth from the hip joint to the fartheſt end, and extremity of the toes. But yet they make a diſtinction, and the foote properly ſo called they call the little foote, the other the great foote. The parts of the great foote are three, as the parts of the hand were, the thigh in Latin *femur a ferendo* becauſe it beareth and holdeth up the creature, and is that which goeth from the hip to the knee, the leg which goeth from the knee to the heele, the little foote which is a foote indeed as being the baſe the ground and pediſtall which ſuſtaineth the whole building of the body. This is the true organ and inſtrument of going and walking and conſiſteth as the hand did of three parts, the wreſt, the afterwreſt, the toes. The ſtrength of theſe parts which is the thing the Preacher here ſpeaketh of eſpecially conſiſteth in the bones which are numbred by *Anatomiſts* to be two and forty. But to touch only ſome of the principall: the longeſt bone in the whole body of man is the thigh bone, which in the length of it declineth ſome thing from an exact ſtraitneſſe, becauſe at the knee it boweth inward, thereby to give the more ſtability and firmneſſe unto the running, walking and ſtanding of man. And therefore ſuch men as are tearmed vary, having their thighes more ſtraight then nature hath preſcribed, are indeed *βαρεῖς in eundo* troubled in their going. The top of this bone is of a great largneſſe, and is faſtned into a deepe hollow of the hip bone, thereby to give it the ſtronger articulation, becauſe of the very great burden which lyeth and reſteth upon it. This ſtrength is alſo encreaſed by a very ſtrong ligament, which ariſing out of the bowing of the hip and placed under the top of this bone faſtneth and bindeth the two bones together. The leg is made of two bones, the one called the ſhin bone, in latin *tibia* a flute or pipe, either that being called ſo becauſe it is like a flute, or elſe a flute being called ſo, becauſe at firſt it was made of that bone taken from the leg of a hart. This bone is the inner and thicker. The other thinner bone is called the brace bone, reſembling the braces of building, and joyning the muſcles of the leg together, as they hold the beames of an houſe together. But the diſtinction which commonly is made, is to call the one the ſhanke, the other the ſhin-bone. Now that two bones were fitter to make up the leg then one, is by *Galen* prooved, for as much as the greatneſſe and heavineſſe of one would have been an impediment to the ready moving of it. But though the ſtrength of theſe ſtrong men

bee ſo

bee ſo great, and that ſo well ordered, yet in old age it is enfeebled, when they bow under their burden, and are ready to overthrow themſelves and the whole body. *And the grinders ceaſe becauſe they are few:* the Preacher here ſpeaketh of the teeth, which both in Greek and Latin have their name from eating, being called ὀδόντες *quaſi* ἐδόντες and ſo *dentes quaſi edentes* neither is our Engliſh word unlikely to be taken from thence. Now the teeth are the hardeſt of the bones, if that they be bones, for *Ariſtotle* doth only account them to be bony, and to have ſome likeneſſe with bones, at leaſt he is doubtfull whether he ſhould reckon them to be bones or noe. And the truth is that there are no other bones ſo ſolid and ſo hard as they are, neither doe they come much ſhort of the hardneſſe of ſtones, if they doe not equall ſtones in the edges of them. *Ariſtotel.* To ſhew that they are not bones, this evidence is brought, becauſe the ſtone *Sarcophagus* ſo called, becauſe it will conſume fleſh, and which within the ſpace of forty dayes conſumeth the whole body of man, yet doth not meddle with the teeth, whereas if they were bones they would be conſumed as well as the other bones. The teeth alſo alone doe continue to grow as long as mans life continueth: becauſe otherwiſe being worne out with dayly uſe of them, they would ſoon become unfit for uſe. And therefore they doe only grow ſo much after they are come to their full growth as they are worne away. This maketh *Falopius* to affirme, that the formative faculty liveth in the teeth as long as man himſelfe liveth: as if thereby God would ſhew that he hath not made man to dye, having provided that by nouriſhment he ſhould be ſtill preſerved. The ſeate of the teeth are the jaws, where they have their ſeverall ſockets into which they are mortiſed. The comely order of them in their places *Galen* tearmeth the ſeemly dance of nature. They are divided into three kinds, the foreteeth which ſerve for cutting of the meate, the ſharp teeth, which ſerve for the breaking of that which the foreteeth cannot cut; and the grinders or cheeke teeth, which ſerve for the chewing of the meate. Theſe being the greateſt, the hardeſt, the chiefeſt are here alone mentioned by the Preacher, and they are called grinders, becauſe in the unequall roughneſſe and broad hardneſſe of them, they are like the grinding ſtones of a mill, whereby as milſtones, ſo they, are fitter for comminution: for which cauſe it is, that millers when their ſtones by continuall uſe are growne ſmooth, by picking doe make them rough againe. To ſet downe the number of theſe in man, is a thing uncertaine, becauſe ſome have five, others foure, others three, but theſe are very few, in each ſide of their jawes. The two hindmoſt grinders being both bred and placed after the reſt, *Hypocrates* tearmeth *dentes ſapientiæ* the teeth of wiſedome, becauſe they are bred about the twenty eight yeare of mans age, by which time men are ſuppoſed to have learned wiſedome for the ordering of their lives and wayes. But in old age theſe grinders alſo faile, and having been often repayred, they are at length decayed: their mortiſing is looſened, their ſockes caſt them out, and though there be moſt of them, they alſo at laſt *are few* or none

And

And thoſe that looke out at the windowes bee darkned : they are the eyes which here the Preacher ſhadoweth, and the eye in Greek is called ὀφθαλμὸς *quaſi* ἀπὸ τοῦ θάλλειν the bed of the ſight, in Latin *oculus ab occulendo*, either becauſe it hath a ſecret and hidden light in it, or elſe becauſe it is covered and hid with the eyelid. The uſe of the eyes, is to be as *Galen* ſaith, as it where ſpies, whereby to diſcover before hand thoſe things that would annoy us, that they may be ſhunned, and to make way for us unto thoſe things which being good are deſired by us. And here the Originall word which the Preacher uſeth בארבות *e feneſtris* out of the windowes is taken from ארב which ſignifieth *inſidiari* to lye in waite as a ſpie. The windowes here ſpoken of are the eyelids, which are are as it were falling dores and ſhutting leafes to windowes. For the reception of the formes of things into the eyes requiring a ſoftneſſe and a tenderneſſe in the temper of them, and this ſoftneſſe and tenderneſſe making them obnoxious many wayes to offence and hurt : therefore God hath ſheilded them moſt watchfully, the eyelids ever and anon thruſting themſelves between danger and them. To which purpoſe God hath given to the upper eyelid a very nimble motion : and though it be doubted whether the under eyelid doe move at all, yet ſomething it ſtirreth, although the ſtirring of it be hardly diſcerned. But *Ariſtotle* noteth, that in birds it is the lower eyelid which moſt of all is moved, and that in them the higher ſtirreth little. Theſe eyelids have haires ſet in them, being ſet there by God, before we come into the world, and that in ſuch an exquiſite order, with ſuch an exact equality, for number and for magnitude, that by the addition or diminution of any thing their uſe as *Galen* ſaith is marred and ſpoiled, and the eye not ſo well fenced nor ſheltered. But though the dores be ſhut ſo carefully, the watch ſet ſo diligently, all things ordered ſo punctually yet in old age darkneſſe getteth in and dimmeth the ſight, which is at laſt extinguiſhed and put out. Now let this admoniſh us, that while we have the uſe of theſe parts we be carefull to uſe them well, that when we want the uſe of them it may be a comfort to us to remember how well they have been uſed by us. As when we cannot uſe our hands, let it be our comfort, in what good labour they have been imployed, when we cannot goe, let it be our comfort, how diligent we have been in going to Gods houſe, when we cannot ſee, let it be our comfort, how frequently our eyes have read the word of God, and other good bookes. Againe let this admoniſh us to live in Gods feare, while we enjoy the uſe of theſe parts, that when we doe not enjoy them, God may be our arme, God may be our ſtaff, and that then by the eye of faith, we may behold him looking in mercy upon us.

Ariſt. de partib. Anim. l. 2. c. 13.

Verſ. 4. *And the doores ſhall be ſhut in the ſtreets* : ſome take this to ſignifie no more then the weakneſſe of old men, in not being able to goe abroad, or the dulneſſe of them, in not caring to goe abroad. Saint *Hierome* ſpeaking of the firſt, ſaith, *clauſas in plateis portas infirmos ſenis greſſus accipi volunt, quod ſemper ſedeat & ambulare non poſſit*, by the

doores

doores ſhut in the ſtreets, they will have to be underſtood, the weak going of an old man, becauſe he alwayes ſitteth and cannot walke. Of the ſecond *Tremellius* underſtandeth the words, ſaying that they are ſo ſet downe, *pro eo quod eſt à foro abſtinere & à frequentia, ubi delectationem juventus percipit*, for that which is plainly thus expreſſed, to abſtaine from the market place, and from the entercourſe of people, where youth findeth delight. *Lyra* by the doores in the ſtreets, underſtandeth the lippes, which are ſeated in the plaine of the face, and which ſaith he, are ſaid to be ſhut, becauſe an old man cannot ſpeak well. But the Preacher ſpeaking here of the decay of the ſenſes of man in old age, I conceive him in theſe words, to ſignifie the ſenſe of ſmelling, by the ſtreets importing the noſtrils, by the dores thoſe holes in the ſpongie bone, into which the odours are received. Now for a little fuller opening of the meaning of the words thus taken. The noſe, which is the inſtrument of ſmelling, is either inward or outward: the outward noſe, which conſiſteth of the noſtrils, addeth both beautie and majeſtie unto the face, and among the *Ægyptians*, it was an *Hieroglyphick* of a wiſe man; from whence it is alſo that *naſutus* is ſometimes uſed to expreſſe one that is witty, becauſe witty men are able to ſmell out the cunning devices of others. The reaſon of the Latine name for noſtrills, which is *nares*, ſome give to be this, becauſe the odoriferous ſpirits which are in the ayre doe *in nare*, ſwim as it were continually up and downe in them. The inward noſe is made of the ſpongie bone and mamillary proceſſes. The ſpongie bone hath its name, from the crooked and oblique holes of it, being therein for the moſt part like unto the crooked pores that are in a ſponge. The mamillary proceſſes have their name from the nipples of a dug, which in ſome ſort they doe reſemble, and which iſſuing from the lower part of the braine, are ſeated in the upper part of the ſpongie bone. Now the noſtrils lead the ayre, as if it were through ſtreets, informed with the forms of odors, through the dores and holes of this ſpongie bone, to the mamillary proceſſes, where the faculty of ſmelling principally reſideth, and from whence the braine is refreſhed by them. But in old age the ſpirits being decayed, ſo that the mamillary proceſſes are not ſo well furniſhed with them, though the ſtreets and doores be open ſtill, yet are they ſhut in reſpect of ſmelling, that being either altogether, or well neere loſt. *When the ſound of the grinding is low*: theſe words ſpeak of that time, when in old age the jaw bone is growne in ſome meaſure ſharpe, and the jaw in ſuch ſort is hardened, that it ſupplyeth in ſome manner the want of teeth, for the chewing of meate. But then, as the Preacher here ſpeaketh, *the ſound of the grinding is low*, the ſoftneſſe of the grinders maketh their noyſe not heard, and yet they ſpeak aloud to men, that their end is at hand. *And he ſhall riſe up at the voice of the bird*: the Preacher here paſſeth unto the ſenſe of hearing, and firſt ſhewing it to be quick in old age, afterwards ſheweth the great dulneſſe of it. Firſt, ſo quick it is, that at the voice of a bird it is awakened: but this indeed is not the quickneſſe of the hearing,

Hieronym. in hunc verſ.

Tremell. in hunc verſ.

Lyra in hunc verſ.

ring, but in truth the badneſſe of the ſleeping. For as Saint *Hierome* ſpeaketh, *frigeſcente jam ſanguine, & humore ſiccato quibus materiis ſopor alitur, ad levem ſonitum evigilat, notiſque medio quum gallus cecinerit exurgit, nequaquam valens ſtrato ſæpius membra convertere*, the blood now growing cold, and the moyſture being dryed up, by which matters ſleepe is nouriſhed, it awakeneth with a little ſound, and at midnight, when the cock croweth, it riſeth ſpeedily, being not able often to turne its members in the bed. *Tully* ſaith, that in ſleeping, the ſenſe of hearing is requiſite, and ſerveth as an uſefull means to awaken us: but that which youth needeth, old age needeth not, that wanteth ſleepe, it wanteth not means to awaken it. *And all the daughters of muſick ſhall be brought low:* the daughters of muſick, are the many inſtruments of hearing, which being joyned, and married as it were to the ſounds of the ayre, doe bring forth the delightfull hearing of muſick, and other the like things. A good writer, comming to ſpeake of the organs of hearing, addreſſeth himſelfe thus unto it; But here the difficulty of the taſke which I am to undergoe, putteth mee to ſeek, and ſo I doe, the aſſiſtance of Almighty God, that he would ſet a edge upon my wit, to be able to pierce, and to diſcover the wonders of his creation, the dignitie of his wiſedome, and his infinite goodneſſe, wherewith he hath inviroried us. And that he would furniſh me with abilitie cleerely to ſet forth and manifeſt to your apprehenſions all thoſe things which ſo variouſly and artificially are folded up, that it is hard for the eye to obſerve and follow the traine of them. The organ of hearing, in Latin is called *auris*, and as *Lactantius* will have it, *ab hauriendis vocibus*, from drawing the voices and ſounds unto it. But the parts of the eare being many, they have alſo divers uſes and offices: ſome being made as neceſſary to receive the ſound, others as fit both to receive it, and to apprehend it, others as conducing both to the better receiving and perceiving of it, others as ſerving for the preſervation and ſafety of all the reſt. Generally the eare is divided into the outward and inward eare. The outward eare, which is ſpread abroad like unto a net, principally ſerveth to catch as it were the formes of ſounds wandring through the ayre *per vocalem undam*, by a vocall wave, as *Avicen* ſpeaketh, that ſo being there caught, they may from thence paſſe into the hole of the eare, as the fiſhes doe into the narrow end of the net. The principall parts of the inward eare, are the drum, whoſe head is covered with a membrance, as a piece of vellome covereth the head of a drum, and which hath alſo a cord that runs through the middeſt of it, like the cord of a drum, the hammer, the anvil, the ſtirop, not like the ſtirrops now uſed, but like the old faſhion of ſtirrops, which reſembled the Greek letter Δ, the ovall window, the labyrinth, the ſnaile ſhell, the ſtony bone, the inplanted ayre, which is cleare, thin, without motion, without ſound, of a good quantity, and not conjoyned to the outward ayre. But to leave theſe things to thoſe to whom they doe belong, and which indeed, as they cannot be found out exactly, ſo ſhould not be ſought after too curiouſly. For it is fit that

Hieronim. in hunc verſ.

Tull. de Natu. Deor. l. 2.

Bauhinus.

Lactant.

that in Gods works, ſomthing ſhould be the admiration of our ſilence, eſpecially when our uncertaines conjecture do rather teſtifie a vaine deſire of ſatisfying our audacious phantaſies, then yeeld any matter of importance and profit. As for the generall uſe of hearing, *Ariſtotle* hath obſerved it well, that by hearing, the things of others are made known to our ſelves, as by our voice and tongue wee are able to make known our own things to another. But when old age commeth, the glory of this moſt excellent worke is humbled, and *brought low*, the anvil is worne, the hammer is weake, the drum is unbraced, the pure ayre is growne thick, the muſicke is marred, the dolefull toll of the paſſing-bell being ready to ſound, and to ring out. Let this admoniſh us to have God in our company when we cannot goe abroad to the company of others, to make our ſelves a ſweet ſavor in the noſtrills of God, when our noſtrils cannot perceive the ſweetneſſe of ſavours, to be watchfull in the wayes of God, that when we cannot ſleepe, yet wee may reſt in him, to attend carefully in hearing of Gods Word, that when we cannot heare outwardly, yet may inwardly heare him ſpeaking peace unto our hearts and conſciences.

Ver. 5. *Alſo when they ſhall be afraid of that which is on high, and fears ſhall be in the way, and the Almond tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall faile, becauſe man goeth to his long home, and the mourners goe about the ſtreets.*

Ver. 6. *Or ever the ſilver coard be looſed, or the golden bowle be broken, or the pitcher be broken at the fountaine, or the wheele broken at the ciſterne.*

Ver. 7. *Then ſhall the duſt returne to the earth as it was, and the ſpirit ſhall returne unto God who gave it.*

Verſ. 5. *Alſo when they ſhall be afraid of that which is on high*: that is, ſaith Saint *Hierome*, *ardua ingredi non valebunt*, they ſhall not be able to goe up any high place: that is, ſaith *Tremellius*, *incedentes metuent ne in lapillum exuberantem offendant*, as they goe, they ſhall be afraid, leaſt that they ſtumble at a little ſtone ſtanding up. *And feares ſhall be in their way*, that is ſaith Saint *Hierome laſſis politibus & trement veſtigio, etiam*

etiam in plano itinere fluctuantes offensam gressuum formidabunt, their knees being wearied, and their steps trembling, and being unstedy, even in plaine ground they shall feare the stumbling of their going. And to the same purpose *Tremellius* saith, *nullum erit tam æquabile solum, ubi, non metuant ab offensione & attritu pedis*, there is no ground so levell and even, where they may not feare the hurting and bruising of their foote. The originall word here here used is התחתים signifying *attriti contriti*, worn, wasted, as noting the weakenesse of old age, not only to be unable to goe up any ascent, but also to be quickly spent and wearied in going a little upon the plaine ground. But the meaning also of the word may be taken another way, and the Originall sounding thus, *ab alto timebunt*, they shall feare from on high, *Lyra* apprehendeth it thus, that that shall be afraid, which is on high in man, and accordingly expounding it, he saith; *id est, superior pars animæ, quia omnes naturaliter timent mortem propinquantem, etiam secundum partem superiorem corpori compatientem*, that is, the superiour part of the soule, because all naturally doe feare death approching, even in the superiour part, which hath a fellow-feeling of the bodies corruption. Or else to follow our translation, the words may well guide us unto this meaning, that men are then afraid of that which is on high, that is, of God, as being speedily to give an account to him of their lives, who will be a strict examiner of them, and a severe punisher of all that is amisse. This which should be the feare of all our lives, cannot but be the feare of old age. And then accordingly to expound the following words, *and feares shall be in the way*, that is, saith *Lyra*, *quia timent exire viam vitæ præsentis*, because they feare to goe out of the way of this present life. Or else we may take it thus, *feares shall be in the way*, that is, when they lie upon their death bed, where they are gasping for breath, and even going away, they shall be full of fears, whither they shall goe, what shall become of them. *And the Almond tree shall flourish*, that is, as the common exposition conceiveth it, and white haires shall flourish. And the reason, as I conceive, why by the flourishing of the Almond tree the white haires of old age are supposed to be understood, is because the Almond tree doth flourish, and is full of blossomes in the old age and winter of the yeare: for as *Pliny* relateth, the Almond tree doth blossome in the moneth of January. But the originall word, which is translated flourish, is, יניץ which commeth from יניצ & signifyeth to despise or reject: as it signifieth to flourish, it must be derived from יצ and have the letter נ added unto it. Wherefore as I conceive, the word may here be taken, as signifying a refusing or contemning, and I take the Preacher to shew the decay of the sence of tasting in old age, as before he hath shewed it in the other senses. First then he sheweth it, in that the fruit of the Almond tree, which no doubt is much esteemed where it groweth, as being the first that is ripe. For *Pliny* also relateth that it is ripe in the moneth of March, yet by old age is refused and neglected. The most delicious fruite, and that which is most gratefull to the

Lyra in hunc vers.

Plin. l. 16. c. 25.

Plin. Ibid.

the pallate, is not regarded by it. Secondly he ſhews it, in that *the graſhopper ſhall be a burden*: for though it may be taken, as ſhewing the weakneſſe of old age, not being able to carry a very ſmall burden, as it were no more then a graſhopper: yet I conceive it rather to ſhew the weakneſſe of digeſtion in old age, ſo that the peſtle of a larke, or as the Preacher ſpeaketh, no greater quantitie then a graſhopper is a burden to it. And I the rather follow this meaning, becauſe the originall word ſignifieth a locuſt, and it may bee, the ſame light and thin meate, which the Baptiſt did eate in the wilderneſſe, who is ſaid to have eaten locuſts and wild honey. *Tremellius* reads it, *pinguefacientem ſe locuſtam*, the locuſt making himſelfe fat, and he taketh this paſſage and the former, as ſetting forth the ſpring-time, wherein the trees flouriſh, the living creatures rejoyce, which yet affecteth old age with no joy, no contentment. Saint *Hierome*, and the Vulgar Latine according to the Septuagint, doe read it, *impinguabitur locuſta*, the locuſt ſhall be made fat, and Saint *Hierome* expoundeth it to ſhew, *ſenum crura tumentia, & podagræ tumoribus pregravata*, the ſwelling legs of old men, oppreſſed with the ſwellings of the goute. *Lyra* expoundeth it to ſignifie *ventrem tumeſcentem humoribus indigeſtis*, the belly ſwelling with humours indigeſted. Thirdly, I conceive the Preacher to ſhew the decay of the ſence of taſting, in ſhewing the appetite to be loſt and gone, when he ſaith, *and deſire ſhall faile*. The originall rendred *deſire*, is האביונה which ſome render *concupiſcentia*, luſt or concupiſcence, others *aviditas* greedineſſe, others *voluptas* pleaſure, others *ſuperbia* pride, others *appetitus* appetite. Saint *Hierome* and the Vulgar Latine according to the Septuagint do reade it *capparis*, the fruite of capers, which *Lyra* expoundeth the concupiſcence of the fleſh, and ſaith that it is ſo called here, *eo quod capparis eſt herba, quo luxuria excitatur*, becauſe *Capparis* is a plant by which luſt is ſtirred up. And indeed the Jewes doe underſtand the deſire here ſpoken of to be the luſt of the fleſh. But ſaith *Eſtius*, *Non decet caſtitatem Scripturæ ſacræ hoc referre pro incommodo ſenectutis, quod multi boni & caſtitatis ſtudioſi etiam in juventute exoptant*, it doth not beſeeme the chaſtity of ſacred Scriptures, to reckon that for an inconvenience of old age, which many that are vertuous and lovers of chaſtitie, doe in their youth wiſh for. To which purpoſe he alleadgeth *Cicero*, who among the commodities and benefits of old age, reckons up this, *quod hominem a libidinis æſtu veluti a tyranno quodam liberet*, that it freeth man from the fire of luſt, as it were from a certaine tyrant. Wherefore ſaith he, that interpretation doth rather pleaſe, which underſtandeth it of the failing of the appetite of feeeding, which capers doe provoke. And concerning the decay of the ſenſe of tatting in old age, *Barzillai* ſhews it, when he ſaith to *David*, I am this day foureſcore yeares old, and can I diſcerne betweene good and evill? Can thy ſervant taſte, what I eate, or what I drinke? *Becauſe man goeth to his long home*: the originall is *in domum עלמו temporis ſui abſconditi*, into the houſe

Matth.3.4.

Tremell. in hunc verſ.

Hieronim.

Lyra.

Eſtius in hunc verſ.

2. *Sam.*19.35. house of his hidden time, as being underſtood of the grave, in which man lieth hid. Saint *Hierome* and the Vulgar Latine, according to the Septuagint render it, *in domum æternitatis ſuæ*, into the houſe of his eternity, becauſe ſaith *Lyra*, *nunquam revertetur in vitam præſentem*, he ſhall never return into this preſent life. *Pagnine*, *Arias Montanus*, and *Tremell.* read it, *in domum ſæculi ſui*, into the houſe of his generation, the grave being the houſe wherein all they doe meet together, who lived together. *Cajetane* reads it *in domum mundi ſui*, into the houſe of his world, the grave being to the dead, as much as the whole world. And whereas nature provideth for man the houſe of the wombe, the world provideth for him the houſe of the grave. *And the mourners goe about the ſtreets* that is, ſaith Saint *Hierome*, *ſepulchrum exequiis quærat celebratis*, *plangentiumque funus turba præcedat*, in the performance of funerall obſequies, he ſeeketh for his ſepulchre, the company of mourners leading the way in the ſtreets. Let this then teach us, ſo to walke in Gods feare, that when in old age wee walke with feare, God may be our ſafety; let this make us to have our hearts on high, that when wee come to die, wee may not feare him who is on high, let our deſire be after the beſt things, which ſhall be then deſireable, when our deſire of other things ſhall ceaſe, let us flouriſh in good works, that when the Almond tree ſhall flouriſh, wee may expect with comfort the reward of them, let us ſo live, that dying wee may goe to happineſſe, and thereby eaſe the griefe of them that mourne for us.

Lyra in hunc verſ.

Cajetan.

Hieron. in hunc verſ.

Hieronim. in hunc verſ. *Verſ.* 6. *Or ever*: The Preacher here, as Saint *Hierome* obſerveth, returneth unto his former ſpeech, of remembring the Creatour in the dayes of youth, *et poſt grande hyperbaton interjectum nunc cæptam ſententiam ſimili fine concludit*, after a great tranſpoſing of his words above the plaine and Grammaticall order of them concludeth his matter began by him, with the like end. *The ſilver coard be looſed*: Saint *Hierome* underſtandeth the ſilver coard to be nothing elſe but the thred of life, *candidam hanc vitam & ſpiramen*, *quod nobis de cælo tribuitur*, this white life and breathing, which from heaven is granted to us. *Lyra* by ſilver cord underſtandeth the harmony of the elements, in which they are tempered, and mixed together in the body, and which by death is diſſolved. But as I conceive, the Preacher having done with the head of man, he deſcendeth here unto the lower parts, and firſt, *by the ſilver cord*, I apprehend him to underſtand the ſpine bone, which from the neck is extended downe through the length of the back, in the middle of it, like a wreathed cord, and being hollow all along, hath treaſured in it that marrow, from whence the ſinews for the moſt part are derived: and the better to preſerve ſo great a treaſure, it is exaſperated with many proceſſes, which are as it were the flancks of the bulwarke to keepe it from hurt. This cord is made of divers ſmall bones, as it were of divers wreaths, and in a generall diviſion, containeth foure parts; the necke, the backe, the loynes, the holy bone. The racks (for ſo the ſmall bones are called) of the neck are ſeven, of

Lyra in hunc verſ.

the

the back twelve, of the loines five. The uppermoſt rack bone of the neck is called *Atlas*, becauſe as he was faigned to beare heavē on his ſhoulders, ſo this beareth up the head, the heaven of the little world of mans body. The rack bones of the back are the ſame in number with the ribs doubled, every rack bone having two ribs, of each ſide one, joyned unto it: & though commonly the rackes of the back be twelve, yet ſometimes they are but eleven, and ſometimes they are thirteene, though that be not ſo often. The rack bones of the loynes are greater and thicker then any of the others. The holy bone hath its name, not for any holy myſtery that is in it, which is the fond conceite of ſome, but as *Homer* calleth great fiſhes *piſces ſacros* holy fiſhes, the reaſon whereof may be, becauſe the greateſt beaſts were uſed to be offered in ſacrifices; ſo this is called the holy bone from the greatneſſe of it, as being greater then any other of the bones of the ſpine. Or elſe, it may be, as the Apoſtle ſpeaketh, thoſe members of the body, which we thinke to be leſſe honorable, upon thoſe we beſtow more abundant honour. This ſilver coard is in a manner ſtretched out directly & ſtraightly, that it is bowed now inward, then outward. Firſt the upper part called the neck is bowed inward, that the gullet might reſt the better upon it. The ſecond part of it, which is called the back, boweth outward, that ſo the organs of reſpiration might have the more roome. The third part of it which are the loines, turn & bend againe inward, that the trunke of the hollow veine & the great artery might be the better upheld by it. But when old age commeth, this *cord is looſned*, which maketh the head to hang downe, the back to bow, the whole body to bend to the earth, whether it is going. *Or the golden bowle be broken*: by the golden bowle or cup, I conceive the Preacher to ſignifie the heart, the figure thereof being pyramidall with the baſe of it upward, and the cone or pointe of it downeward not unlike unto a bowle cup, and having alſo two ears, one of each ſide of it, not unlike the ears of a cup, which are called the deafe ears of the heart, as not having any hearing vertue, but ſerving to this end, that the haſt of ayre and blood preſſing to come to the heart might by them be ſtayd, and by degrees admitted to have acceſſe. Or elſe we may take the bowle to bee the cover of the heart, which being alſo formed like the heart, is hollow like a bowle, and which containeth a pretious liquor and water in it, by which the heate of the heart is danitily and ſweetly cooled and refreſhed. For the heart being ſo hot of it ſelf, that the left ventricle of it will even ſcald a mans finger put into it, and the continuall motion of it being a means to encreaſe the heate, this water ſerveth for the tempering and moderating of it. It was this water, which at our ſaviours paſſion, the percing ſword made to iſſue with blood out of his ſide. But to take the bowle for the heart it ſelf, it is ſaid to be *a golden bowle* in regard of the ſubſtance of the heart, which is a ſolid, red, and a golden fleſh, the thickeſt part of the blood being the matter of it. It is a paler red then that which is in the fleſh of the Muſcles, but more compact and firme, that the ſpirits and native heate which are in the heart, and from thence are powred out of the

Homer.

1 *Corinth.* 12. 13.

bowle into all the parts of the body, might be there preſerved, and that it might not be crackt or broken by the forcible moving of it, and as being continually either delated or drawen in. This fleſh is indeed a *golden* matter, as having the vegetative facultie ſeated in it, and giving chiefly vertue to the heart to performe the offices of it, which depend principally upon the vitall ſpirits and blood, and the making of them. But how well ſoever this fleſh is compacted together, in old age the bowle getteth cracks, and at length by death is broken: at length the heart becommeth uſeleſſe, as a broken bowle or cup. *Or the pitcher be broken at the fountaine*: next to the heart in man is the liver, and from hence it hath in Latin the name of *jecur quaſi juxta cor*, as it were placed neere unto the heart. Wherefore in theſe words I conceive the liver to be meant, that being the ſhop of ſanguification or bloodmaking, as one ſpeaketh, or rather as the Preacher here ſpeaketh, that being *the fountaine* of blood, from whence by the channels of the veines, it is carried over the ſeverall provinces of mans body. For here ariſe thoſe two great and long veines, the port or gate veine, and the hollow veine, and which are multiplied into very many branches. The *pitcher* here is the body of the liver, which is not altogether unlike a pitcher, firſt being of ſeverall formes as pitchers are, becauſe the uſe of it needeth rather a convenient bigneſſe, then any proper figure: and then having two ſides, wherof the outward is convex and turned round, the inward is hollow fit to receive ſomething into it. The largeneſſe of it in man is greater then in any other creature of his proportion, and in the greateſt men greateſt: for the operations of mans ſoule being many, and in them many ſpirits being waſted and ſpent, and blood being the matter whereof the ſpirits are made, the liver therefore of neceſſity was to be the greater, that ſo the more blood might be ſupplyed, the whole body alſo from thence being to be furniſhed with it. But yet at length in old age *the pitcher is broken*, and as a broken pitcher holdeth little or no water, ſo that containeth little blood, from whence the veins being empty, way is made for death to enter in. *Or the wheele bee broken at the ciſterne*: by theſe words I conceive the Preacher to ſignify the bladder, of which a good *Anatomiſt* ſpeaking ſaith, that it is a large ciſtern or veſſell. The Preacher here doth call it *a wheele* or orbe in reſpect of the roundneſſe of it, from whence ſome have likened it unto a ſphere. And *the wheele* or orbe is here ſaid to be *broken*, for as much as the weakeneſſe of this part in old men maketh them unable to hold and keepe their water. Theſe two latter paſſages the breaking of the pitcher, the breaking of the wheele, Saint *Hierome* underſtandeth to be nothing elſe, but *ænigmata mortis* dark expreſſions of death, becauſe as when theſe are broken there is noe longer drawing of water, ſo when death commeth there is no longer drawing of breath. *Tremellius* by all theſe underſtandeth nothing elſe, but the temporall goods of this world, as the chaines, the jewels, the houſehold-ſtuff, which in this life are enjoyed and by death are taken away. For ſo he expoundeth,

Hieron. in hunc verſ.

the

the ſilver cord, the golden bowle, the pitcher, the wheele; Laſtly to apply the Preachers words unto a more ſpirituall uſe: *remember thy creator*, remember his juſtice to feare, his mercy to hope, his bounty to be thankfull, his greatneſſe to reverence him, his goodneſſe to love him, his ſweetneſſe to hunger and thirſt after him. And remember him, while thou art drawen with *the ſilver cord* of the doctrine of faith, while thou haſt the remembrance of him in *the goldē cup* filled with his blood, which he ſhed for thy ſins. Run unto God, haſtē to the fountaine of wiſedome, be diligent to fil thy *pitcher*, & to drink of it being filled, leſt the pitcher while it is empty be brokē at *the foūtaine*, & not the water but thyſelfbe loſt for evermore.

Ver. 7. When God made man, the originall, word for word ſpeaks not as commonly it is tranſlated, *and the Lord God formed man of the duſt of the earth*: but thus is ſaith, *the Lord God formed man duſt of the earth.* So that man is but earth in reſpect of his body, although changed curiouſly by the working of Gods hand, and although made of a different kind from the common earth. Wherefore the Preacher alſo here plainly cals it duſt, ſaying, *then ſhall the duſt.* And to conſider this, ſaith Saint *Baſil*, *ſalutare quoddam emolumentum eſt adverſus quodcunque peccatum*, is a profitable help againſt every ſin. But as for pride eſpecially, what need of more to quell it, then to looke upon the earth from whence man was taken? ſurely as Saint *Chryſoſtome* ſpeaketh, *etiamſi ſexcenties ſupercilia ſurrigamus, ea reprimemus*, although ſix hundred times we lift up our eye-browes, we cannot but caſt them downe, by conſidering the condition of our firſt beginning. Wherefore Saint *Baſil* ſaith very well, *quid aſpernabilius eſſe poſſit quam nos ipſi? Quid nobis occurrat dignius, quam ut nos humili dilectione exinaniamus?* What can be more unworthy then we our ſelves are? What is more worthy in us, then that we diſeſteeme ourſelves by a humble dejection? It had been nothing unto God to have made us of a finer and more excellent matter but as Saint *Chryſoſtome* ſpeaketh, *materiæ vilitas magis demonſtrat artis copiam* the vileneſſe of the matter doth the more ſet forth the abundance of his art, who to earth and duſt hath given ſo much beauty, and with ſuch variety of ſenſes and feeling hath adorned it. Beſides God hath made our body earthy, that we might make it heavenly. For as he hath made the heaven and the earth, ſo he hath vouchſafed us this honour, that we may make the earth to be heaven. Wherefore Saint *Chryſoſtome* ſaith, *Corpus nobis finxit Deus ex terra, ut ipſum quoque ſubvehamus in cælum; non ut per ipſum animam detrahamus in terram*, God hath formed us a body out of the earth that we might carry it to heaven, not that by it we ſhould pull downe the houſe unto the earth. *Return to the earth*: and let not the journy of it thither, the lodging of it there be diſturbed and diſquieted. Saint *Hierome* arguing againſt *Vigilantius* ſheweth that God himſelfe did honour the body of *Moſes*, *dum illud propriis manibus ſepelivit*, while that he buried him with his own hands. *Calein* alſo ſheweth *ſepulturam honorem eſſe debitum corporibus ſanctorum*, that buriall is an honour due to the bodyes of the Saints. *Bellarmine* ſhewing

Geneſ. 2. 7.

Baſil. Homil. 11.

Chryſoſt. Homil. 12. *in Geneſ.*

Chryſoſt. Homil. 15. *in* 1. *ad Tim.*

Hieron. contrà Vigilant.

Calein. Comm. in c. 8. *Actor.*

ing the benefits, which from buriall arise unto the dead, setteth this downe for one, *quod consulitur honori eorum adhuc in hominum memoriis viventium: non enim caret ignominia quadam, quod foeditas nostri corporis aliorum conspectibus pateat*, that thereby is provided for the honour of them, as yet living in the memories of men: for it is not without some reproach, that the loathsomnesse of our body lye open to the sight of others. But why then doe the Papists take the bones of the Saints out of their graves? Why doe they keepe them in boxes to be shewed to the people, to be handled by the clergy, to be carryed about in procession, to be set upon the Altars? *Erasmus* speaking of his travels, and relating the passages of it, of one place he saith, *dictu mirum, quantum ossium illic prolatum sit*, it is wonderfull to tell how many bones were brought forth there, sculs, chins, teeth, hands, fingers, whole armes all which we adored and kissed; *nec erat futurus finis*, neither would there have been end, unlesse the companion of my travels, when their was brought unto him an arme, which had yet bloody flesh on it, had been moved at it, and his countenance had manifested a kind of loathing of it. The Church of Rome may accompt this an honour done to the Saints, because their bones are laid up in boxes of gold or silver, but to make the best of it, what is it but *insepulta sepultura*, an unburied buriall, which *Cicero* esteemed for a disgrace. Neither is it any such honour as in the Scriptures we find to have been given to the Saint. Suppose the bones of some dead Saint to have wrought a miracle, which is a thing, the Papists talke much of, and which seemeth in this point to have been the ground of their superstition: the bones of the Prophet *Elisha* we are sure wrought a great miracle, not withstanding we doe not find that his bones were taken out of his sepulchre. But rather as *Josiah* commanded concerning the bones of another Prophet, let him alone, let no one move his bones, so may we well thinke *Elishaes* bones were left at rest. Wherefore that *Wiclevian* no doubt was in the right, who as *Waldensis* reporteth, *judicialiter confessus est*, confessed openly at his tryall, that the flesh and bones of dead men ought not to be worshipped by the people, nor to be taken out of their unsavory monuments, nor to be layd up in golden or silver boxes. *And the spirit shall returne to God*: the spirit dyes not, and therefore that returneth to God the fountaine of life. Hence the auncient Church did call the dayes on which the Saints of God dyed, *natalia ipsorum*, the dayes of their birth, because then they entred into that better life, which is indeed true life, because then they go into that heavenly country, which is truly called the land of the living. And though in common speach we say of the Saints departed, that they are dead, that is only to put a difference betweene them, and the Saints which are not yet departed from the earth. For though the Church of Rome dispute, that the Godly in this life are not called Saints, yet it is plaine that the Spirit of God calleth them so, and their canonization and Saint making, is but a trick of their Church-merchandising. Every Spirit of man departing,

Bellar. de Purg. l. 2. c. ult.

In colloq. pereg. relig. ergo.

Cicero Phil. 1.

2 Reg. 13. 21.

2 Kings 13. 18.

Waldens. tom. 3. tit. 14. c. 128.

Rom. 17. v. 8. 28

ting from his body, returneth unto God, but the Spirits of the wicked returne unto him to be ſent from him by his juſt judgement into eternall torments, the Spirits of the righteous returne unto him to abide with him in endleſſe joy and happineſſe. *They returne to God*, but they doe not returne to be made God, to be prayed unto, to have vows made unto them, to have truſt and confidence repoſed in them. This is more then they looke for being in heaven, and much more then ſhould be given them by us, being on earth. *Who gave it*: Saint *Hierome* ſpeaking of theſe words ſaith, *ex quo ſatis ridendi ſunt, qui putant animas cum corpore ſeri & non Deo ſed à corporum parentibus generari*, from whence they are worthy to be laughed at, who think the ſoules to be ſowed and generated of the ſeed together with the bodyes, and to be brought forth not by God, but by the parents of the bodyes. For ſeeing it is ſaid, that God gave the Spirit, he thinks it to be manifeſt that God is the Father of the ſoules and not men. And indeed Saint *Auſtin* writing of this argument, confeſſeth *inter cætera teſtimonia, hoc eſſe præcipuum*, among other teſtimonies for the proofe of it, this to be the chiefe. But yet Saint *Auſtin* in himſelfe being doubtfull in this point, thinketh that the Preachers meaning may be, that as God made the firſt man out of the earth in reſpect of his body, which afterward by generation was to be brought forth; ſo that God himſelfe made the firſt ſoule, which afterward was from man to be propagated. The good Father is moſt modeſt in writing of it, and whereas Saint *Hierome* had ſent ſome unto him to be inſtructed in it, he tels us that he wrote back unto him, *conſulens & petens, ut prius ipſum doceret, & tunc ad illum mitteret quos doceat*, adviſing and deſiring that firſt he would teach himſelfe, and then ſend unto him thoſe that might be taught by him.

Hieronym. in hunc verſ.

Auguſtin. ad Opat. de Origi. animarum.

Ver. 8. *Vanity of vanityes (ſaith the Preacher) all is vanity.*

Ver. 8. Suppoſe a wiſe & learned man to be travelling over the world for increaſing of his knowledg, and hearing of a great Univerſity to take his way unto it: but when he commeth thither, to find in one Schoole taught the manner and ſkill of playing at cards, in another Schoole of playing at tables, in another of playing at bowles, and ſo the ſeverall kinds of idle games and paſtimes, how would he crye out folly of follyes all is folly; in like manner the Preacher having by his wiſdom and knowledge travelled in his thoughts over the whole world, and having viewed in the things that are without man, the mutability, uncertainity, inſufficiency of them to content mans heart; having beheld in man the blindneſſe, of his mind, the perverſneſſe of his affections, the fading decay and corruption of his body, he cryeth out likewiſe *vanity of vanities all is vanity*: that is all is nothing. Now as Saint *Bernard* ſpeaketh,

miran-

mirandum, ſed magis dolendum quam mirandum, quod id quod nihil eſt amari poteſt, it is to be wondred at, but more to be lamented then wondred at, that that can be loved which is nothing. But as he addeth, *hinc plane ſentimus, unde, quo venimus, quid perdidimus, quid invenimus*, hence we perceive plainly, whence, and whither we are come, what we have loſt, what we have found. Him we have loſt, in whom all things are contained: that we have found, in which all things that are contained are nothing: from him we are come, who alone truly is, thither we are come, where every thing that is, by vanity is not. And yet this we love him we deſpiſe. For as Saint *Bernard* alſo ſpeaketh, *appetitus vanitatis, eſt contemptus veritatis*, the liking of vanity is the diſlike of uerity. But as he likewiſe addeth, *quid vanius quam diligere vanitatem? Quid iniquius quam contemnere veritatem?* What more vaine, then to love vanity? What more wicked, then to deſpiſe verity? Neither let the worldling thinke it to be ſtrang, that thus the Preacher maketh the things of this life, to be ſo meerly vanity, to be ſo plainly nothing. Fos as *Clemens Alexandrinus* noteth, *quemadmodum amygdalæ dicuntur inanes, non in quibus nihil eſt, ſed in quibus id quod ineſt eſt inutile*, almonds are ſaid to be empty, not becauſe there is nothing in them, but becauſe that which is in them is unprofitable and to no uſe; ſo likewiſe the things of this world are ſaid *to be vanity*, are ſaid to be nothing, becauſe how great ſoever they may be in their earthly magnitude, how glorious ſoever in their temporary bravery, yet they are of no uſe for the procuring of true good unto man, no way profitable for the eſtabliſhing of mans happineſſe. But who is it that thus ſpeaketh, *vanity of vanities all is vanity?* It is not man that ſaith it, for in him a love of this world makes him to thinke too highly of the things of the world. It is not the King that ſaith it, for in Kings the glory of the world maketh them unable to ſee the vanity of the things of the world. It is not *Salomon* that ſaith it, for he was deceived by the things of the world, and could not diſcerne the vanity of them. It is *the Preacher that ſaith it*, he that by ſtudy and care had looked into the truth of things he that had unmaſked the outſide of ſhewes and apparences, and had ſearched out, what the things of this life are, he ſaw, and he ſaith, *that all is vanity*, and what he ſaith, truth it ſelfe ſaith. Great is the authority, which here is given unto Preachers. The Prophets to give authority unto their words, uſe to ſay; *Thus ſaith the Lord*; but the Lord himſelfe, the Holy Spirit of God to give authority to his Preachers words, here ſaith, *Thus ſaith the Preacher. David* was a great King in *Iſrael*, and he was a Prophet: but *Salomon* was a greater King, and he was a Preacher. He choſe for his text this argument of the vanity of humane things, and ſaying here, *ſaith the Preacher*, ſeemeth to mee, to have ſet it downe, as one generall and principall argument for Preachers to inſiſt upon. As for this Preacher himſelfe Saint *Auſtin* tels us, *in hac vanitate intimandum totum hunc librum vir ſapientiſſimus deputavit, non utique ob aliud niſi ut*

Bernardus Epiſt. 18.

Clemens Alex. Stromat. l.7.

eam

eam vitam deſideremus quæ vanitatem non habet ſub hoc ſole, ſed veritatem ſub illo, qui fecit hunc ſolem, in ſetting forth this vanity the moſt wiſe man hath imployed this whole booke, and that for no other end: but that we might deſire that life which hath not vanity under this Sun, but truth under him who made this Sun. But if we ſhall conſider this verſe not ſo much as a ſummary repetition of the whole book, as rather in a particular reference to that which goeth before it, then we may conceive the Preachers meaning thus, that ſeeing all the labour and care of man at length is brought to this, *that the duſt returneth to the earth as it was, and the Spirit unto God that gave it*, therefore it muſt needs be as Saint *Hierome*, ſpeaketh, *magnæ vanitatis in hoc ſæculo laborare, & nihil profuturæ conquirere*, a ſigne of great vanity to labour in this world, & to ſeeke after thoſe things which cannot profit us. It is S. *Auſtins* ſpeach, *ſi tibi diceret architectus ruituram domum tuam, nonne prius migrares quam murmurares*, if a ſkilfull builder ſhould ſay unto hee, that thy houſe would fall downe, wouldeſt thou not rather make haſt out of it then ſtay in it to murmure againſt him? Now he that is the ſkilfull builder of the world, he that hath builded the houſe of thy body, he tels thee that thy houſe will fall, that thy ſtrong ſupporters will bow, that thy ſafe keepers will faile, that thy firme cords will be broken, that thine honour will be layd in the duſt; he tels thee that the world will fall, and doſt thou not beleeve him? Surely if thou doſt, thou muſt needs acknowledge, *quam verum dixerat veritas, quam inaniter conturbatur vanitas*, how truly truth hath ſaid, how vanily vainty is diſquieted, as Saint *Auſtin* ſpeaketh: how truly *the Preacher ſaith vanity of vanities all is vanity.*

Auguſtin. de Civit. Dei l. 20. c. 3.

Hieronym. in hunc verſ.

Auguſtin. de Temp. Ser. 50.

Ver. 9. *And more over becauſe the Preacher was wiſe, he ſtill taught the people knowledge, yea, he gave good heed, and ſought out, and ſet in order many Proverbs.*

Ver. 10. *The Preacher ſought to find out acceptable words, and that which was written, was upright, even words of truth.*

Ver. 11. *The words of the wiſe are as goades, and as nailes faſtened by the Maſters of aſſemblies, which are given from one ſhepheard.*

Ver. 12.

Ver. 12. *And further by theſe my ſonne be admoniſhed: of making many bookes there is no end, and much ſtudy is a wearineſſe of the fleſh.*

Verſ. 9. *Moreover becauſe the Preacher was wiſe he ſtill taught*, &c. Wherein our tranſlation followeth the reading of Saint *Hierome*, and though *Arias Montanus* alſo uſe the ſame as being moſt literall, yet as I conceive the force of the Originall is more kindly expreſſed by the French tranſlation which readeth it thus, *and by how much the Preacher was wiſe, by ſo much the more he taught the people.* In both, the ſenſe is very little different, and as I conceive, the Preacher here by his owne example ſheweth the duety and office of a Preacher. By theſe words he teacheth them that are to teach others two things. Firſt that himſelfe muſt be wiſe that ſhall take upon him to teach others wiſdome. This Saint *Hierome* obſerving upon that paſſage of *Ezekiel* who ſaith, *and it came to paſſe, at the end of ſeven dayes that the word of the Lord came unto mee ſaying, Son of man I have made thee a watchman unto the houſe of Iſrael*, thereupon noteth, *qui ſpeculator futurus eſt, & Dei verba populo narraturus, multo tempore debet quieſcere, ut ſcilicet à Deo accipiat & diſcat, quæ poſtea diſtribuere poſſit*, he that is to be a watchman, and to declare the words of God unto his people, muſt be ſtill and quiet a long time, that ſo he may receave and learne from God thoſe things which he may diſperſe abroad. There is no art that is preſumed to be taught before that it be learned, and ſhall any preſume to teach in this great art, who are not firſt well learned? Saint *Gregory* ſpeaking of Preachers ſaith, *oculi ſunt qui in ipſa honoris ſummi facie poſiti providendi itineris officium ſuſcipiunt*, they are eyes which are placed in the very face of the higheſt honour and take upon them the office of foreſeeing the way, and ſhall any thruſt themſelves into this place this office, which have not the cleare ſight of knowledge in them? Secondly the Preacher teacheth here that the abilities of teaching ought to cauſe every one to teach, and that the more ability he hath, the more paines he is to take in it. But as Saint *Gregory* noteth, there are not a few, who being enriched with great gifts, *dum ſolis contemplationis ſtudiis inardeſcunt, parere utilitati proximorum predicatione refuguunt*, while they burne in the ſtudies of contemplation, only, doe ſhun to yeild in Preaching to the profit of their neighbours. Of whom he giveth this judgement, *ex tantis proculdubo reiſunt, quantis venientes ad populum prodeſſe potuerunt*, they are guilty no doubt of ſo much evill, as by comming forth from their retiredneſſe into the world they might have done good. And is it not ſometimes the judgement of God upon them, as the ſame Father noteth, *dum ſua & non aliorum lucra cogitant, ipſi ſe quæ privata habere appetunt*, that they *bonis privant*, deprive themſelves of thoſe good

Ezek. 3. 16. & 17

Hieronim. Ibi.

Gregor. Paſt. Cu. p. 1. *c.* 1.

Gregor. Paſti. Cu. p. 1. *c.* 5.

good things which they deſire to have private to themſelves. *Yea he gave good heed* : Saint *Hieorme* reads it, *& audire eos fecit*, and he made them to heare. *Pagnine* and *Arias Montanus*, *& auſcultare fecit*, and he made them to hearken, as ſhewing his deſire to be the profit of the hearers : and let every one who deſireth to pleaſe God in this calling make this his chiefe deſire. But to conſider the words as our tranſlation hath them. *He gave good heed*, that is, he was carefull ſo to teach, as to take his fitteſt opportunity for it. Indeed Saint *Paul* ſaith, *Preach the word, be inſtant in ſeaſon, out of ſeaſon* : but as Saint *Gregory* noteth *dicturus importunè præmiſit opportune, quia ſcilicet apud auditoris mentem ipſe ſua ſe utilitate deſtruit, ſi habere importunitas opportunitatem neſcit*, being about to ſay out of ſeaſon, he firſt ſaith in ſeaſon, becauſe importunity if it know not how to uſe opportunity doth often deſtroy it ſelf by its owne profit. Yea not only is the vertue loſt of that which is ſaid when by an indiſcreet unſeaſonableneſſe of loquacity, it is diſeſteemed in the hearts of the hearers : but as the ſame Father ſpeaketh, *autorem ſuum hæc eadem loquacitas inquinat quæ ſervire auditoribus ad uſum profectus ignorat*, the ſame loquacity disgraceth the authour of it, when that it knoweth not to how to be ſerviceable for the profit of the hearers. *And ſought out* : the Originall word is in *Pihel* חקר, and as I ſuppoſe may be tranſlated, as that before is tranſlated by Saint *Hierome fecit inveſtigare* he made them to ſeek out, or to ſearch into, as ſhewing that the Preacher ſo taught as that he made the people to underſtand what he taught, and to ſee into the truth of it. And ſurely it muſt be the care of a Preacher to apply his matter and ſpeach to the capacity of the hearers, that ſo there attention may be able to ſeek into it, and ſo ſearch it out. In the law of the Jews he that hath digged a pit was to cover it, leaſt an oxe or an aſſe ſhould fall therein ; and it muſt be the care of him who by paines of ſtudy ſttength of underſtanding hath ſearched into the ſecrets of religion not to utter them heedleſly, leaſt that an oxe or aſſe ſome unlearned and ſimple hearer fall into errour and hurt by it. The pit therefore is to be covered, and high knowledge before plaine heares is to be concealed, leaſt while the doctrine of the teacher is lifted up on high, the weakneſſe of the hearers ſhould ſtumble and daſh its foote below. In the Scripture it is ordinary by the clouds to ſignify Preachers, and Saint *Gregory* conſidering thoſe words of *Job*, *he bindeth up his waters in the thick clouds* ; there upon he ſaith, *ut auditores rudes non inundatione ſcientiæ obruantur, ſed moderata prædicationis diſtillatione foveantur, ligat Deus aquas in nubibus : quia doctorum prædicationem temperat, ut auditorum infirmitas doctorum rore nutrita convaleſcat*, that plaine hearers may not be overwhelmed with an inundation of knowledge, but that they may be cheriſhed with a moderate diſtillation, he bindeth the waters in the clouds ; for he tempereth the preaching of the teachers, that the weakneſſe of the hearers being nouriſhed by their dew may grow ſtrong by it. Wherefore it is a good rule which the ſame Father giveth, *dignum eſt ut qui prædicet audientis modum*

2 *Tim.* 4. 2.

Gregor. paſt. cu. par. 2. *c.* 4.

Exod. 21. 33.

Job. 26. 8.

Gregor. Moral. l. 17. *c.* 14.

dum conſideret, quatenus ſua prædicatio cum auditoris ſui incrementis creſcat, it is meete that the Preacher conſider the condition of his hearers, that ſo he may teach higher matters as his hearers are riper in underſtanding. But to underſtand the words, of the Preacher himſelfe alone, and as our tranſlation hath it, *and ſought out*, they ſhew his ſtudy and diligence to find out that, which he might teach the people. For a Preacher muſt as well labour, and by meditation ſeek what to teach, as teach, and deliver that which he hath found, he muſt as well draw out of the fountaine, as powre out that which he hath drawn. Saint *Gregory* therefore ſaith, *perfectus doctor Dei eſt docibilis & dum paſcere cibo alios nititur, ipſe multiformium delitiarum ſpiritualium dulcedine ſatiatur*, he that is one of Gods carefull teachers, is himſelfe teachable, and whiles he endeavoureth to nouriſh others with food, he is diligent to fill himſelfe with the ſweetneſſe of manifold ſpiritual delights. The ſtaves whereby the Ark was to be born were alwayes to be in the Ark, they were not to be taken out from it: and what are Preachers but as it were the ſtaves of the Ark, whereby the Church of God is born up? wherefore as the ſtaves were alwayes in the Ark, ſo ſaith Saint *Gregory* it behooveth teachers *ſemper in ſuis cordibus eloquia ſacra meditari, ut ſiquicquid neceſſe ſit teſtamenti arcam ſine mora elevent, protinus docent*, alwayes in their hearts to meditate upon the ſacred ſcriptures, that if need doe require, they may without delay take up the Ark of the teſtament, they may fortwith teach. *And ſet in order many proverbs*: to ſet things well in order doth ſet them out well, and in teaching it is therefore very needfull, becauſe it is very helpfull. It was a ladder which Jacob ſaw reaching from earth to heaven, wherein by degrees the ſteps do follow in order, one after the other. And ſurely a good order in teaching doth beſt ſerve to bring downe the graces of Gods ſpirit from heaven, doth beſt ſerve to lead up the lives of men, to have there converſation in heaven. And for the order of teaching, let me note one thing from *Jacobs* ladder, of which it is ſaid, he ſaw the Angels, of God aſcending & deſcending on it. The Angels of God being in heaven, one would think that it ſhould have been firſt ſaid deſcending and then aſcending: but ſeeing it is firſt ſaid aſcend and then deſcend, let the Preachers of God who are his Angels ſent unto his people learn this order, that firſt they aſcend by prayer unto God to beg his bleſſing upon their labour, before that they deſcend by teaching to inſtruct the people.

Gregor. m. 1. *Sam. c.* 4.

Exod. 25. 15.

Gregor. Paſt. Cu. p. 2. *c.* 11.

Geneſ. 28. 12.

Ver. 10. *The Preacher ſought*: this repetition of the Preachers ſeeking induceth me the rather to conceive the ſeeking in the verſe before of the peoples ſeeking, to which the Preacher exhorted them. The originall word here alſo uſed for ſeeking is not the ſame, that in the verſe before it is. Here it is בקש which ſignifieth to ſeek by ſuing and praying, to ſeek by aſking direction and counſel of them who are able to give it. And ſurely thus muſt a Preacher ſeek, he muſt not be aſhamed to aſke counſel, where he ſtandeth in need of it, and eſpecially he muſt ſue and ſeek to God for his aſſiſtance and bleſſing. For as Saint *Gregory* ſaith well,

well, *neceſſe eſt ut ſi vere intendimus illuminata cernere, ſtudeamus mentis oculos ad ipſum illuminans lumen aperire*, it is neceſſary if we verily deſire to behold thoſe things, which are illuminated, that we endeavor to lift up the eyes & mind of our to open them unto the light it ſelf by which they are illuminated. *Sought to find out*: there is ſtill ſomthing to be ſought out by a Preacher, and ſtill muſt a Preacher be ſeeking to find. For that I may deliver the common ſentence of the *Philoſopher* in Saint *Gregoryes* words, *in hoc mundo dum vivimus, tunc perfectè quæ ſcienda ſunt ſcimus, quum proficientes per intelligentiam nihil nos perfectè ſcire cognoſcimus*, while we live in this world, then doe we know perfectly thoſe things, which are to be known, when as profiting in underſtanding, we know that we know nothing perfectly. *Gregor. Moral. l. 23. c. 1.*

Acceptable words: Saint *Auſtins* direction is, *agat vir eloquens, ut intelligenter, ut obedienter audiatur*, let it be the endeavour of an eloquent man, that he may be heard with underſtanding, with willingneſſe, with obedience. And to this end it is that a Preacher is to find out *acceptable words*, ſuch words as may procure an underſtanding, willing, obedient attention. The originall is as Saint *Hierome* reads it *verba voluntatis*, words of the will, that is ſuch words as are agreable unto the will of God, and are of power to work upon the will of men for their good and benefit. Of *Samuel* it is ſayd that he was in favour both with the Lord and with men; and ſuch muſt be the words of a Preacher, as that they be *acceptable* to God and to men. *Auguſt. de doct. Chriſt. l. 4. c. 14.* *1 Sam. 2. 26.*

Unworthy is it a Preachers pains to ſeek to pleaſe men only: and what is it but as Saint *Gregory* ſpeaketh, *rem magnam vili pretio venundare* to ſell a pretious thing for a vile price? He is worthy of that name who as the ſame Father ſpeaketh, *ea quæ dicit ideo placere hominibus appetit ut dum placet, quod dicitur, per eadem dicta non ipſe ſed Dominus ametur*, deſireth that thoſe things which he ſpeaketh may be acceptable to men to this end, that while that is pleaſing which is ſpoken, not himſelfe but the Lord may be loved by the ſpeeches. *Gregor. in Ezek. l. 2. Homil. 21.* *Gregor. in Evang. Hom. 17*

And that which was written, was upright. Our tranſlation and the French alſo underſtand this part of the verſe, as ſpeaking of that which is written here in this book, but the Originall ſpeaks no more, then the *writing of uprightneſſe*, and ſheweth the Preachers care and diligence not only by ſpeaking but by writing alſo to inſtruct the people. And indeed ſpeaking is but like a burning coale, which giveth heate and ſome light neere at hand, but writing is like a ſhining lampe, which giveth light far off. But that which the Preacher principally intendeth, is that Preachers muſt be carefull both in ſpeaking and writing to deliver the words of *uprightneſſe the words of truth*. The words of *uprightneſſe* in ſhewing the right way to God, in diſcovering the wrong wayes of ſin. The words of truth, in ſetting forth the truth of God, in refuting and rejecting the errours of men. Firſt the words of *uprightneſſe*, they muſt not ſpare to ſhew men their dueties, to tell men there faults. Wherefore the Preacher having mentioned *acceptable words*, he addeth words of *uprightneſſe* as ſhewing that they muſt be ſo acceptable, as withall not negle-

neglecting to preſſe unto *uprightneſſe* of life, and to blame what is a miſſe therein. Saint *Hierome* therefore writing to *Nepotian* ſaith, *docente te in Eccleſia non clamor populi, ſed gemitus ſuſcitetur, lachryma auditorum laudes tuæ ſint*, when thou teacheſt in the Church, let not the applauſe of the people, but their ſighing be ſtirred up by thee, let their tears be thy prayſes. The Prophet *Hoſea* ſpeaking of bad teachers ſaith, they eate of the ſin of my people, which Saint *Hierome* expoundeth *vivunt ex peccatis populi*, they live by the ſins of the people, they make the means of their living to be the greater by ſuffering the people to live in their ſins without reproofe. Saint *Gregory* expoundeth it, *peccata delinquentium fovent*, they nouriſh the ſins of offenders, and as themſelves are nouriſhed by the meate which they eate, ſo by their careleſneſſe, they nouriſh the people in there wickedneſſe, which ſhould be deſtroyed by them. In which reſpect the words of Preachers ſhould be arrows, peircing the ſoule of ſinners, and wounding them with griefe unto the heart, ſo that it may be ſayd of them, as *Eliſha* ſaid of the arrow of *Ioaſh*, *the arrow of the Lords* deliverance. And ſurely it were good, if hearers would even open their breaſt, and as *Origen* ſpeaketh *transfigendum præberent hujuſmodi jaculis*, would even offer it to be periced with theſe arrows. The wounds which theſe arrows make, are as *Gregory Nyſſen* calleth them, *præclara vulnera*, excellent wounds: and indeed what are they but even ſweete wounds by which not death but life enters into their ſecret parts. But in ſhooting theſe arrows let it be the ayme of Preachers to ſhoote only at the vices of men, not at the men themſelves. The hiſtory is of *Alcon* the *Cretian*, that when a dragon hath taken away his ſon, he killed the Dragon with his arrow, but did not hurt his Son and it was his naturall affection that put his art into him, of whom it is well ſaid, *ars erat eſſe patrem*, it was his ſkill that he was a father. And let Preachers ſhew themſelves to be fathers in their great love, killing the brood of the Dragon, ſin in the hearers, but not hurting them by any ill affection toward them. *Words of truth*: ſecondly the Preacher here ſheweth that it muſt be the care of Preachers to inſtruct the people in *the words of truth*, and that their words muſt be ſo acceptable, as that being true likewiſe, they may make the hearers to underſtand, what is the truth of religion. *Lactantius* noteth that the doctrine of *Epicurus* was chiefly followed, *non quia veri aliquid afferebat, ſed quia multos ad populare nomen voluptatis invitabat*, not becauſe it afforded any truth, but becauſe it invited many to the popular name of pleaſure: and ſo it is with ſome Pteachers, who are much followed, not becauſe they deliver that which is truth, but becauſe that pleaſeth the hearers which is delivered by them. Such a one Saint *Gregory* deſcribing faith, *qui magna de ſe ſentiens ſed vera de Domino ignorans, longe a fidei cognitione disjungitur, & tamen videri fidei predicator conatur*, who thinking great things of himſelf, but not knowing the true things of the Lord, is far devided from the knowledge of faith, and yet deſireth to ſeeme a Preacher of the faith. But it muſt be the

Hieronym. ad Nepotian.

Hoſea. 4. 8.

Hieronym. in Hoſeam.

Gregor. in Evang. Hom. 17

2 Reg. 13. 17.

Origen. Homil. 2. in Cantic.

Gregor. Nyſſen. Homil. 4. in Can.

Lactant. Divin. Inſtitut. l. 3. c. 16

Gregor. Moral. l. 17. c. 3.

care

care of good Preachers to withſtand ſuch, to ſhun their practiſe, to oppoſe their falſhood, and to teach nothing but the words of truth. Laſtly it may be noted here that the words *of uprightneſſe*, *and the words of truth* muſt be joyned together: there muſt be a diligence as well to illighten the underſtanding in the knowledge of truth, as to direct the will a right in the wayes of vertue. The Lord ſaith in *Jeremiah*, *is not my word as fire*? whereupon *Origen* noteth that the words of Preachers muſt be as fire: and as fire hath two properties to burn and to illighten, ſo ſaith he muſt the words of Preachers have. If thou doſt only reproove the vices of men, and labour to bring them to *uprightneſſe* of life, but doſt not explaine unto them, that which is obſcure in religion, thy fire burneth, but it doth not illighten. If thou expound the myſteries of religion unto them, but doſt not ſtrive to reforme their ill lives, thy fire illightneth, but it doth not burn. His words are the words of the Lord, who is carefull to obſerve both.

Jerem. 23. 29.

Origen. in Exod. Homil. 13.

Verſ. 11. The words of the wiſe are as goades: that is, to admoniſh and tell them of their errours, that goe out of the way; to quicken and ſtirre up thoſe that are ſlow and dull in the way. And as if theſe things were a marke ſhewing, which are the words of the wiſe, Saint *Hierome* ſaith, *Si cujus ergo ſermo non pungit, ſed oblectationem, facit audientibus, iſte non eſt ſermo ſapientis: verba quippe ſapientum pungunt, ut ſtimuli*, if therefore the ſpeech of any one doe not prick, but cauſe delight unto the hearers, that is not the ſpeech of one that is wiſe: for the words of the wiſe doe pricke as goads. Saint *Cyprian* therefore ſaith, *accipe non diſerta ſed fortia*, take not thoſe things which are eloquent, and ſerve to delight the ears, but thoſe that are ſtrong and powerfull, to work upon the heart, to wound and gall the conſcience, to rouſe a carnall ſecurity. Such goads were the words of Saint *Peter*, when they that heard them, were pricked in their hearts, and cryed out to *Peter*, and the reſt of the Apoſtles, *Men and brethren, what ſhall we doe?* Of theſe goads, that is true, which from heaven was ſpoken to *Saul*, *It is hard for thee to kick againſt the pricks. And as nailes faſtned by the maſters of the aſſemblies*: the words of the wiſe being driven into the heart, are there faſtned by the force of them. Saint *Gregory* therefore ſpeaking of theſe words, ſaith, *an Joannis verba clavi non erant?* were not the words of *John* the Baptiſt nailes, when he ſaith, *O generation of vipers, who hath warned you to flee from the wrath to come?* Were not the words of *Stephen* nailes, when he ſaith, *Yee doe alwayes reſiſt the Holy Ghoſt*? Were not the words of *Paul* nailes, when he ſaith, *O yee fooliſh Galatians, who hath bewitched you*? But nayles are uſed not only to pierce, but to adorne alſo, and this our tranſlation may ſeem to imply, which addeth, *by the maſters of aſſemblies*. The Originall alſo doth imply the ſame, where the word which is tranſlated, faſtned, properly ſignifieth, *plantati*, planted, there being in planting an adorning the ground, and that which ſetteth forth the art of them that are maſters in their worke. Now indeed, what doth more adorne then the

Hieronym. in hunc verſ.

Cyprian. Epiſt. ad Donatum.

Act. 2. 37.

Act. 9. 5.

Matt. 3. 7.

Act. 7. 51.

Galat. 3. 1.

words of the wiſe? Wherefore Saint *Auſtin* ſaith, *quomodo terrenis ornamentis caro luxurioſa parvo tempore ornatur, ſic anima ſancta divinis ſermonibus tanquam ſpiritualibus & æternis bonorum operum margaritis componitur*, as with earthly ornaments, the wanton fleſh is adorned for a little time, ſo the holy ſoule is beautified by divine ſpeeches, as it were with ſpirituall and eternall jewels of good works. The words of the wiſe are a treaſure, out of which all kinds of ornaments may be taken. Wherefore when it is ſaid of *Judas* and *Silas*, *that they exhorted the brethren with many words, and confirmed them*, the Syriack reads it not *verbo plurimo*, with many words, but *verbo divite*, with rich words, as if it would expreſſe the rich ornaments that were in the treaſure of their words. But to conſider the word, as here our tranſlation readeth it, *faſtned*, it ſheweth, that as the words of the wiſe, being goads, doe bring wanderers into the way, and haſten dullards in the way, ſo they doe ſettle them alſo in the right way, that they doe not eaſily looſe the way againe. But theſe words which are rendred here, *by the maſters of the aſſemblies*, in the originall doe afford divers tranſlations. The *Venetian* tranſlation reads it thus, *and like nayles firmly faſtned, ſuſtinentibus collectam ſupellectilem*, holding up the furniture that is gathered together, to adorne the houſe, taking the ſenſe of the words from the metaphor of the nailes which the Preacher uſeth. The French tranſlation reads it thus, *les maiſtres qui ont fait des recueils, the maſters who have made the gatherings, are as mailes faſtned*, as ſhewing the ſenſe to be, that the words of the wiſe having gathered and recalled men from wandring, and being themſelves as nailes faſtened and eſtabliſhed in the right way of vertue, doe alſo by their example ſtrengthen and confirm others in it. *Tremellius* reads it *lectiſſima* moſt choice words, as ſhewing that the words of the wiſe are gathered out and choſen and fitted for the occaſion, for the matters, for the perſons, when, whereof, to whom they are delivered. But as I conceive there are two things here not unworthy to be conſidered of: firſt that the originall word here uſed is אסיפות from the roote אסף which is diſtinguiſhed from עכין a word like unto it in ſignification, in that עכין doth ſignify the gathering of thoſe things, which are diſperſed: but אסף the gathering of thoſe things, which are not diſperſed: wherefore it may ſeeme here to import rather the gathering of men back from their ſinfull courſes, by the words of the wiſe as goads pricking them, as nayles peircing them, and faſtning upon them. The other thing to be conſidered is, that theſe words in the originall may be as well joyned with that which followeth after, as with that which goeth before. *Arias Montanus* pins them to the end of the verſe, and reads it thus *auctores collectionum dati ſunt a paſtore uno*, the authours of the gatherings are giv̄e *from one ſhepheard*, as ſhewing that it is from that great ſhepheard of the ſheepe, the Lord Jeſus Chriſt, that all inferiour ſhepheards are given to his Church & people. But other tranſlations refer all to the beginning of the verſe and give us to underſtand, that the words of the wiſe are given *from one ſhepheard*. Our tranſlation

Auguſt. ex Hom. 50. Homil. 26.

Acts. 15. 32.

Hebr. 13. 20.

ſlation leaves it at liberty, either to refer the end of the verſe to the words of the wiſe, or to the maſters of the aſſemblyes. If it be referred to the words of the wiſe, moſt true it is, that there is one fold and one ſhepheard, and that from this one ſhepheard, who is the wiſedome of his father, and wiſedome it ſelf; all the words of the wiſe are given. Or elſe we may underſtand this one ſhepheard to be the ſacred word of God, which though conſiſting of ſeverall parts, yet is but one book, and from which as from the foundation of them, as from the rule that meaſureth them, all the words of the wiſe are given. Thus doth Saint *Hierome* expound theſe words. Or elſe if we deſire to apply the words unto inferiour ſhepheards, it commeth ſometimes to paſſe, that where there are many teachers, the one oppoſeth the other, and what the one liketh the other diſapprooveth? ſo that the words of the wiſe take not that good effect which otherwiſe they might. And therefore the Preacher may ſeeme to commend thoſe words, which being delivered by one wiſe ſhepheard, are not diſturbed by any other. *Oecumenius* conſidering the viſion that happened to Saint *Paul* at his converſion, noteth that it was not done in the city, but on the way, *ne aliis liceret alio modo narrare quod circa ipſum contigiſſet, ſed ipſe fide dignus eſſet ad referendum qui vidiſſet*, that ſo diverſe might not relate diverſly that which had befallen him, but that himſelfe might be worthy of credit in relating it, who had ſeen it. And doth it not ſometimes come to paſſe that the words of wiſedome have more happy ſucceſſe when they are given under the credit of one faithfull ſhepheard, then when divers ſhepheards each ſeeking his owne credit, diminiſh the vertue of that which they utter.

John. 10. 16.

Hieron. in Eſaiam. c. 29.

Acts. 9. 3. *Oecumen. ibid.*

Verſ. 12. *And further by theſe*: by theſe heavenly and ſpirituall inſtructions, according as our *Reinolds* citing theſe words, expoundeth them, ſaying, *Sapienter nos adhortatur, ut ſtudia ſalutaria, precepta faciliora, fructu perennia iis anteponamus, quorum infinita eſt inveſtigatio, nec alius demum exitus quam labor & ærumna*, the Preacher doth wiſely exhort us, that we preferre ſaving ſtudies, which are eaſily perceived, everlaſting in their benefit, before thoſe the ſearch whereof is infinite, and the end whereof at laſt is no other then wearineſſe and miſery. *By theſe*, theſe contained within this booke; ſo *Tremellius*, ſaying, *hiſce documentis meis inſtruitor potius, quam incumbas cognoſcendæ & explorandæ vanitati, quæ ineſt aliis ſtudiis omnibus*, by theſe my inſtructions be admoniſhed rather, then bend thy paines to know and ſearch out vanity, which is in all ſtudies elſe. *By theſe*, theſe few words, this ſhort booke be admoniſhed, *qui quantum dilatatur in ſenſibus, tantum conſtringitur in ſermonibus*, which by how much it is enlarged in the deep and copious ſenſe and meaning of it, by ſo much it is ſtraitned in the fewneſſe of the words, and brevity of the ſpeech, as teaching, ſaith Saint *Hierome*, *brevitati ſtudendum, & ſenſum magis ſectandum eſſe quam verba*, that brevitie is rather to be ſtudied, and that ſenſe and matter are rather to be ſought for, then many words; becauſe

Reinold. de Rom. Eccleſ. idololat. præfatione.

Tremell. in hunc verſ.

Hieron. in hunc verſ.

cauſe otherwiſe there will be *no end of bookes*, no end of writing. *By theſe*, that is by theſe bookes of the Sacred Scriptures, ſaith Rabbi *Salomon*, which doe containe the ſweete inſtructions and admonitions of happineſſe and glory. But yet as *Lyra* well addeth, *per hoc non excluduntur libri alii ad intellectum ſacræ ſcripturæ neceſſarii, ſed illi qui non ſunt ad ſalutem neceſſarii*, by this are not excluded other bookes, which are neceſſary for the underſtanding of the ſcriptures, but thoſe, which are not neceſſary unto ſalvation, & *in making whereof there is no end*, new difficulties ariſing continually. *By theſe*, that is by theſe words, which are giv̄e from one ſhepheard, and which being referred to him, though delivered in many bookes, yet make but one booke. For ſaith Saint *Hierome*, it is the manner of Scripture to cal many bookes one volume, if that they do not diſagree the one from the other, and that they be written of the ſame thing. Yea, ſaith he, whatſoever thou ſhalt ſay, if it be referred unto him, *who in the beginning was with God, and the word was God*, it is one volume, and numberleſſe bookes are called one law, one Goſpel. But if thou ſhalt diſcourſe of divers and diſagreeing things, and by too much curioſity ſhalt be carried hither and thither in thy mind, *etiam in uno libro multi libri ſunt*, even in one booke there are many bookes. Of ſuch bookes therefore *there is no end*. *Bonum enim omne & veritas certo fine concluditur, malitia autem atque mendacium ſine fine ſunt*, for all good and truth is contained within a certaine end, but wickedneſſe and untruth are without end, and by how much the more they are ſought after, by ſo much the more they are to ſeeke. In this matter therefore ſaith Saint *Hierome*, ſtudy and meditation, *labor eſt carnis, is a labour of the fleſh*. Of the fleſh, ſaith he, not of the Spirit. For the ſpirit hath his labour alſo, according to that which the Apoſtle ſaith, *I have laboured more then them all, yet not I, but the grace of God in me*. This expoſition Saint *Hierome* for his owne part preferreth before others. But let me note alſo, how the Preacher here ſpeaketh, ſaying, *My Sonne*: ſo that when Saint *Paul* calleth *Timothy* his Sonne, and when he ſaith of the *Corinthians*, *In Chriſt Jeſus have I begotten you, through the Goſpel*, it is no new manner of ſpeech. *Clemens Alexandrinus* noteth, *apud barbaros quoque Philoſophos per auditum inſtruere & illuminare dicitur regenerare*, among the heatheniſh Philoſophers, by hearing to inſtruct and to illuminate, is ſaid to regenerate. To which purpoſe he citeth *Socrates*, who ſaith, *Omnibus quidem eſſe immixtum naturalem amorem generandi ſimile, & hominibus quidem ſolum homines, viro autem bono ſimilem ſibi* that there is infuſed into all a naturall love of begetting their like, into men of begetting men only, into a good man of begetting the like unto himſelfe, by inſtructing of thoſe that doe come unto him. But the phraſe of ſpeaking ſo is more ancient then *Socrates*, we have it here in *Salomon*, who making himſelfe a Preacher, ſtileth thoſe whom he inſtructeth his Sons. And let Preachers from hence learn, to carry themſelves as Fathers towards their hearers, and let their words proceed from the ſweetnes of a Fatherly affection towards them.

Rabbi Salomon.

Lyra in hunc verſ.

John. 1. 1.

Hieronym. in hunc verſ.

1 *Corinth.* 15. 10.

1 *Timot.* 1. 2.

1 *Corinth.* 4. 15.

Clemens. Alex. ſtromat. l. 5.

Saint

Saint *Chryſoſtome* obſerving that *Moyſes* intending to reproove the people of *Iſrael* delivered a ſong unto them, and aſking the reaſon, *cur crimina objicit ſub cantici nomine*, Why he objecteth their faults unto them under the name of a ſong? he ſheweth it to be the care of his ſpirituall wiſdome, that ſo the muſicke of the ſong might ſteale away the diſlike of the reprehenſion. And indeed reproofe being harſh to humane nature, a harſh and fierce manner of uſing it doth often much hinder the good ſucceſſe of it. Wherefore Saint *Hierome* ſaith, *talis loquela non illuminat, non ſanat, ſed magis occidit, atque in deſperationem periclitantem mittit*, ſuch ſpeaking doth not illighten, doth not heale, but killeth rather, and caſteth into deſpaire him that is in danger. It is written of *Domitian*, that a boy holding for a mark a farre off his hand ſpread a broad, with the fingers ſevered, he ſhot his arrows ſo artificially that every arrow did hit on the empty ſpaces betweene the fingers, and that not one finger received any hurt by them. It muſt be the care of a Preacher to ſhoot his arrows, his words in the ſame manner, ſo that the empty ſpaces of ſin, and which by ſin are made empty of goodneſſe may be hit and wounded, but that he leave the hand and fingers, that is, the mind and deſire of working and doing well not wronged nor impaired.

Chryſoſt. in Eſa. c. 1.

Hieronym. in Thren. c. 4.

Ver. 13. *Let us heare the concluſion of the whole matter, feare God and keepe his commandements for this is the whole duety of man.*

Ver. 14. *For God ſhall bring every worke into judgement, and every ſecret thing, whether it be good, or whether it be evill.*

Ver. 13. The *Jewes* ſay as Saint *Hierome* relateth, that whereas among other bookes of *Solomon* which are loſt and antiquated, this booke alſo ſhould have been put away, becauſe it affirmed the creatures of God to be vaine, and made all to be as it were nothing and preferred meate and drinke and fading delights before all things elſe, yet from this one verſe it obtained authority to be placed in the number of divine bookes becauſe the Preacher ſhuts up his whole diſputation and all his diſcours, with this ſummary concluſion, that the end of all ſpeaking is this, *to feare God and to keep his commandements. Let us heare the concluſion of the whol matter:* the Originall word by word goeth thus, *the end of the whol matter is heard:* wherefore S. *Hierome* to expreſſe the force of it reads it thus, *auditu perfacilis eſt*, is eaſy to be heard. And indeed it ſeemeth to imply, that he would ſay was very ſhort and that it would quickly be

Hieronym. in hunc verſ.

be heard, even ſo quickly as if it were already heard before that it were ſpoken. So that the words may ſeeme to carry this ſenſe, you have heard me thus far, while that I have with many words ſpoken unto you, I will now eaſe your hearing, and end my ſpeaking, if I may but ſay one word more. *Feare God*: there are many kinds of feare, a wordly feare, when a man rather then to forſake his owne contentment and eaſe, cares not to forſake God by forſaking his commandements: againſt which our Saviour Chriſt exhorteth ſaying, *feare not them which kill the body, but are not able to kill the ſoule: but rather feare him who is able to deſtroy both body and ſoule in hell.* A naturall feare, which Saint *Baſil* ſaith, is the gift of God, the ornament of nature, by which we are warned and in ſome ſort armed for the avoyding of evill, that may befall us. A ſervile feare, which Saint *Auſtin* defineth to be that, whereby goodneſſe is not loved, but punniſhment is only feared: and yet this is a good feare alſo. Wherefore Saint *Ambroſe* ſaith that the glorious martyrs by this feare, the feare of hell torments where ſtengthned againſt the torments invented by man: and this feare ſaith *Tertullian* is the inſtrument of repentance, the bridle of luſt. An initiall feare, to which we may apply thoſe words in the *Proverbs*, the feare of the Lord is the beginning of knowledge: and which St. *Baſil* cals an introductory feare, to lead us on to the more religious ſerving of God, ſo that it is compoſed partly of a ſervile partly of a filiall feare. Laſtly there is a feare filial, a fear of God, as he is our Father, & wherby we are ſollicitous not to looſe his favour, not to be deprived of his bleſſing. This by ſome is called *reventialis timor*, a reverencing feare, by others a chaſt feare, becauſe it is like the feare of a chaſt wife, who feareth to looſe her huſbands love: or elſe a chaſt and pure feare, as not mixed with a worldly and carnall feare. Now of this feare which Saint *Hierome* cals *conſummatum in virtutibus metum*, a feare perfected in vertues, doth he underſtand this place, becauſe the Preacher ſaith, that it is *omnis homo* the whole man. Or elſe he ſeemeth to underſtand the place of a ſervile feare, becauſe it is ſaid that this is *omnis homo*, that this is every man, this feare of God being inbred in every man. *Feare God and keepe his commandements*: man conſiſteth of two parts, his body and his ſoule, theſe two make up a whole man in nature, and here are two parts that make up a whole man in grace. *The feare of God* is as it were the body, *the keeping of his commandements* is as it were the ſoule. *Lyra* doth diſtinguiſh them thus, *the feare of God* ſaith he, is to depart from evill, *the keeping of his commandements* is to be exerciſed in doing good, and theſe two parts of righteouſneſſe doe make up a perfect man in vertue. Or elſe we may diſtinguiſh them thus, *to feare God*, is in our hearts to ſerve him and honour him, *to keepe his commandements* is the outward demonſtration of this inward devotion, in the converſation and actions of our lifes to ſhew our ſelves his ſervants. *For this is the whole duety of man*: the Originall is no more then this, *hoc eſt omnis homo* this is every man. Some make up the ſenſe thus, *hoc, id eſt ad hoc* this, that is to this,

Mat. 10.28.

Baſil.
Auguſt.

Ambroſ.

Tertull.

Prover. 1.7.

Baſil.

Hieronym. in hunc verſ.

Lyra in hunc verſ.

Ludolphus de vita Chriſti.

to

to this end was every man made, doth every one live. Others make it up thus, *hoc, id eſt per hoc*, this, that is by this is every man, as conceiving the Preacher to ſhew, that this makes man *to be*, which is the proper glory of God. *Quia quod Deus eſt per eſſentiam hoc etiam eſt obediens per participationem*, becauſe that which God is by his eſſence, he that is obedient is alſo made by participation and grace, by which we are made partakers of the divine nature. And as by obedience every man *is*, ſo the diſobedient is one that is not. According as the Prophet *Jeremy* ſheweth, who ſpeaking of the diſobedient ſaith, *I looked and loe there was no man.* Our tranſlation maketh up the ſenſe thus, *this is the whole duety of man:* and ſeeing the ſcope and drift of the Preacher in this booke is to ſhew the happineſſe and chiefe good of man, perhaps it may not amiſſe be made up thus, this is the whole happineſſe of man. But to take the words ſimply as the Originall hath ſet them downe, *hoc eſt omnis homo*, this is all man, that is ſaith *Lyra*, *hoc eſt totus ſive perfectus homo* this is the whole or perfect man. For as the *Philoſopher* ſpeaketh, *totum & perfectum ſunt idem*, the whole and a thing perfect are one and the ſame thing. Wherefore ſaith *Lyra*, the tearme of that which is univerſally whole, is uſed here for that which is integrally whole, there being but one word in the Hebrew toung, which is uſed to ſignifie both of them. Or elſe if we will take it as yet more literally, and take the Hebrew כל for *omnis* as it ſignifieth *all* univerſally, ſo that we conceive the Preacher to import, that this is the very nature and eſſence of man; even in this manner alſo it may be not improperly conſtrued. For what is the nature of man, but to be *animal rationale*, a reaſonable living creature? And what is more reaſonable then *that God ſhould be feared, and his commandements kept by man?* what can be more unreaſonable, then that the creature ſhould deny this reverence & obededience to God his creatour?

Rupertus.

Jerem. 4. 25.

Lyra in hunc verſ.

Ariſt. Metaph. 5

Ver. 14. *For God:* judgement belongeth unto God, man muſt take heed how he meddle with it. Wherefore Saint *Paul*, ſaith judge nothing before the time, untill the Lord come who will bring to light the hidden things of darkeneſſe, and will make manifeſt the counſels of the hearts, and then ſhall every man have praiſe of God. For as Saint *Ambroſe* ſaith very well, upon thoſe words, *injuria judicis eſt ſi ante cognitionem ejus, à ſervo procedat judicium*, it is a wrong to the judge, if before he heare and know the cauſe, judgement be given by a ſervant. And being a wrong to the judge, it cannot but be a miſchiefe to him that ſhall doe it. Wherefore good is the counſell of *Paſchaſius*, *declinemus ad præſens ſententiam, ſubtrahamus judicium, dicamus totum Deo, ne dum temere geſtimus definire ſententiam, nobis paremus ex diſcrimine alieno ruinam*, for the preſent let us ſhun to give ſentence, let us forbear to judge, let us ſay, let God doe all, leſt while we raſhly deſire to give ſentence, we bring upon our ſelves ruine from anothers danger. *God ſhall bring:* loath is guilty man to come into judgement, and therefore he cryeth to the hils to cover him to the mountaines to fall upon him: but mountaines

Corinth. 4. 5.

Ambroſ.

Paſchaſ. l. 2. *Matthæ.*

taines and hils and all ſhall forſake him and God ſhall bring him to it. The beſt way therefore is, of our ſelves before hand to goe unto his judgement, and in our owne hearts to arraigne our ſelves before God for that it is which will make his judgement to be comfortable to us. The *Pſalmiſt* ſpeaking of ſome ſaith, *they looked unto him and were lightned, and their faces were not aſhamed.* And ſurely they who looke unto God, and doe now behold him ſitting upon his judgement ſeate, and conſider themſelves as ſtanding before him to give an accompt of their lives unto him, they are they who when God ſhall bring them to judgement ſhall be illigthned with joy, and ſhall not have their faces confounded. For as Saint *Bernard* ſpeaketh, *diligit Deus animam quæ in conſpectu ejus, ſine intermiſſione conſiderat, & ſine diſſimulatione dijudicat ſeipſam*, God loveth that ſoule, which in his ſight as well without intermiſſion conſidereth, as without diſſimulation judgeth it ſelfe. *God ſhall bring every work:* not only the bad works of the wicked, but the good works of the righteous, as from the laſt words of the verſe may alſo be gathered. In the ſeventy fifth Pſalme the ſecond verſe we read it, *when I ſhall receive the congregation, I will judge rightly*, but the Originall is *rectitudines judicabo*, I will judge the rightneſſe of things, and the vulgar Latin reads it *juſtitias judicabo*, I will judg the righteouſneſſe of things. Whereupon *Hugo Cardinalis* ſaith, *terribile verbum, quod non tantum peccata ſed & juſtitias judicabit, bona ſcilicet opera examinabit*, it is a terrible word, that he will not only judge ſins, but the righteouſneſſe of things, and will examine the good works of men. *Every work* of every man will he bring to judgement, even thoſe which now ſeeme to be little, and not worthy the taking notice of. Wherefore the Prophet *David* ſaith, *O Lord thou haſt ſearched me and knowne me, thou knoweſt my downe ſitting and mine upriſing.* It is not ſaid thou knoweſt me, whither I ſit or whither I riſe, but thou knoweſt my very downe ſitting, and mine upriſing: thou takeſt notice how theſe are performed by me, whether my ſitting be idle, or elſe profitable, whether my upriſing be to the actiõs of goodnes or works of inquity: thou takeſt notice what I doe amiſſe, even in the very doing of theſe: thou takeſt notice, where, when, how, and to what end either I ſit downe or elſe ariſe up. And theſe with every thing elſe *will God bring to judgement.* Wherefore in the Revelation when Chriſt is deſcribed ſitting in judgement, he is ſaid *to have a ſickle in his hand*: it is not ſaid a ſcepter, but a ſickle, that being a compaſſing inſtrument and gathering in every thing, becauſe then no worke ſhall be left out, but God ſhall gather every work and bring it into judgment. *Into Judgement* with men there are diverſe judgements, and oftentimes very needfull that the latter may correct the errours of the former: but with God there is but one. The laſt is the firſt, and the firſt is the laſt: his judgement being perfect, and not ſubject to any errour. *Tertullian*, hath a ſaying, *Nihil plenius, quam quod extremius. Deus itaque judicabit plenius, quia extremius per ſententiam æternam ſupplicii*, there is nothing more full, then that which

Pſal. 34. 5.

Bernard. Serm. 3. in Advent.

Pſal. 75. 2.

Hugo Cardinal.

Pſ. 139. 1. & 2.

3

which is laſt. God therefore will judge fully, becauſe it will be his laſt judgement, by the eternall ſentence of punniſhment. So that after this one judgement there is no hope of another, that ſhall give eaſe of mercy to them that are condemned by it. *With every ſecreet thing:* the words which we read of Saint *Pauls* writing, *we muſt all appeare before the judgement ſeate of Chriſt*, doe not only import, that we muſt appeare and be preſent: but that we muſt there appeare plainly and fully what we are. For the Orginall Greeke is φανερωθῆναι δεῖ, which ſignifieth to be made tranſparent, pellucid, and cleare like a *Diaphanous* body, which the light & the eye can every where peirce thorow. No ſin is now comitted ſo covertly, ſo cunningly, but then it ſhall be evident and naked unto the ſight of all. Wherefore when *God* ſaith to *Cain*, *if thou doſt not well ſin lyeth at the dore*, *Hugo Victorinus* expounding it ſaith, *peccatum quod eſt in foribus ut exeat*, *prava voluntas eſt*, *quæ non poteſt celari quin aliquando exeat & appareat aliquo ſigno*, ſin which lyeth at the dore that it may go forth, is an evill will, which cannot be hid, but ſometime or other getteth out & appeareth by ſome ſigne or other. And ſurely how ſecret ſoever any wickedneſſe may be, it lyeth at the dore, & ſhall at laſt get out, if not in this world, yet at the judgement day of God, and then ſhall ſhew it ſelfe to all. There are ſome ſecret ſins in the beſt of Gods ſervants, which themſelves cannot find out though they ſearch never ſo diligently. But at the judgement day every ſecret ſin, even theſe alſo ſhall be manifeſted. Wherefore Saint *Paul* ſaith, I know nothing by my ſelfe, yet am I not therefore juſtified, but he that judgeth me is the Lord: and thereupon *Anſelme* ſaith, *tanta eſt profunditas in homine ut lateat ipſum hominem in quo eſt*, *ſed Dominum latere non poteſt*, ſo great is the depth that is in man that it is hid from man in whom it is, but it cannot be hid from the Lord. *Every ſecret thing* containeth alſo the ſecret graces and vertues of men, which perhaps there owne humility diſcerned not, nor were ſeen by others: as alſo the ſecret workes of Religion and devotion which the ſhunning of oſtentation and vaine-glory in the world concealed, al ſhal then be brought forth to Gods glory & their comfort who then ſhal reape the fruit of them. *Whether it be good orevill*, that is, every thing ſhall then be ſhewed what it is, whether it be good, or whether it be evill, and by the ſeverall reward of the ſeverall kind of it ſhall be fully declared. Wherefore in the *Revelation* alſo the ſeate of the judge, is not ſaid to be a throne of ſilver or gold or pretious ſtones, *but a cloud:* now in a cloud, as there is the deſired raine which refreſheth the earth, and nouriſheth the fruits of it, ſo there is hayle and lightning which hurt the ground, and deſtroy the fruits thereof. In likemanner therefore from this judgement ſeate ſhall proceed both ſweet ſhowers of endleſſe bleſſedneſſe upon the good, and lightning and tempeſt of eternall damnation upon the evill and wicked:

Tertullian. de Anima.

2 *Corinth.* 5. 10.

Hugo Victorin.

1 *Corinth.* 4. 4.

Revelat. 14. 14.



5 JY 61

Coronis.

THE Preacher having in this Treatiſe gone thorow the world, endeth it with the end of the world. And I having gone thorow this Treatiſe of the Preacher by the favourable aſſiſtance of Gods mercy, let me end my labours with praiſe and glory to the God of the world, and who is to be praiſed by the whole world. I am not aſhamed with Pſellus in Theodoret to aske pardon that I have expounded this Booke of Solomon, as he doth for expounding the Canticles of Solomon; I will not denie but that mine errours may be many in it: But difficilium facilis eſt venia, in hard things, the pardon is eaſie; and hoping that I ſhall find a favourable pardon, which we all ſtand in need to ſeek at the hands of God, I end all with that which was anciently the beginning of Epiſtles and Letters, gaudete in Domino, Rejoyce in the Lord.

L. D. A.

FINIS.

Errata.

Errata.	Correctiones.	Pagina.
Well	So well.	23.
per tenta	*portenta.*	36.
both	leave it out.	95.
preserved	preferred.	37.
aliam	*etiam.*	86.
conceited	conceived.	107.
ever	even.	116.
warning	warming.	118.
Saule	Soule.	127.
Job. 6. 8.	Job. 6.18.	154.
they	there.	182.
Cusius	*Lusius.*	195.
applyeth	applyeth it.	195.
Cumbi	*Lumbi.*	198.
world	word.	199.
as we know	as if we knew.	200.
rendred	understood.	200.
confirme	confirme it.	215.
Stonage	Stone hengy	242.
the assure	and assure.	267.
est	*et.*	297.
misterium	*mysterium.*	297.
the world	in the world.	297.
ventuis	*venturis.*	303.
be labour	shall labour.	305.
עבדיהם	עבדיהם	308.
ab	*ob.*	311.
there is wanting	saith.	315.
notebus	*nocivus.*	316.
vivas	*vivus.*	316.
Sudoris	*Sed oris.*	316.
pretious fruite	blot it out.	317.
tanta ipso	*tanto ipse.*	318.

Errata.	Correctiones.	Pagina.
them	then.	323.
adverse	advise.	336.
frini	*frui.*	330.
divitiis	*divitias.*	332.
cor cor	*cor or.*	332.
anagogall	anagogicall.	333.
מסבן	מסכן	341.
גבירת	גבורת	343.
in imo	*in ima.*	348.
to of	to speake of	348.
Princesse	Princes.	366.
disturbers	disburders.	364.
עצב	עצה	369.
sharp	hard.	373.
the time	the time past.	380.
to leris	*tolleris.*	402.
quam	*quum.*	402.
attaine	obtaine.	403.
whereas	whereas as	404.
overflow	overthrow.	405.
qui dum	*qui a dum.*	405.
as	Is.	410.
that it is	yet so that it is.	437.
politibus	*poplitibus.*	433.
trement	*tremente.*	433.
is ripe.	is ripe,	434.
Calein	*Calvin.*	439.
נאון	נאון &c	434.
worth	worke.	167.
עבד	עבד	410.
no end	no need.	230.
מרוחי	מרוחי	236.
that he	he that.	237.

THE

THE TABLE.

Read the whole extent of every Letter.

A

THey who have beene good, growing bad are hardly amended. 23.
Thoſe things are not to be attempted, which they who have beene better able, have not beene able to performe. 64.
Abſtinence from carnall embracings is ſometimes requiſite. 73.
Ambition is to be ſhunned. 349.
The advancement of the wicked in this world, is not to be regarded. 360.
An Atheiſt is deſcribed. 317.
The affections muſt be cherefull. 324.
The corrupt affections of men are like flies in ointment. 351.
Unworthy advancement bringeth hurt. 368.
The appetite of feeding muſt be continually ſupplied. 175.
Anger and deſire are to be brideled. 420.
Anger againſt Gods judgement is vaine. 420.
Youth is angry againſt them that reprove it. 420.
The differences of ages. 426.
What Anger is. 203.
The difference between anger and fury. 203.
Anger deſtroyeth wiſedome. 203.
The refuſing of admonition ſhameth even a King. 120.
Affability is ſubject to inconvenience. 191.
Anger againſt inticers to ſinne is profitable. 191.
Anger is to be ſhewed againſt wickedneſſe. 191.
Anger is to be moderated. 191.
Haſt in anger is to be ſhunned. 202.
Severall kinds of anger. 202.
Anger is not to be yeelded unto eaſily. 202.
Adverſitie requireth conſideration. 213.
Adverſity bringeth men to God. 213.
The anger of a Prince is not to be affronted. 357.
The unworthy are advanced in this world, the worthy are not. 364.
Ambition is the cauſe of great evil and hurt. 366.
Ambition cares not what it doth to get on high. 367.
Ambition deſtroyeth it ſelfe. 367.
The beginning of wickedneſſe is to

be ſhunned and reſiſted. 378.

B

THe vanitie of buildings and houſes. 34.70.
The pleaſure of bathing. 37.
The ill uſe that is made of good bookes. 55.
A ſpirituall birth, and a ſpirituall dying. 69.
The Bookes of God by man to be ſtudied. 82.
The body is to be preſerved cleane from ſinne. 325.
The frame of mans body is an excellent worke. 409.
What is meant by having no buriall. 167.
God himſelfe burieth the righteous. 168.
Concerning the bones of mans body. 408.
Concerning the back bone. 436,437
Concerning buriall. 440.
The bones of the Saints are to be left in their graves. 440.

C

CHriſt may be taken for the Preacher. 11.
Chriſt went firſt to the Jewes. 11.
Curioſity in knowledge is to be ſhunned. 31.
The Crowne of a King is not to be medled with. 271.
The countenance of the wiſe ſheweth his worth. 266.267.
The commandments of Kings are to be kept. 268.
Charity is a wide fountaine. 37.
The over-carefulneſſe of men doth often hurt their buſineſſe. 50.
There is no certainty in the things of this life. 68.
The wicked have not the comfort of worldly things. 65.
The chaſtiſements of the godly are for their good. 292.
Contentment in the uſe of the things of this world is from God. 63.
The miſery of covetouſneſſe. 62.
Cheerfulneſſe is commended. 300.
Cheerfulneſſe in God is beſt. 300. 323.324.
Mans labour cannot change the changing courſe of things. 79.
That Cham *begot a child while he was in the Arke.* 73.
Reverence is required in the Church. 128.
The flouriſhing of Chriſts Kingdome. 125.
Not to keepe all the commandments is to break all. 349.
A wiſe man conſidereth before hand. 353.
Cheerfulneſſe is to be uſed by Gods ſervants in uſing his bleſſings. 23.
Chriſt is the firſt and the laſt. 124.
Evill company hurt the good. 351.
What is meant by chance. 333.
The changeableneſſe of worldly things is to be conſidered. 125.
A foole careth not to continue in wickedneſſe. 378.
Confeſſion is needfull for the curing of ſinne. 375.
Cheerefulneſſe is to be embraced. 325.
Charity is carefully to be practiſed. 326.
Covetouſneſſe is a grievous ſickneſſe. 149.
Covetouſneſſe bringeth much ſorrow. 149.
The covetous wretch cannot ſleepe quietly. 147.
A Covetous wretch hath nothing left him at the time of his death. 145.
Charity is beſt ſhewed in the time of life. 410.

Though

Though not unacceptable at the time of death. 153.
Charity delivereth from the evils of this life. 402.
Charity is sure of a reward. 403.
Charity must bee free in giving. 409. 403. 404.
Charity is to be shewed towards all. 401.
The richer many are, the lesse is their charity. 404.
Cheerefulnesse is by God approved. 162.
A compassion and fellow-feeling in misery is required. 399. 400. 116.
A small charity shall not want a reward. 400.
Charity is a thing that is divided. 400.
Delay in charity is to be shunned. 405.
Persons in charity are not too much to be stood upon. 405.
Charity is to be shewed without asking. 406.
A charitable man commeth not to want. 406.
Charity hath the blessing of posteritie. 407.
Charity is rewarded in heaven. 398.
All occasions for charity are to be taken. 399.
Charity is to be shewed frequently. 409.
Poverty by charity is not to be feared. 410.
In charity sow thine owne seed. 410.
Impediments against charity. 412. 413.
Three things belong to charity. 412. 413.
Men condemne most that which they know least. 204.
Covetousnesse seeketh to be alone. 110.
Charity never wanteth kindred. 111.
It is a great grace to be ruled by counsell. 120.
Early comming to the Church of God is good. 127.
Reverent carriage in the Church of God is required. 127.
By what name the Church hath been called. 127.
Attention is required in the Church. 128.
The covetous man hath no fruite of his riches. 144.
The care of children is made a pretence for covetousnesse. 151.
Great is the darknesse of covetousnesse. 155.
A covetous man hath great wrath. 155.
Great is the misery of covetousnes. 156.
Consideration is needfull before any one speaketh. 157.
Comfort is to be taken in the things of this life. 157.
Publike correction is necessary, though private be not usefull. 212.
Great is the confidence of a righteous man. 224.
The censures of the righteous are to be considered. 228.
A man must be cheerfull in troubles. 301.
Gods servants have a certainty of Gods favour. 309. 310.
How the Church is a little citie. 340.
A citie is preserved by vertue. 342.
Christ is the defence of his church. 343.
Charity must be in secret. 408.
Charity giveth to them, that know not who gives it. 408.
Every time is fit for charity. 411.

Charity is to be ſhewed at leaſt at the time of death. 415.
Conſcience will be heard. 229.
Contraries give light one to the other. 242.

D

DEath is to be remembred. 35.
True delight is from God. 43.
Worldly delight hath labour joyned with it. 43.
The contentment of worldly delight is ſhort. 44.
The diſpleaſure of man is not to be regarded, where God is pleaſed. 274.
In death there is no difference of men. 52.
Deſpaire is not to be yeelded unto. 56. 57.
The wiſe and the fooliſh die alike. 51. 52.
Many being alive, are accounted worthy men, who being dead are not found ſo. 287.
Many being dead, are praiſed for that which they have not done. 288.
Many are praiſed being alive, who being dead are not. 288.
Many are honoured being alive, who being dead, are forgotten. 288.
The delay of puniſhment maketh the wicked bold. 290. 291.
We are taught to die by thoſe things, by which we live. 70.
How long death is to continue. 69.
Freindly diſcourſe, which at ſometimes is delightfull, at other times is not. 75.
Wee muſt rent our ſelves from the devill. 76.
The vaine diſputes of men concerning the workes of God. 81.
Delight maketh earneſt in following of things. 302.
The devil is ſtill to be reſiſted. 358. 359.
Death is better then life. 101. 315.
Great is the hurt of not conſidering death. 317.
The Godly doe not die. 317.
What dreams are. 131.
Women tell their dreames. 132.
The difference of death in beaſts and men. 94. 95.
Man goes to duſt. 95. 96.
There is no returning after death. 98.
Some dreams, though not all have truth in them. 138.
Open detraction is ſhamefull. 375.
Danger is to be prevented when there is no danger. 336.
The Godly returne by death to God, the wicked to the devil. 152.
He ſleepeth quietly in death, who worketh hard by good works in his life. 148.
Death is common to all. 153. 174.
At death there is no profit in worldly things. 154.
As death leaveth a man, judgement findeth him. 405.
Death maketh men afraid. 434.
Something at death is to be given to pious uſes. 168.
The devill is a chiefe drawer unto wickedneſſe. 181.
The devils deſire is to doe man miſchiefe. 182.
The day of death is better then the day of birth. 188.
Death is to be welcomed when it commeth. 188.
The remembrance of death is a medicine againſt ſinne. 189. 190.
The death of others maketh a wiſe man

man to consider his owne death. 192.
The dead are to be mourned for. 192.
The dayes of man are vanity. 215.
The naturall time of death is old age. 220.
What is the time for dying. 220.
The unequall but victorious encounter of David *with* Goliah. 248.
The remembrance of death must make men charitable. 415.
The repentance of any sinner is not to be despaired of. 56.
Diligence findeth out truth. 241.

E

THe earth abideth still. 9. 10.
The knowledge of evil gotten to an ill end. 25.
The eye is greedy after pleasure. 42.
The eye is to be kept carefully. 42. 43.
No evil is to them that feare God. 275.
The events of things cannot be disposed of by wisedome. 50.
There is one event to the wise and to the foolish. 49.
Experience is to be beleeved. 74.
How there is one event to good and bad. 311.
What envie is. 320.
Envie is hardly removed. 321.
No one without errour. 351.
The events of things are uncertaine. 333.
Envie is against goodnesse. 103. 104.
The hurt of envie. 104.
Envie hurteth the envious. 105.
The event of things is not to them that are likely to obtaine them. 335.
Concerning the eyes. 430.
Concerning the eye-lids. 430.
The end is better then the beginning. 200.
The end is to be provided for. 179.
Better is the end of a speach, then the beginning of it. 199.
Better is the end of prayer, then the beginning of it. 200.
The end of the righteous is better then their beginning. 222.
The eyes of the Lord are upon all things. 312.
Concerning the eares and hearing. 432.

F

THey that are good are few. 23.
A free choice in delights is that which the heart desireth. 43.
The family of the Church described. 39.
The folly of not fore-seeing evil. 281.
The misery of not fore-seeing things. 208.
It is wisedome to fore-see things. 281.
A double feare of God. 293.
The strongest forts have but a time of standing, as they had of building. 72.
How the flesh is to be loved, how to be hated. 78.
God is alwayes to be feared. 83.
Vertue is true freedome. 365.
The flesh must not be suffered to reigne. 365.
The feare of Gods wrath is profitable to keep from sinne. 138.
A fool knows not what he would say. 380. 382.
It is folly to seek after high matters,

ters, and not to know plaine things. 383.
Excesse in food is to be shunned. 389.
Delicate feeding is condemned. 176.
Courser feeding maketh stronger and healthier. 177.
Concerning the feete of man. 428.
Great is the pleasing of flattery. 194.
Formality of Religion is not regarded by God. 128.
Full feeding is the cause of lust. 135.
The King himselfe is servant to the field. 141.
Flatterers are but as thornes. 195.
The feare of God is the cause of goodnesse. 222.
The world is full of fooles. 337.
A fooles heart is at his left hand. 353.
A foole doth not perfect what he beginneth. 355.
A foole shewes his folly easily. 355.
Vertue giveth freedome. 365.
The flesh must not rule the spirit 365.
Feasting spendeth money. 393.
Many kinds of feare. 454.
The godly are few in number. 243.

C

WHat a generation is. 8.
As we are borne of God, and come from him, so we are received by him. 13.
That is good which is alwayes so. 32.
The vanity of gardens. 35.36.
God is good to the good 65.
God doth not give to the wicked. 65.
There is a fit time for planting goodnesse, and for pulling up the weeds of sinne out of the soule. 63.
Of glorying in doing evil. 64.
Wee must be joyned to God. 76.
Man cannot find out the workes of God. 304.
God is alwayes to be sought. 74.
A man must doe good with that which he hath. 83.
Why God suffereth confusion in the world. 92.
The hurt of proud government. 125.
God remembreth not the wicked. 319.
Wee know little of God. 129.
Wee must take heed how we speake of God. 129.
It is the grace of God whereby wee can doe any thing. 333.
The glorious are sometime made miserable. 122.
God will be sought by man. 92.
God for good cause suffereth the wicked to prevaile. 140.
What is given to God, is to the benefit of him that giveth it. 134.
God must be honoured with his gifts bestowed upon us. 160.
All good things are from God. 159.
God giveth us power to enjoy what wee have. 159.
Gluttony is condemned. 178.
A wise man is grave in his carryage. 193.
God is above mans reach. 181.
A gift easily corrupteth. 198.199.
God is just in all his wayes. 210.
Gods works are perfect. 211.
God alone is a citizen. 339.
Gluttony is a shame in Princes. 388.
All things are by Gods disposing. 80.

H

HEalth is needfull for the enjoying of the things of this life. 83.

There must be a carefull hearing of Gods word. 128.

Humility is the place of good men. 359.

How a wise mans heart is at his right hand. 353.

A wise man is all right hand. 353.

What is to be hated. 320.

Hatred is hardly removed. 320. 327.

Humility is to be learned from the fading of worldly things. 19.

Greatnesse is that which man desireth. 41.

Whether the heart or head be the chiefe residence of the soule. 275.276.

What is the happinesse of man. 187.

Concerning the heart. 437.

What hatred is. 77.

God honoureth the vertuous, though man doe not. 363.

Husbandry is to be preferred before other wealth. 143.

Hereticks are wanderers out of the way. 383.

The helpe of others is to be sought. 384.

Great is the sorrow of hell. 319.

The sorrow of hell is to be prevented. 319.

What the hands are, and how keepers. 427.

A man and his heart must goe together. 236.

I

IMmortality is not to be had in this life. 284.

The day of judgement will be terrible. 296.

Justice hath a set time for killing and for healing. 70.

God is an excellent Judge. 289.

The consideration of the last judgement is most profitable. 289.

Justice must be first in the Judge. 90.

God doth even now judge the world.

There is a double judgement. 91.

Wickednesse is in the place where justice should be. 90.

Great is the hurt of not acknowledging infirmities in men. 350.

Men judge of others by themselves. 356.

The day of judgement prooved. 314.

Great is the hurt of forgetting the day of judgement. 318.

Great is the benefit of industry. 371.

A foole thinketh his ignorance to bee knowledge. 381.

The ignorance of what is to come maketh the life of man wretched. 381.

A foole will not bee instructed. 380.

Inequality in estates is beneficiall. 243.

The day of judgement is not to be forgotten. 417.

Concerning the jaw-teeth. 429.

Iniquity is great vanity. 109.

Great is mans ignorance concernings things to come. 184.

A man must not deserve to be ill spoken of. 198.

Impatiency is pride. 201.

Justice must be without riged severity. 217.

Judgement belongeth to God. 455.

It is good to set our selves before the judgement seat, before the time come. 456.
Our goodnesse shall be judged as well as our sinnes. 456.
Every small thing shall be judged. 456.

K

A King hath but a time of standing. 123.
The Sun an embleme of a King. 123.
Knowledge is hardly gotten. 13.
Knowledge is delightfull. 14.
Knowledg is a vexation of spirit. 26.
Increase of knowledge increaseth sorrow. 26.27.
Knowledge maketh a man angry at his owne badnesse. 27.
Obedience is due to Kings, because God commandeth it. 269.
It is not good to thrust into the Kings service. 270.
A Kings pleasure is not to be resisted. 271.
Kings are not to be resisted violently. 272.
There is great power in a Kings words. 272.
Kings and Governours are not to be reprooved by their inferiours. 273. 274.
Kings must heare Gods reproofe, who are not to be reproved by inferiours. 274.
The Hebrewes were the first attainers of knowledge. 40.
How some take delight in the study of humane learning. 27. 28.
The commandements of Kings are to be kept. 268.
God is the Judge of Kings. 273.
A good man will not speake evill of the King. 275.
Kings may be reproved, but with wisedome. 276.
Worldly knowledge is blindnesse. 48.
Kings by ill ruling hurt themselves. 286.
The name of a King importeth ruling well. 286.
A land is happy in a King of noble descent, and vertuous life. 385. 387.
A King childish in wisedome, is a great misery to a land. 385.
A King a child in years is sometimes not alwayes a misery to a land. 385.
Great reverence and respect is due to a king. 395.
Ill speaking in secrecy against a King is revealed. 395.396.
Knowledge must have doing joyned with it. 471.
Knowne things give light to things unknowne. 242.

L

How love and hatred are in God. 309.
The love of man is not to be set upon worldly things. 74.
What love is. 77.319.
Mans life is a continuall dying. 95.
The labour of man in worldly things is to no benefit. 7.60.
Labour for eternall things is indeed beneficiall. 7.8.
Labour is inflicted upon man as a punishment of curiosity. 21.
Labour is blessed by God. 21.
Laughter is a madnesse, if indecently used. 30.
The difference of laughter and mirth. 29.
The praise of light. 47.48.413.
Nothing in mans life, in this world to cause love. 52.53.54.
It is a vanity to thinke that the dead have profit from the labour of the living.

living. 58.
The labour is ill bestowed which commeth to them who make no use of it. 59.
In this life first good then evil, in respect of the next life, first evil then good. 68.
The shorter the life of the wicked is, the lesse is their punishment. 295. 238.
The wicked shall not find good in the next life. 295.
Long life is in the next life. 296.
In the next life God righteth things. 296.
The next life is joyous to the godly. 293.
Many and great are the miseries of mans life. 169.173.101.
The labour of fooles is fruitlesse. 84.
The poore labourer sleepeth quietly. 147.
An active and contemplative life are to be joyned together. 402.
It is God who lengtheneth the life of man. 158.
This life is not to be desired. 443.
Labour causeth sweet sleepe. 146.
Untimely birth is better then a wicked life. 168.
The law of God is the rule of mans life. 221.
Concerning the liver of mans body. 438.
There is a time for love, and a time for hatred. 77.
The like is to be expected, as man doth. 230.
Lust is the cause of many and great evils. 238.

M

MAn is more vaine then the Sunne. 10.
The memory of things is vanity. 17.18.
Pleasure and mirth are unprofitable. 30.
Great is the delight and excellency of musicke. 40.
The memory of the wise as well as of the foolish is lost. 51.
Why good things and bad are mixed in this world. 71.
Great is the misery of those who have riches, and enjoy not the use of them. 83.84.
Meditation must have practise joyned with it. 302.
The honour of marriage. 329.
The care of marriage. 329.
The miserable are sometimes made glorious. 121.
Man is but as a beast. 93.
Man is borne and dieth as a beast. 94.
A fooles mouth quickly sheweth his folly. 378.
The mouth of the wise and righteous man giveth light. 376.
Great hurt is from the mouth. 25.276.
The misery of this life is to be shunned, but not much to be cared for. 152.
The power of money is great with fooles. 324.
Misery is common to man. 165.
The forming of man in the wombe is wonderfull. 407.
Mirth is hardly ruled by reason. 419.
The mirth of fooles is to themselves only. 193.
The mouth easily falleth into sinne. 136.
Man knoweth not what is good for himselfe. 183.
The miseries of this life are for the good of Gods servants. 184.

The house of mourning is better then the house of jollity. 189.
The mirth of fooles is vaine. 195.
How farre a minister may speake of his owne experience. 215.
The malice of the wicked against the righteous. 215.216.
Moderation is needfull in all things. 217.
The meane is to be observed. 221.
A Ministers words are not regarded. 345.
A loud crying in Ministers is not good. 346.
The lives of Ministers must speake as well as their tongues. 346.
Money prevaileth in all things. 393.
The memory of man is an excellent gift. 422.
That is a good memory which remembreth good things. 422.
Man is but dust. 439.
The two parts of a spirituall man. 454.
Godlinesse is that which maketh a man. 455.247.
The misery of this life is to humble man. 80.
It is a madnesse that maketh the things of this world to be so highly esteemed. 237.
Man was made perfect, and upright by God. 245.246.
Man had the uprightnesse of grace at the instant of his creation. 245.246.

N

Novelty of things not to be desired. 16.
Nothing is new. 16.
New things are to be sought in heaven. 15.
That which cannot be numbred, is not. 25.
Nakednesse at first a benefit to man. 142.
The nakednesse that is from sinne, a happinesse to man. 152.
A good name from vertue is pretious. 187.
A worldly name is vaine. 187.

O

A Crooked thing must be made straight before it can have ornament. 23.
When an oath began. 269.
When the oath of subjects began. 269.
An oath is to be kept. 270. 269.
How an oath is to bee taken. 270.
The breaking of an oath punished. 271.
How carefully an oath is to be shunned. 311.
Occasion of sinning is to be shunned. 368.
The oppression of the innocent is common in the world. 100.
Oppressours are in the world supported, not the oppressed. 100.
No marvaile that the wicked oppresse the godly. 139.
Oppressours are themselves oppressed by others. 140.
Old age is obstinate in sinning. 426.
Great is the wretchednesse of old age. 414. 423.
Old age is unfit for vertues yoake. 144.
In oppression looke to the end. 200.

Old

Old age signified by the Almond tree. 434.
In old age the taſt faileth. 434. 435.
Oppreſſion is grievous to a wiſe man. 197.
Wee muſt not deſtroy our ſelves. 218.
Many are the evils of old age. 424. 425.
A good life muſt make old age comfortable. 436.

P

THere is no profit in worldly things. 6.7.
Why the booke is called the booke of the Preacher. 3.4.
Great is the vanity of man in paſſing away. 9.
Pleaſure is not the Preachers meaning. 1.
Patience is taught us. 17.
Pride ſtill ſwelleth greater. 24.
Worldly pleaſure is wholy for it ſelfe. 35.
To perſiſt in evil is devilliſh. 271.
Good things want not the praiſe of others. 47.
The method of the Kings pleaſure. 37.
It is a puniſhment not to be puniſhed. 293.
The patience of God himſelf is needfull for man. 292.
Gods patience to ſinners ſheweth his goodneſſe to the godly. 292.
Gods delaying puniſhment makes it the greater when it commeth. 280. 291.
Great is Gods patience whereby hee winneth ſoules. 290.
Whether the Preacher ſpeaketh often in the perſon of others. 299.
God planteth and plucketh up in man. 69.
Gods patience expecteth amendment. 289.
Man liketh the times of proſperity, but not of adverſitie. 81.
The Papiſts erre in expounding the Scriptures. 309.
Thoſe things which a man poſſeſſeth, are not his owne. 74.
The difference of Gods providence over the good and bad. 313.
The hurt of pleaſure. 313.
In prayer wee muſt ſpeake diſtinctly. 129.
In prayer heart and mouth muſt be joyned. 129.
What it is to be haſty in prayer. 129. 130.
The glory of God muſt make us reverent in Prayer. 130.
Our owne frailty muſt make us reverent in prayer. 130.
Few words are to be uſed in prayer. 130.
Length of prayer is not to be condemned abſolutly. 130.
In Gods providence nothing is wanting. 332.
Man is ſubject to errour in preferring to honour the unworthy. 361.
Care muſt be had to preferre the worthy. 361.
Promiſes and vows are to be kept. 137.
The unworthy preferred in dignity, are hurt by it. 371.
Sin is the puniſhment of ſinners. 382.
The ſtudy of Philoſophy is not the way to find the truth. 383.
A Preacher flattering the people is to be blamed. 394.
Princes given to pleaſure, or prey, or profit, or intemperancy, are a miſery to a land. 386.
Princes have quick eares. 396.

Gods providence is to be relyed on. 161.
We must take heed that the pleasures of this life doe not hinder our journey to heaven. 164.
The word of God is to be preached, though it be opposed. 407.
The persecution of evil men is not to be feared. 407.
A Preacher must be alwayes learning what to teach. 175.
Great is the force of prayer in society. 118.
Parents must not cause their children to sinne. 136.
Patience must continue to the end. 201.
There must be a proceeding in goodnesse. 205.
All our protection in this life is but a shadow. 209.
Gods pleasure must make us patient. 210.
Prosperity maketh God to be forgotten. 213.
The wicked are taken away in the midst of their prosperity. 220.
Objections against Gods Providence are answered. 303.
The wayes of Gods providence cannot be found out. 305.
Vertue in a poore man is not regarded. 342.
The honour of a Preacher. 442.
Seasonablenesse is required in Preaching. 445.
Preachers must speake to the understanding of the hearers. 445.
Order in preaching to be observed. 446.
A Preacher must make his words acceptable. 447.
A Preacher must seeke the good, not the applause of his hearers. 448.
A Preacher must be angry with sin, not with the sinners. 448.
One faithfull Preacher is better sometimes then many. 457.
The words of Preachers must prick rather then please. 449.

Q

Quietnesse a great comfort. 107.

R

What a reward propperly is. 311.
A freenesse of reprooving is commended. 316.
The rebellion of people against their King is noted. 122.
Man hath no returne when once gone. 11.
Man must returne by repentance. 12.
Man more vain then the rivers. 12.
The vanity of those who thinke to doe some great thing thereby to be remembred. 18.
The resurrection shall blot out all remembrance of evil things. 18.
The resurrection shall restore things to that perfection which at first they had. 16.
There is a recourse of the same things in all things. 15.16.
Gold and silver are the worst riches. 39.
In reprooving the time and manner are carefully to be observed. 276.
A close reproving is commended. 277.
There is no certaine substance in worldly riches. 61.
It is good for man to rejoyce in his workes. 97.
Vertue is true riches. 363.
The righteous are oprressed for their good. 139.
A readinesse for God is alwayes required. 326.
Riches good if well used. 149.
The rich stand in need of the poore. 403.

God would have us to expect a large reward from him. 399.
The life of the rich is ſuddainly taken away. 166.
There is no reſt in this world. 171. 172.
Reproofe is rather to be heard then flattery. 194.
Reproofe is to be uſed wiſely. 199.
The rich refuſe inſtruction. 120.
Riches being gotten, are more loved then not gotten. 144.
Riches doe not ſatisfie the deſire of man. 144.
Great riches require many to looke after them. 146.
Riches kept covetouſly hurt the owners. 150.151.
Riches the cauſe of licentiouſneſſe. 182.183.
Riches well ordered are beneficiall. 207.
Riches muſt not poſſeſſe the heart. 209.
The righteous periſhing, are better then the wicked living. 216.
Right is not to be ſtood upon too exactly. 217.
How temporall bleſſings are a reward. 311.312.
The world accounteth rich men to be wiſe men. 341.
Repentance is no eaſie thing. 373.
Reproofe muſt be ſoft and mild. 453.
The reckonings that man maketh are falſe. 246.

S

STudy muſt be joyned to practiſe in preaching. 12.13.
There is no ſatisfaction in worldly things. 22.
The houſe of the ſoule is to be built carefully. 34.
The meaning of the phraſe under the Sunne. 44.
Againſt the needleſſe multitude of ſervants. 38.39.
The vanity of many ſervants. 308.
Againſt the buying of ſervants. 38.
Under the Sun all things are vaine. 285.
The vanity of Succeſſours. 58.59.
Seaſonablenes maketh that good which in it ſelfe is not. 67.
The life of the wicked is not as a ſhadow. 296.
Sinners doe not conſider themſelves to be men. 296.
The beſt while they continue on the earth have ſinnes. 297.
This world is a time of ſorrowing. 72
The ſpirituall ſtones of the mind are meditations. 72.
Societie which at ſometimes is comfortable, at other times is not. 75.
Silence is firſt to be learned. 75.
The great praiſe of ſilence. 75.
A ſpirituall ſowing. 76.
The loſſe of ſinne is a gaine. 74.
The immortality of the ſoule proved. 97.318.
Softneſſe of carriage eaſeth great offences. 358.
The ſucceſſe of things is not in mans abilities. 332.
Severall kinds of ſpirits. 94.
The knowledge concerning mans ſoul is from God. 96.
A Schiſme is not to be made haſtely. 370.
The miſchiefe of ſloth. 106.
Sufficiency with quietneſſe is better then much with trouble. 107.
Raſhneſſe in ſpeaking is to be ſhunned. 137.
Silver doth not ſatisfie the deſire. 143.
A talker is commonly a ſlanderer. 374.
A ſlanderer and a ſerpent are alike many wayes. 374.

Sin is not easily returned from. 384.
An estate decayeth by slothfull careleſneſſe. 390.
Slothfulneſſe deſtroyeth the estate of vertue. 391.
Slothfulneſſe deſtroyeth by little and little, but at length bringeth great miſchiefe. 391.
Small ſinnes are to be ſhunned. 392. 241.
Secrecy in this world is not to be truſted unto. 396.
Comfortable is the light of the Sun of righteouſneſſe. 171.414.
Satietie in goodneſſe, is a ſigne of emptineſſe. 177.
The ſence of Scripture is to be look'd unto. 416.
There are many ſheepheards that burt their flock. 451.
Study is to be imployed upon the beſt things. 451.
Shortneſſe in ſpeech is commended. 451.
Society is needfull for man. 112.
Great is the benefit of Society. 113. 114.
Solitarineſſe is ſometimes good. 113
Society is not preſerved without care. 113.
Solitarineſſ is hurtfull. 114.
Society in miſery is a great eaſe. 115
Societie in proſperity is uſefull. 116.
Great is the ſtrength of ſociety. 118.
Senſuality is uncomely for a man. 157.
New ſuſtenance is ſtill needfull for man. 157.
Slander is not much to be regarded. 198.227.228.
Great ſins are chiefly to be ſhunned. 219.
Sinne is a great folly. 219.
Small ſins are to be ſhunned carefully. 222.223.
No man upon earth is without ſinne. 225.226.
Men are ſtrangers in this world. 339.
Sinners thinke others who are not like themſelves to be fooles. 357.
Sin maketh men to be ſervants. 364.
Concerning the ſenſe of ſmelling, and the noſe. 431.
The ſoule is given by God. 441.
They who are inſtructed and taught, are called Sons. 452.
He that ſpeaketh ill of others, is ſpoken ill of by others. 230,231.

T

THe theft of the Philoſophers out of the Scriptures. 8.
How time is conſidered in the doing of things. 8.
A fit time is to be obſerved. 279.
A time there is for every purpoſe. 278.
Many are in tranquility good, who in trouble are not found ſo. 287.
The application of the ſeverall times mentioned by the Preacher, by the Jews to themſelves. 68.
Every thing hath but a time. 67.
The juſt ſuffer trouble upon the earth. 297.
Tears are the blood of the wounds of the ſoule. 71.
There is a time to be borne, and a time to die. 69.
There is a time of ſpeaking, and a time of ſilence. 76.
What is done in due time is well done. 81.
The purpoſes and thoughts of men ſhall be judged. 91.
Wee muſt worke while we have time. 330.334.
The ignorance of man in not knowing his time, is more then of beaſts. 334.

Truth is knowne from God. 96.
Tale-bearers are about Princes. 396.
Both the testaments are to be received. 412.402.
To teach well, and not to live well doth the teacher no good. 166.
Concerning the teeth. 429.
Whether the teeth are bones or no. 429.
A teacher must get knowledge before he teacheth. 444.
He that hath abilities to teach, must use them. 444.
The present times are not to be exclaimed against. 204.
The care of tillage is an honour to a King. 142.
The tillage of mans body is a good spirituall husbandry. 142.
Wee must be thankefull in prosperity. 212.
The teaching of truth must be joyned with the pressing of vertue. 449.
Truth is contained within a certaine end. 452.

U

SEverall kinds of vanitie. 5.
What vanitie is. 6.
How all things are vanitie. 6.
Voluptuousnesse is contrary to reason. 31.
Voluptuousnesse and understanding are hardly joyned together. 31.
Voluptuousnesse is the desire of some. 62.
Voluptuous men seek present contentment. 330.
Vows are to be payd speedily. 134.
Vowing is better then not vowing. 134.
Virginity is praised. 325. 326.
The voluptuous feeder cannot sleepe quietly. 147.
Rashnesse in vowing is to be shunned. 133.
Vows belong to God only. 133.
The paying of vows is not to be delayed. 133.
Vowes must be performed. 135.
God taketh notice of vowes. 136.
The spirituall vineyard of a religious man is kept carefully. 146.
Vertue is sought for by few. 354.
Vanity is not to be loved. 442.
Vanity must not be laboured for. 443.
There is no true vertue but where is the knowledge of Christ. 237.

W

MAn is more vaine then the winde. 11.
They are good words that are to be regarded. 14.
The Eternall Word is not to be expressed. 14.
Alwayes to be in want is a great misery. 14.
The greatnesse of man is to despise the great things of the world. 33.
The vanity of man in making his works great. 33.
Humane wisedome is vaine. 26.
The hurt of taking delight in wine. 34.
This world is but a garden of flowers. 36.
The great wisdome of Solomon. 25.
Worldly delights hinder wisedome. 42.
Worldly things are empty of all true good. 44.
Wisedome giveth boldnesse, though not impudency. 267.
The difference of wisedome, madnes, folly. 46.
Humane wisedome hath more errour then truth in it. 46.
The way to see folly, is first to see wisedome. 46.

None can judge of wisedome, but a lover of wisedome. 266.
A wise man understandeth what things speake. 266.
Wisdome is hard to be attained. 265
The excellency of a wise man. 265.
How a wise man hath his eyes in his head. 48.
A wise man meditateth heavenly things. 48.
Shamefull is the unwearied desire of worldly things. 57.
The trouble of worldly things. 53.
It is hard for a wise man to yeeld to worldly pleasures. 54.
The misery of worldly things in respect of successours. 54.55.
Worldly things are unworthy of wisedomes care. 58.
He that doth well careth not for evil. 278.
Wisedome looketh into the causes of things. 59.
A wise man marketh all circumstances in what he doth. 59.
Man cannot find out the workes of God. 82.305.
Wise and righteous men are joyned together. 308.
All wickednes is under the Sun. 80.
The good use of the winds. 302.
Wisdome is most requisite in affaires. 349.
A small spot blemisheth a wise man. 350.
Wine maketh cherefull. 322.
The benefit of a wife. 327.
The love that ought to be to a wife. 327.
To what end a wife was given to man. 328.329.
Vaine is the comfort of a wife. 329.
No working after death. 330.
The workes belonging to man are the works of vertue. 97.
Better not to be, then to be wicked. 102.
Worldly things unworthy of mans labour. 370.
Wisedome rectifieth what is amisse. 32.
The mischiefe of worldly contentment. 106.
Wickednesse growes apace. 379.
Wicked people are wanderers out of the way. 383.
The things of the world are not so much to be desired, as things to come. 387.
Worldly things are to be disesteemed by us. 154.
Worldly things are but wind. 154.
Worldly blessings are lesser good things. 160.
Some care, though not a solicitous care is to be had for worldly things. 160.
God giveth worldly things. 165.
Worldlings are all for themselves. 165.
The things of this world enjoyed are good. 158.
It is good to enjoy the good of the things of this world. 158.
A mans good workes only are his owne. 410.
Our good workes are to be done early. 426.
The words of the wise are pretious and rich ornaments. 450.
The wicked goe into darknesse. 170.
Great is the wickednesse of man. 180.
The wickednesse of man maketh him miserable. 180.
Wealth by wisedome is well used. 206.
Wealth by wisedome findeth heaven. 207.
Wealth needeth wisedome to direct it.
Wisedome is a defence against the troubles of this life. 208.

Wise-

Wisedome giveth life. 269.
The wicked are fed for slaughter. 210.
Wee must not be over-wise. 218.
Wisedome is better then strength. 223.343.
Great is the strength of wisedome. 223.
Godly wisedome is stronger then worldly wisedome. 223.
Wickednesse cannot be wise. 224. 225.
The things of this world are common to the wicked and righteous. 309. 310.
What wisedome is. 337.
Wisedome is from God. 338.
Great is the excellency of wisedome. 338.
A wise man doth not esteem his owne wisedome great. 339.
The words of the wise are sooner heard then the words of fooles. 348.
There is no vertue without wisedome. 348.
A little folly is great wisedome. 352.
A wise mans heart is at his right hand. 353.
The words of the wise are ornaments to their hearers. 449.450.
Wisedome sheweth a man unto himselfe. 231.
Wisedome sheweth the want of wisedome. 231.
Wisdome is hard to be attained. 231. 233.
Divine wisedome is above mans reach. 233.234.
Divine wisedome is here in part attained. 235.
There is a threefold wisedome. 235.
Wisedome is gotten by paines and diligence. 236.237.
Women are the devils snare, whereby he intrappeth men. 238.
Women are full of deceit in enswaring. 239.
Women cannot doe hurt, unlesse men yeeld unto them. 239.
They that feare God are delivered from naughty women. 239.240.
The badnesse of women. 244.
There are many good women, though too many bad. 244.
The weaknesse of women must make them carefull in looking to themselves. 244.

Y

THe *pleasures of youth are vaine.* 420.
There is an youth of godlinesse. 416.
Youth is unruly. 417.
God must be served in youth. 423.

5 JY 61

A Table

A Table of moſt of thoſe places of Scripture *which by occaſion in this booke are explained or illuſtrated.*

	Chap.	Ver.	Fol.
Geneſ.	2.	7.	439.
	2.	17.	190.
	2.	24.	327.
	4.	8.	215.
	8.	11.	376.
	9.	18.	73.
	15.	1.	103.
	15.	15.	423.
	18.	6,7.	38.146.
	25.	23.	344.
	28.	12.	446.
	28.	13.	378.
	28.	16.	128.
	31.	27.	207.
	32.	29.	187.
	35.	9.	378.
	37.	33.	104
	42.	13.	414.
	45.	9. & 11.	84.
	46.	4.	168.
	48.	15. & 16.	84.
	49.	23.	103.
Exod.	1.	21.	311.
	3.	5.	126.
	3.	9.	87.
	8.	8,	213.
	17.	5. & 6.	159.
	21.	33.	445.
	32.	4	221.
	32.	17. & 18.	356.
	34.	5.	265.
	34.	9.	291.
Levit.	1.	3.	349.
	1.	6. & 9.	323.
	11.	18.	324.
	19.	23.	338.
Numb.	6.	3. & 4.	368.
	27.	16.	361.
Deuter.	19.	19. & 21.	231.
	21.	12.	393.
Joſh.	1.	18.	272.
Judg.	9.	18.	388.
1. *Sam.*	6.	19.	395.
	10.	2.	414.
	10.	5.	381.
	10.	23.	123.
	14.	7.	272.
	17.	43.	281.
	18.	1.	270.
	24.	4.	85.
2 *Sam.*	1.	15.	57.
	6.	7.	273.
	7.	21.	271. & 280.
1. *King.*	10.	18.	89.

THE TABLE.

Chap.	Ver.	Fol.
2. King. 2.	12.	286.
14.	8.	407.
Job. 1.	3.	146.
1.	10.	209.
1.	11.	206.
1.	21.	152.
1.	3.	102.
3.	8.	157.
6.	21.	196.
8.	1.	173.
14.	15. & 16.	180.
15.	10.	221.
18.	2.	293.
19.	14.	129.
20.	8.	445.
26.	20.	223.
28.	21.	235.
Psal. 1.	2.	302.
1.	6.	275.
5.	8.	225.
7.	11.	291.
8.	6. & 8.	154.
9.	9.	279.
18.	5.	44.
18.	10.	234.
20.	7.	246.
31.	14. & 15.	334.
36.	25. & 26.	406.
38.	6.	50.
47.	2.	286.
49.	11.	187.
50.	14.	134.
53.	3.	216.
55.	9. & 10.	283.
69.	2.	109.
73.	22.	93.
73.	28.	311.
74.	9.	280.
78.	48.	94.
90.	11.	419.
92.	15.	247.
92.	132.	298.
95.	4.	165.
100.	2.	300.
101.	1.	330.
102.	1.	296.
105.	22.	364.
112.	9.	311.
127.	2.	63.
145.	2.	301.
147.	5.	245.
Prov. 1.	7.	454.
5.	8. & 9.	239.
17.	24.	292.
20.	10.	219.
Cantic. 1.	8.	371.
2.	16.	212.
5.	3.	297.
6.	13.	12.
Isai. 6.	2.	234.
28.	15.	283.
28.	17.	418.
32.	5.	378.
52.	10.	218.
Jerem. 12.	13.	212.
13.	7. & 9.	68.
18.	2.	189.
22.	19.	167.
23.	29.	449.
Lament. 3.	27.	424.
Ezek. 1.	16.	17.
1.	28.	234.
3.	16 & 17.	444.
32.	27.	320.
41.	18. & 19.	295.
Daniel. 2.	13.	208.
3.	17.	118.
4.	10. & 12.	396.
4.	26.	20.
5.	27.	109.
7.	9.	210.
Hosea. 4.	8.	448.
10.	11.	379.
Zeph. 1.	14.	216.
Zechar. 6.	3. & 4.	158.
11.	15.	367.
Malac. 1.	14.	404.
Matth. 5.	9.	376.

	Chap.	Vers.	Fol.
		53.	269.
		39.	353.
		6.	177.
	6.	28.	42.
	8.	29.	281.
	11.	29.	349.
	18.	34.	230.
	19.	27.	143.
	24.	39.	269.
	24.	30.	419.
	26.	64.	204.
	27.	11.	204.
Mark	7.	34.	377.
	8.	24.	41.
	9.	5. & 6.	157.
	16.	1.	401.
	16.	15.	180.
Luke.	1.	57.	215.
	2.	29.	101.
	5.	3.	272.
	6.	30.	406.
	10.	34.	332.
	6.	30.	406.
	10.	34.	332.
	12.	18.	41.
	12.	19.	165.
	12.	20.	147. & 166.
	13.	28.	105.
	19.	20.	369.
	21.	9.	100.
	21.	28.	83.
	24.	30. & 31.	415.
John.	8.	22. & 23.	395.
	12.	35.	205.
	18	4	87.
Acts.	1.	11.	293.
	1.	15. & 23.	120.
	6.	10.	223.
	9.	3.	451.
	9.	6.	384.
	15.	32.	450.
Rom.	2.	4.	289.
	4.	17.	87.
	5.	21.	317.
	8.	22.	387.
	12.	11.	279.
	13.	14.	78.
1. Cor.	7.	31.	63.
	13.	11.	304.
	15.	46.	68.
2. Cor.	2.	15.	320.
	7.	11.	27.
	11.	29.	116.
	12.	2.	395.
Galat.	2.	9. & 10.	401.
Ephes.	3.	18.	234.
	4.	20.	203.
	5.	29.	78.
	5.	16.	331.
	6.	15.	127.
1. Tim.	5.	17.	14.
	9.	9.	362.
	6.	16.	235.
	6.	17.	207.
2. Tim.	4.	2.	445.
James.	1.	5.	338.
	2.	10.	349.
1. Pet.	2.	21.	213.
	4.	4.	37.
1. Joh.	3.	12. & 13.	139.
Revel.	8.	3.	397.
	10.	3. & 4.	419.
		Apocr.	
Wisd.	19.	1.	87.
Eccle.	3.	26.	369.

FINIS.

]